

# **NEW TESTAMENT**

**Revision of 1611, 2<sup>nd</sup> Edition**

**E E CUNNINGTON**

**1919**

# **Wipf and Stock Publishers**

## **Bible Versions Reproduction Series: Volume #62**

**THE NEW TESTAMENT** OTHERWISE CALLED: THE NEW COVENANT  
OF OUR LORD AND SAVIOR, JESUS CHRIST

**Translated By: E E CUNNINGTON**

**1919** Original Publisher, T. FISHER UNWIN,LTD, London

398 Pages

Copyright © 2000 by John S. Wipf, Jr. All rights reserved. Printed in the United States of America. Except as permitted under the United States Copyright Act of 1976, no part of this publication may be reproduced or distributed in any form or by any means, or stored in a data base retrieval system, without prior written permission of the publisher.

Wipf and Stock Publishers is pleased to present to you its digital reproduction of this book. By purchasing this book and receiving ownership of this copy, you expressly agree that you and any one to whom you transfer this book to is not entitled to reproduce or to allow anyone else to reproduce all or any portion of its contents without our prior consent.

If the purchaser does not agree to the foregoing terms of this sale, promptly return this copy for a refund of the purchase price. By retaining possession of this copy, you acknowledge that you agree to be bound by the foregoing terms. If you have any questions concerning this matter, please contact Wipf and Stock Publishers at the following address:

Wipf and Stock Publishers  
1396 E. Washington Blvd.  
Pasadena, CA, 91104  
1-626-7 97-4756

Printer: James Baden  
Binder: Golden Rule Bindery

ISBN: 1-57910-411-8

## Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leeser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leeser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. \*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell  
(Charter Member #12)

\*additional versions supplied by:  
Bill Chamberlain

## Biographical Sketch of E. E. Cunningham

Edward Ernest Cunningham received his B. A. degree from Cambridge University in 1879 and his M. A. in 1883. He was ordained a deacon in the Anglican Church at Chester in 1879 and a priest at Liverpool (England) in 1880. He then served as minister in a number of English churches; (Everton, 1879-1881; Hants, 1881-1883; North Cadbury, 1883-1885; Dorset, 1886-1889; Tuckhill, 1890-1892; Much Wenlock, 1893-1898; and Llangarron, Herefordshire, 1898-1900). He served as Vicar at Llangarron from 1900 to 1921. He was listed in Crockford's Clerical Directory as recently as the 1948 edition, but not thereafter.

It appears that Cunningham was somewhat of a chess enthusiast also. He wrote several books on the subject, *Modern Chess Primer* (which went through at least thirteen editions), and *Chess Traps and Stratagems*.

Cunningham produced no fewer than five editions of his translation, each slightly revised over the previous. The first was a pocket-sized book (4 X 6 inches) titled *The New Covenant, Commonly called the New Testament of Our Lord and Saviour Jesus Christ. A Revision of the Version of A.D. 1611* (London, 1914). The cover and spine say *Cunningham's New Testament*. His aim, as stated in the Introduction, was "to give the contents of the sacred volume in such wording as, to the best of one's judgement, the writers might have used, had they written in the English of our own day."

A "Second Edition: Revised," larger than the first, is titled *The New Testament, Otherwise Called: the New Covenant of Our Lord and Saviour Jesus Christ . . .* (London, 1919). The cover is stamped with the words *The Adelphi New Testament*, possibly because of the location of the publisher, which was at "Adelphi Terrace."

A third edition, bearing almost the same words on the title page, also contains the words *The Western New Testament* on the dust jacket and spine (London, 1926). In his Introduction Cunningham explains its aim: "This work is an attempt to give the English reader a version of the New Testament free from the irritating blunders in the English that disfigure the Revised Version of 1881; to translate rather than baldly to construe; and to make the contents more agreeable and intelligible reading than they have been; but neither paraphrasing, nor lowering the dignity of the original; in a word, to get smooth, clear, correct English." By this time Cunningham was living in Willsbridge, Bristol (England).

The Greek text used by Cunningham for his translations was Nestle's Resultant Greek Text. He was urged to undertake his translation by another translator, Samuel Lloyd (*Corrected English New Testament*). In fact, Lloyd credits Cunningham with taking a leading part in his own translation, "reading the whole work through with Dr. Nestle's Greek Text, and being consulted with regard to

every suggested emendation of the English . . .” He further notes that Cunnington had “a special aptitude for accurate expression in English.”

Another edition, with the same title but containing some revised readings, appeared in 1930.

Still another “Revised Edition,” with the same title, was issued in 1935, containing a sixteen-page section of “Selected ‘Western’ Readings” (Hence, his use of the alternate title *The Western New Testament*). The aim of this edition is stated at the close of the Introduction as “to produce without bias of any kind, in the interests of the general reader, a book which, while giving accurately and intelligently the meaning of the original, may be read not merely from a sense of duty but with the pleasure that good doctrine set out to correct English may be expected to give.” Stanley Nash compiled two pages of changes between the last two editions.

Cunnington’s remarks throughout his introductions show the disdain he felt for the translation efforts of those producing both the Authorized and the Revised Versions.

William E. Paul, Editor  
Bible Editions & Versions

**THE ADELPHI NEW TESTAMENT**





THE  
NEW TESTAMENT

OTHERWISE CALLED: THE NEW COVENANT  
OF OUR LORD AND SAVIOUR, JESUS CHRIST

A REVISION OF THE VERSION OF A.D. 1611

BY THE  
REV. E. E. CUNNINGTON

VICAR OF LLANGARRON, HEREFORDSHIRE

SECOND EDITION: REVISED

LONDON: T. FISHER UNWIN LTD.  
ADELPHI TERRACE

1919

To  
CAPTAIN E. W. F. ACTON  
THE LEASOWES, BRIDGNORTH  
IN GRATITUDE FOR A  
LONG FRIENDSHIP

*(All rights reserved)*

# INTRODUCTION

## REASONS FOR THIS WORK.

THE following version of the New Testament is the result of an endeavour to supply the general reader with a rendering that, while faithful to its original and abreast with the knowledge of the day, shall present the words of evangelists and apostles in English as correct and clear as may be attained. No one acquainted with the subject will dispute that the Authorized Version can no longer be accepted as an adequate rendering. Had there been no actual defects, changes in the English language and our improved knowledge of the Greek text would render a corrected version desirable. To meet this want the Revised Version of 1881 was undertaken. Of that work it is little to say that it has not closed the door upon other attempts. In these days books will not be read unless they are attractive in style and intelligible. There seems to be no good reason why the New Testament should not be, apart from the value of its contents, as readable a book as any other; the writers did not aim at what we call 'style,' but their language was correct and of a higher order than might be judged from the R.V. The version here presented aims to give the contents of the sacred volume in such wording as, to the best of one's judgement, the writers might have used, had they written in the English language.

## GENERAL REMARKS.<sup>1</sup>

For the word 'justify' we use the expression 'account (pronounce) righteous.' We thus secure greater uniformity of rendering and, we think, a more intelligible wording (see Sanday and Headlam, 'Romans,' p. 80). What meaning does the ordinary reader attach to the phrase (Rom. v. 18) 'unto justification of life'? It reads as if it had to do with the question, 'Is life worth living?'

For the same reason we follow Conybeare and Howson, in the passages of Romans in which St. Paul treats of Faith, in giving 'have faith' for 'believe.' The same applies to Gal. iii. and St. James ii. There seems to be no good reason for making in the English a verbal difference where there is none in the Greek. The R.V. made this alteration at end of Heb. x. Perhaps, if we

<sup>1</sup> In the following criticisms reference is made to the A.V., or the R.V., or to both; not to the version given in this volume.

could start entirely afresh, it would be well to make it throughout wherever the context admits.

It is a self-evident principle that the same Greek word should be rendered by the same English word unless there is good reason to the contrary. In the preface to St. John's Gospel we have in verse 2 (A.V.), 'by him all things were made,' and in 14, 'the Word was made flesh' (altered in 1881 to 'became'). The alteration may be made in 2, 'became' being nearer to the Greek, a more comprehensive term, not committing us to any particular theory about the work of Creation.

In the original titles of the Gospels the word 'saint' does not occur. We regard the headlines as merely an extension (for convenience of reference) of these titles. Elsewhere we use the customary term of respect.

The auxiliary verb 'will' has been substituted in many places for 'shall.' There may be a debatable margin in the use of these words; but such a rendering as 'God shall smite thee' (Acts xxiii. 8), or 'thou shalt deny me' (St. Matt. xxvi. 84), is quite indefensible in modern English. See also St. John vii. 84; viii. 24. We certainly do not 'hope that there shall be' (Acts xxiv. 15). In St. John v. 40 'ye will not come unto me' is insufficient. It may mean that, as matter of fact, they never would come. The unwillingness should be made clear. In the next chapter, verse 29, 'this is the work of God, that ye believe . . .' might be taken to assert that God had actually brought the hearers to believe; which certainly is not what the Lord meant.

To continue the use of the word 'publicans' for collectors of public revenue can serve no other purpose than that of filling up the time of teachers in explaining to children that it does not mean what it seems to mean. Of the word 'reins' (kidneys) the American Revisers remark (Preface to O.T.) that in favour of its continued use 'one can only urge the poor reason that most readers attach to it no meaning whatever'; with curious inconsistency their version retains it in Rev. ii. 28. 'Forbid' is, in most of the N.T. passages, an inadequate rendering of the word in the original, which cannot be limited to verbal communications. In 1 Cor. xvi. 22 (A.V.) 'anathema maranatha' is printed as if it were a compound curse; and it is sometimes read so.

We have not followed the Americans in their literal rendering 'teacher' as applied to our Lord. In English this word does not represent the feeling with which assuredly our Lord was regarded (St. Mark iv. 88; St. John xi. 8, 28). His disciples thought of Him as the great instructor and leader, full of sacred authority and dignity. 'Master,' connected as it is with 'magister' (school-master), better represents the Greek word, except where (as St. John iii. 10) the actual work of instruction needs to be brought out.

The word generally rendered (by transliteration) 'angel' means primarily 'messenger,' and is so given occasionally (e.g. St. James ii. 25); and is better thus in Acts xxvii. 28. In Rev. i. 20 it is

## INTRODUCTION

mostly held, against those who consider the 'angels' to be the chief pastors ('messengers or legates from the apostles,' says Whately), that they are celestial guardians, or personifications, of the Churches (see Dan. x. 18, 80), in conformity with the figurative character of the book. That they were delegates actually sent to Patmos is scarcely tenable.

The rendering of the Greek tenses has been made more uniform. The imperfect tense of the original sometimes throws light upon the writer's meaning; thus in St. Matt. xv. 86 it brings out our Lord's continuous action in the miracle; see also 1 Cor. x. 4 (repeated action). In St. Matt. xxv. 5 the neglect of a Greek tense aggravates the blame attachable to the virgins, besides causing tautology. In St. Luke i. 9 'his lot was' gives a wrong impression of something habitually done. There is an error in St. Luke xiv. 8 'be bidden'; the invitation spoken of was obviously in the past, not in the future. The Greek is plain enough. In Rom. xvi. 25 'hath [had] been kept' implies, contrary to what follows, that the mystery is still undisclosed.

A certain Greek tense (aorist) may be used to denote either entrance into a condition or passage through it; either 'began to reign' or 'reigned (ten years).' In Rev. xi. 17 'didst reign' implies that God's reign is now ended. In Rev. ii. 8, Rom. xvi. 9, we should read 'came to life.' In 1 Cor. iv. 8 the Americans rightly put 'ye have come to reign.'

The question whether the Greek aorist should be rendered by the English perfect or by the past tense has been much debated. No rigid rule can be safely made; but keep to the conventional way unless there is strong reason to the contrary. Take the verbs in St. Matt. xi. 25, 27; should we render 'didst hide . . . were delivered' or 'hast hidden . . . are delivered'? The former seems preferable; for if we ask 'When and how were these things hidden?' the answer may be that they were hidden by a Divine decree made before time began, the workings of which became manifest in human experience. To the question how came the Son of God in possession of all things; the answer is simply that they 'were given' to Him; and if we go on to ask when they were given, the answer may be 'in eternity, before the world began.'

In St. Mark vi. 52 the R.V. 'they understood not concerning the loaves' scarcely brings out the proper meaning of the preposition ('over,' 'upon'). Even with help of the miracle (on its basis) they did not perceive who and what manner of man their Master was. But, as in our own word 'thereupon,' the idea of time is latent. Thus the meaning becomes 'even after that wonder they did not properly understand.' The preposition 'of' was sadly overworked; 'to be seen of men' is an archaism (St. Matt. vi. 1). Looking to 1 Cor. i. 12, 'I am of Paul,' etc., could Englishmen have ever said, 'I am of Gladstone, and I of Disraeli,' etc.? We should always seek to give readers some intelligible idea.

A note on St. Matt. v. 28. One Greek word serves for our two words 'wife' and 'woman,' the context deciding which of

the two should be adopted. Further, the word rendered 'lust after' is the one found in the LXX of the tenth commandment. It is fairly clear that 'wife' here gives the better sense, bringing the Lord's words into close connection with the seventh and tenth commandments. Otherwise they would seem almost to put a veto upon marriage.

A note on St. Matt. v. 32. An interesting and important question arises here. According to St. Mark (x. 9, 11) and St. Luke (xvi. 18) our Lord absolutely forbade divorce. Moses (see xix. 9) had allowed it as a concession to a low state of morality; but now men ought to return to the original principle that marriage is indissoluble. It is easier to hold that the author of the first Gospel (or his source) inserted the words that sanction an exception, deeming them meant, even if not expressed or reported, than to credit that St. Mark (the oldest document) omitted them. The best Jewish teachers limited divorce to the cause here assigned, but surely our Lord's teaching, here as in the other commandments, rose superior to theirs. The words 'except on account of unchastity' look very like a marginal note brought into text before multiplication of copies. In the rest of our Lord's teaching on the ten commandments (verses 21-48) no exceptions are given, and an exception here seems most improbable and even unnatural. We need not accept these words as coming from the Lord.

Here and there we discard the phraseology of the A.V. Take the word 'unloose' (St. Mark i. 7); if 'untie' = 'loose,' then by analogy of language 'unloose' should = 'tie.' Similarly 'disannul' (Gal. iii. 17) should mean to cancel a previous annulment. 'Chiefest' (St. Mark x. 44, with which compare 1 Tim. i. 15) is no more than 'chief'; the word does not admit of comparison. If 'chiefest,' why not 'chiefer,' or 'headest'? The Americans wisely discriminate (2 Cor. xi. 28; etc.) between 'beside' (at the side of) and 'besides' (in addition to). They correct 'entreated' (obsolete for 'treated') in 1 Thess. ii. 2; and 'wot' in Acts iii. 17. The use of 'again' for 'back' is obsolete (Acts xxi. 6; 2 Pet. ii. 22); see a good note by Driver (Gen. xxiv. 5) in which he points out also the misuse of 'bring' for 'take,' a misuse common in the N.T., e.g. Acts ix. 30; xxiii. 17. 'Living' is better than 'quick' (Acts x. 42); 'two' than 'twain' (St. Matt. v. 41).<sup>2</sup> 'Marvelled if' (St. Mark xv. 44) is incorrect. The Revisers of 1881 forgot (St. John xix. 18) that 'either' excludes one of two, and therefore cannot include both. In St. Luke xvi. 20 the traditional 'beggar' should disappear. There is nothing to show that Lazarus begged. See St. James ii. 2 (same word in Greek). The Vulgate in these passages varied with 'mendicus,' 'pauper'; but not happily. Following the Vulgate too closely led to the blunder in St. John i. 6, for which the Greek gives no excuse.

<sup>1</sup> This has the high authority of the late Professor J. H. Moulton ('The Vocabulary of the Greek Testament,' page 134a).

<sup>2</sup> Most strangely in 1 Cor. vi. 16 the Revisers change 'two' into 'twain'; but in St. Matt. xix. 5 they reverse the process.

## INTRODUCTION

In rendering certain Greek tenses we should distinguish process from result. There are many errors; thus St. Luke xxi. 10, 'compassed' is the result of process; this result would make useless the warning recorded in the next verse. On the other hand 'opened' (Rev. iv. 1) is naturally taken as describing a process ('flew open'), whereas the result of past action is contemplated; in Acts xvi. 27 'seeing the doors open,' is 'open' an infinitive or an adjective? In St. John xx. 1 is Mary represented as seeing a process or a result? See also St. Luke xiii. 28.

In the original one word does duty for our two words 'father,' 'forefather.' Would the writers if they could translate for us adhere to the one word 'father,' or adopt the usual discrimination? Take St. Luke i. 55; would the evangelist follow the A.V., or the English Prayer Book? Similarly with the pair of words, 'brothers,' 'brethren'; if we were to use one only, modern usage would declare for 'brothers'; it certainly would not endorse 'I have five brethren' (St. Luke xvi. 28).

We have generally for the word 'woe' substituted 'alas' (following A.V. in Rev. xviii.). It may be argued (e.g. St. Matt. xi. 21) that we are to understand the verb 'is' (which is expressed in 1 Cor. ix. 16); but to the ordinary reader it reads like a curse ('woe be unto thee'). Anything in the nature of an imprecation seems wholly out of place on the lips of the Son of Man.

With weights and measures (always a difficult subject) we have done our best to be intelligible and correct. It is strange that in Rev. vi. 6 the R.V. should keep a rendering that, whereas the original implies famine prices, 'conveys to the English reader the idea of enormous plenty' (Bp. Lightfoot, 'On a Fresh Revision of the N.T.,' p. 185.)

The article has been carefully treated. In St. John i. 17 we insert it throughout, to preserve the balance of the sentences (see St. John xiv. 6). In Rev. xiv. 18 'the fire' (on the altar) seems to be meant, not 'fire' (the element); see also Heb. vi. 9. On the other hand, in St. John vi. 68 read 'words' (an unlimited supply), not 'the words' (a definite number, a formula). Heb. x. 4 is weakened by insertion of an article not warranted by the Greek. The Revisers of 1881 unhappily omitted an article in St. Matt. viii. 12, 'the weeping and [the] gnashing of teeth'; the Americans, not understanding how teeth weep, inserted the second article, Greek expresses what we call the 'definite,' but not the 'indefinite' article. Thus it does not distinguish between 'farmer' (as we write in registers) and 'a farmer.' In using either article you suggest that there are, or are not, others answering to the description; with no article the attention is concentrated upon the office or character in question. Thus, in 1 Tim. vi. 10 put no article before 'root'; and Heb. xii. 24 (R.V.) would be better without the article before 'mediator'; the same in St. John x. 2, and in

<sup>1</sup> In a few passages (as St. Matt. xxi. 19; Rev. viii. 13) the Greek for 'one' seems to have the significance of an indefinite article (as our own 'one' was shortened into 'an.')

Acts xvi. 1. In St. John xix. 21, 'I am King of the Jews' was correctly given. In Rev. xvi. 20 'mountains' is best; objects as large as mountains could not be seen. In Rev. xvii. 11 'an eighth' is wrong; read either 'the eighth,' or better, 'eighth'; 'an eighth' implies others, each of them eighth in a series. 'The cock' (St. John xviii. 27, etc.) should be 'a cock,' an incident rather than a point of time being represented. In St. James v. 7 for 'the early and latter rain,' we read 'the early and the late rain'; and in Tit. iii. 10 for 'a first and second admonition,' 'a first and a second . . .'; no single warning can be both first and second. There is a similar mistake in the second commandment (A.V.). Somewhat similar is the blunder in Eph. vi. 9 (R.V.), 'knowing that both their Master and yours is in heaven.' As worded this makes two Christs (bad theology), and the two 'is' (bad grammar). The Americans corrected it by inserting 'he who is.'

Language should as nearly as possible suit the objects or actions described. Thus, Coloss. ii. 19, 'growth' is better than 'increase' to indicate changes brought about in a living body. Compare in R.V. Eph. iv. 15 with 16. In St. James iii. 9 we find in R.V. the strange statement that we put bridles into horses' mouths. In 2 Pet. iii. 4 the R.V. badly altered the 'since' of A.V. to 'from the day that'; which does not suit the context. St. Luke vii. 45 is decisive as to the meaning.

One should avoid, as much as may be, the 'construction louche'; 1 St. Pet. ii. 1 (R.V.) offers an instance. Is 'as newborn babes' to be connected with what precedes, with what follows, or with both? As it is hard to connect it with what precedes, its connection simply with what follows should be made clear. St. Matt. x. 14 is another instance; yet another is St. John vii. 38.

In Heb. xi. 32 the A.V. harmlessly connected the proper names by a series of 'and's.' The Greek did not warrant it, but it made the English read well. The Revisers struck them out, and in their work the roll of worthies of old time reads like a set of items in an auctioneer's catalogue; and thus was marred the stately beauty of a noble passage not excelled even by xii. 18-24.

There is a difference between construing (words into words) and translating (sense into sense). Take Acts xiv. 6, the apostles 'fled unto Lystra and Derbe, cities of Lycaonia.' So A.V., giving the sense unmistakably in fair translation. But the Revisers, not liking the omission of an article, took it in hand, with this result, 'fled unto the cities of Lycaonia, Lystra and Derbe.' Nothing could be more literal, nothing more misleading. To a person ignorant of the subject-matter we submitted the question, 'What do these proper names stand for?' The answer came, 'The names of three cities.' Possibly they might stand for three provinces; but in neither case do we get the proper meaning. In Acts xxv. 8 (cf. x. 22) the words 'that he would send for him (Paul) to Jerusalem' are naturally taken to mean that the apostle was to be brought from Jerusalem, the reverse being the case. In



Acts xix. 21 bare construing lets in two ambiguities, (a) did the apostle form his purpose after visiting the two provinces? (b) was he going to Jerusalem to utter there the words quoted? The difficulties of Rom. viii. 8 are enhanced by the uncertainty at first sight whether the initial 'For' is a preposition ('For what we have received, etc.') or a conjunction. Take Acts xix. 8, 'he entered into the synagogue, and spake boldly for the space of three months.' The Ephesians (verse 84) might shout 'for the space of two hours'; but a three months' sermon! When we consider what 'sabbath' means, we see that the compound 'sabbath-rest' (Heb. iv. 9, R.V.) is not a felicitous one. Acts vii. 86 puts the Exodus after the forty years' wandering in the wilderness. The Rev. F. Rendall corrected it. 1 Thess. iv. 2 (R.V.) can only be read as stating that Jesus Christ was St. Paul's messenger. St. Luke ix. 18 has a needless contradiction in terms, which the Americans removed. There is a clear instance in Tit. ii. 15, 'these things speak and exhort and reprove with all authority.' So the R.V., omitting the punctuation of the A.V. As thus given it is a meaningless string of words; you must take 'these things' either as the nominative or as the objective to all three verbs. The construing was correct, and the sense took its chance.

The word 'have' gave trouble. Thus, 'he had a vow' (Acts xviii. 18) is like the drudging schoolboy's rendering of 'j'ai faim' by 'I have hunger.' Again, what could be more uncouth than 'they have not wherewith to recompense thee' (St. Luke xiv. 14, R.V.)? And is 'ye behold me having flesh and bones' (St. Luke xxiv. 39) tolerable as English? The A.V. 'as ye see me have' was at least good English. Finally, 'each hath a psalm' (1 Cor. xiv. 26) is scarcely a luminous statement.

In translating, allowance should be made for the paucity of inflexions in English. Inattention to this has been a copious source of mischief. Take 1 St. Pet. iii. 6, 'Sarah obeyed Abraham, calling him lord; whose daughters ye are'; here 'whose' is naturally, but wrongly (as the Greek word shows), connected with Abraham. In Rev. xix. 14 the horses are spoken of as dressed in linen. Rev. xv. 6 is a simple case; 'pure and bright' (R.V. only) might be connected with 'stone' or with 'angels.' In St. John xviii. 22 'one of the officers standing by,' one naturally, but wrongly, connects the last two words with 'officers'; the error was corrected long ago by 'Five Clergymen.' In St. Luke xiii. 16 the English says that Satan had bound Abraham for eighteen years. An infidel would shrink from publishing the statement carelessly made in St. James i. 7, 8 (A.V. and R.V.). Carelessness on this point represents God (Rev. xix. 4) as saying 'Amen' to the words of a great multitude. From this point of view 2 Tim. iii. 1 and St. Matt. xvii. 8 need slight amendments easily made. The English ought in such cases to be made as clear and explicit as is the Greek. St. Matt. xxv. 82 is an important instance; see note in text. In Acts vii. 59 the reader should not be left in suspense till the end of the verse as to who were invoking God. In Rom. i. 18 it is

obvious (reading aloud) that 'brethren' is badly placed; in xi. 25 it is put into its right place. You cannot read aloud Gal. i. 1, 2 without stating that St. Paul's companions had been raised from the dead. A crucial instance is found in St. Luke i. 2, where the 'unto us, who' makes the writer claim to have been an eye-witness of what he records; the Greek plainly showing that this is not the meaning. In St. Matt. xiii. 46 'all' is naturally interpreted as meaning all the pearls; 'everything' cannot be mistaken, Rom. ii. 15 reads as if the Law were written in the hearts of the Gentiles. This wrecks the sense and is incorrect translation.

The placing of the word 'also' is not always easy. Thus in 2 Cor. xi. 18, 'seeing that many glory after the flesh, I will glory also,' it should be 'I also will glory'; that is, 'I as well as they will glory.' As R.V. has it, it means that the apostle would glory besides doing something else. In verse 16 the R.V. (with identical Greek) puts the adverb into the right place. Rev. xiv. 10 (right in A.V.) runs thus in R.V., 'he also shall drink'; but, as no one else is mentioned as drinking of God's wrath, read, 'he shall also drink'; that is, whoever worships the beast will receive punishment besides. In St. Luke v. 21 'who can forgive sins but God alone' the last word is wrong. 'Alone' means by yourself, apart from others; 'only,' that there are no others, and should have been used. In St. Matt. xii. 4 the R.V. translated correctly, but in St. Luke vi. 4 (the same Greek) wrongly. Compare St. Luke iv. 4 with verse 8.

In some places the subjunctive mood was incorrectly used. This mood has mainly to do with future contingency. Take Acts iv. 19 'whether it be right,' etc.; St. Peter was not speaking of anything future, but said 'whether it is (now) right.' Similarly with St. Matt. xxvi. 29; the Saviour was praying for present, not for future, deliverance. We must read 'If it is possible.' See St. John vii. 17; and St. Matt. xiv. 28.

In the N.T. times the use of the Greek superlative was dying out. Thus in St. Luke xxii. 24 the Revisers of 1881 felt themselves at liberty to render 'to be greatest,' giving timidly in margin 'Greek, greater.' But in verse 26 their courage apparently failed them, and they gave 'he that is the greater among you (twelve)'; which may be Greek idiom, but is certainly not English.

Various errors:—Translating the Greek indefinite pronoun by 'man' creates a curious puzzle in St. Luke viii. 51 'he suffered not any man . . . save . . . the father of the maiden and her mother'; was this mother a woman or a man? Acts xxviii. 6 'they expected that he would have swollen'; is it possible that 'barbarians' look forward to the past? In 1 Cor. xii. 26 the limbs of the body are quite gratuitously made to consist of them all and one more! In 2 Tim. i. 15 two men 'are,' whereas in ii. 17 two men 'is,' the Greek verb being identical. In St. Luke xvi. 15 'ye are they that justify yourselves' is a hopeless tangle.

<sup>1</sup> The Revisers fortunately in St. Luke x. 22 changed 'no man' into 'no one.'

## INTRODUCTION

Three disciples are said (St. Matt. xvii. 6) to have fallen 'on their face'; surely they had a face apiece! It is more than time that 'Melita' should disappear from Acts xxviii. 1. 'Neither' should not, in good English, be followed by a series of 'nor's' (Rom. viii. 38); 'both of them' (R.V.) is a step backwards from 'both which' (A.V., 2 Pet. iii. 1). St. Luke xii. 89. 'house . . . broken through'; this is doing things by halves; let us have either 'dug through' (construing) or 'broken into' (translating). St. Matt. vi. 19 (no mention of house) may stand. St. Mark xii. 32 says of God 'there is none other but he.' In other words, Exclude God, and there is no second Deity; include him, and there are two. Omit either 'other' or 'but he,' and all is well. In 1 Cor. vii. 36, 'let them marry'; as the only persons mentioned have been a father and his daughter ('daughter' implied, though not expressed, in the Greek), the commentators feel bound to explain, 'i.e. The daughter and her suitor.' Yes; but why not get rid of both difficulty and explanation? Why give a handle to the scoffer? It is easy to say 'Let the marriage take place,' or 'let her marry,' or the like. In Rom. xvi. 18 'salute Rufus . . . and his mother and mine' destroys a beautiful allusion by making two women out of one. Why say (St. Luke iv. 28) that the performance of our Lord's miracles at Capernaum was 'heard' at Nazareth (see also St. Matt. xi. 2)? Acts vii. 25 we have 'understood [how] that God by his hand was giving them deliverance'; here 'his' = 'God's.' But the phrase should stand before 'God,' and will then be rightly referred to Moses. Acts xix. 26 'they be no gods, which are made with hands.' Then if the artificers had made figures without hands, these figures might have been gods! 'The end of the Lord' (St. James v. 11) is certainly not a happy expression. Note St. Luke x. 18. And this sorry stuff Englishmen are expected to receive and venerate as Holy Scripture!

To help some readers we sometimes use, where speech breaks off, a simple mechanical way of showing that narrative is resumed. How many, for want of such help, have stumbled in public reading of 2 Kings xviii.; and maybe some one has overrun at end of St. Matt. iii. 2, or in St. John xviii. 89; xix. 24.

Many words were misplaced. Take St. Matt. x. 31 'fear not therefore'; as this stands, it means that the apostles were not to regard the numbering of their hairs as a legitimate reason for fear; the proper meaning being obviously that they were to regard it as a reason for not fearing. Substitute 'for that reason'; and you see it at once. It is the difference between 'don't do it for my sake' and 'for my sake don't do it.' Similar errors in St. John xi. 6 (the Saviour's love could not have been the cause of his hearing news); xx. 19; Rom. vi. 12; Acts xix. 38 (R.V.; the A.V. was correct); Rev. iii. 8; etc.

Not only words, but also phrases and sentences, were misplaced, causing error. Take 1 John vii. 18 'no man spoke openly of him for fear of the Jews.' This suggests that some spoke openly for other reasons. Read 'for fear of the Jews no one . . . .' Heb.

iii. 19 'they could not enter in because of unbelief' suggests that they may have obtained entrance on some other ground. 'In Gal. i. 6 God is strangely said to have called the Galatians to what was no gospel at all—and simply from careless translation. 1 St. Pet. ii. 8 is made to read as if the disobedient were appointed to be what they are; not as if their stumbling in consequence of their disobedience were the thing appointed. Bad phrasing in Rev. xii. 14 (cf. Acts xii. 20) represents a woman as being fed upon a serpent's face.

The Biblical vocabulary is limited by various considerations. One might like to use 'circumstances' (the exact meaning in Eph. vi. 22); but somehow or other it does not read well. The Revisers' experiment with 'apparition' (St. Mark vi. 49) tends to alarm any would-be innovator. The Americans wisely altered it to 'ghost.' To render (Rev. i. 8) 'I am the A and the Z,' however correct it may be, would not be well received.

Cumbrous phraseology is a foe to accuracy. Take St. Matt. xiv. 84 'and when they were gone over, they came into the land of Gennesaret.' No; you get to France, not after crossing the Channel, but by crossing it. Read 'and crossing over they came . . .' Such a curiously mixed metaphor as 'entanglement in a yoke' (Gal. v. 1) need not be attributed to St. Paul. Rom. iii. 12 'no, not so much as one' (R.V. only) suggests distinctly that a fraction of a person might be found doing good.

It is curious how often the order of the Greek words is the most effective order in English; see St. Matt. xxi. 85; St. James v. 16; St. John xx. 20.

The sacred writers seem to have been not indifferent to what is called alliteration. Where this can be kept in English it is well to do so. Thus in St. Luke xv. 81 give 'thou art always with me, and all that is mine'; and in 2 Cor. ix. 8 keep the keynote 'all' right through the verse; and in viii. 22 'much confidence' may be adopted on the same ground. In 2 Thess. iii. 11 is a play on words which can be easily retained. 2 Cor. iv. 8 is another instance, not quite so adaptable. Sometimes, as might be expected, the subtlety of the original cannot be reproduced (2 Cor. iii. 2; Heb. v. 8).

It is not wise to insist on one English word as the invariable rendering of one Greek word; words take shades of meaning from their contexts. Sometimes the A.V. conceals differences in the Greek. Take St. Matt. xxvii. 48 and St. Mark xv. 86; the English 'filled' does duty for two Greek words. Such variations are interesting for reasons that cannot be dwelt on here; and should be retained where it can be done conveniently. In St. Luke xix. 87, 89 something is lost by the use of one word 'multitude' for two Greek nouns; greater loss by 'servants' in St. Matt. xxii. 8 and in 18. 'Obedience' (Philem. 20) spoils the courtesy of St. Paul's request.

There is in English a frequentative present tense which is sometimes met with where it is not appropriate; e.g. Acts viii. 80 'under-

## INTRODUCTION

standest thou what thou readest' ? Philip certainly did not ask whether his hearer was in the habit of reading what was beyond him. We have to consider in each instance whether the Greek present denotes an habitual action (he speaks well) or one going on at the moment (he is speaking). A crucial instance may be found in 2 Cor. xi. 17; St. Paul surely did not mean us to infer that he never spoke as taught by God.

Little has been done to alter the paragraphing, except in the Epistle of St. Jude, which has been arranged in what appears to be the natural order. In the Second Epistle of St. Peter there is apparently no grave reason for departing from the usual short introduction, and connecting verse 2 of chap. i. with what follows. At the end of St. Luke xxiii. the division made in A.V. seems more natural than that of the R.V. Verse 56 tells us that the women, having early on Saturday made preparations, rested on the sabbath (that of verse 54); then a new paragraph begins with a new week.

There is a small particle connecting statements with contrast. This contrast may be so slight that English cannot reproduce it without exaggeration; but sometimes it has been overlooked. Thus Acts x. 10 'and [but] he became hungry.' Looking at the Gospel narrative of the apostles told to watch, yet falling asleep, it seems better to bring out the contrast between the apostle's intention to pray (the eager spirit) and the hunger that came upon him (the weak flesh). See also Rom. ix. 18; xi. 7; xii. 5; xiv. 8. In St. Luke v. 6 it brings out what seemed to defeat the promise of a catch.

In Greek the pronoun in the nominative case is generally embodied in the verb, being expressed separately where emphasis is to be marked. One way of distinguishing this difference of use is by giving 'ye' in the former case, 'you' in the latter. This accounts for many instances; there are other ways. The A.V. was justified in inserting 'but' in St. John ii. 10; 'but thou hast kept.' Sometimes the difference can only be brought out by a stress laid upon the pronoun in reading aloud; instances in St. Matt. xi. 28; St. John xvi. 88. Where a relative might easily be misapplied to its nearest antecedent, some slight change should be made to avoid confusion; instances in Heb. v. 7, 11 (beginning of verses).

In plain narrative we have reduced the number of instances in which the A.V. inverts the natural order of subject and predicate. Take a simple case, St. John i. 12, 'to them gave he power to become'; surely nothing is gained here by giving to the sentence a form in which it can be mistaken, even for a moment, for a question. Here, as so often, the simplest and most direct way is the best. Translators should aim to make everything as clear as possible; the object being not merely that the reader may be able to understand rightly what he reads, but also that he may not be able to understand it wrongly.

The distinction between the English relatives 'who' and 'that' is often not observed. Rom. ix. 16 is a case in point; here 'him

that willeth' is correct, the relative clause serving to define a person otherwise not known to us; but as 'God' needs not to be identified, 'who hath mercy' should be read, the clause giving additional information about him. In 1 Kings xviii. 24 'the God that answereth' is right, as one of many supposed deities was to be thus identified.

The phrase 'as though,' however common it may be, is an unfortunate one. Take St. Luke ix. 53, his 'face was as though he were going to Jerusalem.' The error is easily seen by filling out the sentence, 'as it would have been though (notwithstanding) he were going. . . .' The meaning is obviously 'as it would have been supposing that he . . .;' therefore read 'as if.' Contrast in R.V. 2 Cor. x. 14 with 9, the latter being correct. 'Though' implies opposition, which is not present in these cases.

In the original it is sometimes uncertain whether a sentence is a statement or a question. You have to decide which better fits the case. St. Mark xvi. 6 is an example. That the angel should tell the women what they were doing seems prosaic and needless, and does not harmonize with the question in St. Luke xxiv. 5; St. Matt. xxviii. 5 is turned differently. See also St. Matt. xxvi. 45.

In 1 Cor. xv. 34 there are two words not easy to render well. They are given in R.V. 'awake to soberness righteously' (anticipated in 1858 by 'Five Clergymen'). But when you ask yourself what 'waking up in a righteous manner' means, you feel that something is lacking. Canon Evans (in 'Speaker's Commentary') gave 'shake off your stupor in a right spirit.' But does this essentially differ from the A.V. 'awake to righteousness'? We think that St. Paul, were he among us, would not be gravely dissatisfied with this fine, terse expression.

We have thought it neither desirable nor necessary to do much towards modernizing the diction. Let familiar words and phrases remain, unless real gain can be secured by altering. Thus we retain the pronoun 'thou,' seeing no good reason for changing to the conventional plural. It sometimes avoids an ambiguity. 'Whom seekest thou?' seems at least not inferior to 'who are you looking for?' (St. John xx. 15).

We discard the expression 'for ever and ever' for the following reason. If 'for ever' = 'eternally,' then the extra words 'and ever' are meaningless; there cannot be more than one eternity in one direction. We can imagine from any moment an eternity stretching backwards and another forwards; but it would be an arbitrary division, and would not help us, for instance, at Rev. xxii. 5. The expression, familiar though it is to us all, is no better than 'for always and always.'

The rendering of the participle is sometimes a difficult matter. If you resolve it into a subordinate clause, you may find yourself interpreting as well as translating. Take Heb. vi. 6, literally, 'to renew them unto repentance, crucifying to themselves. . . .' If you turn this, as the A.V. does, into '... seeing that they crucify,' you are giving a reason for the impossibility described, and it might

## INTRODUCTION

be said that you go out of the way to close the door of hope. It is quite as correct to turn it 'while (as long as) they crucify.' Perhaps it is best, anyhow it is safest, to follow the Vulgate in retaining the participle, and to leave commentators to give any explanation thought necessary.

A few short notes have been given here and there in the hope that they may remove difficulties for readers who have but few books at command. For details of history, geography, questions as to date and authorship of the various books, and other matters needing elucidation, the reader may be recommended to such useful works as 'The Concise Bible Dictionary' (1s., Cambridge University Press) and Angus's 'Bible Handbook' (8s. 6d., Religious Tract Society); or, if a more comprehensive work is sought, to the 'Dictionary of the Bible' (20s., published by T. and T. Clark, Edinburgh).

### THE GREEK TEXT USED.

This work is based upon the Greek Testament issued by Professor E. Nestle, of Maulbronn University. We have used the edition brought out in England by the British and Foreign Bible Society. This text we have followed uniformly, with a single exception dealt with in Appendix II. We did not, however, feel bound by its punctuation, considering that as matter of interpretation.

To discuss matters relating to the formation of the Greek text out of the various ancient authorities (Greek manuscripts, versions into ancient languages, quotations by early writers) was foreign to our purpose. This text has come down to us in much the same way as other Greek texts; but the variations that from various causes have crept into the text are comparatively of slight importance. Here and there we cannot be absolutely sure as to a word or even a sentence; but we possess every needed assurance that we have with us, to all intents and purposes, the mind and will of God, as He by His Holy Spirit inspired apostles and evangelists to set them forth for our guidance and comfort. We have given in the footnotes renderings of such variations as seemed likely to be of instruction or interest to our readers. Anything like a complete apparatus of such matters was outside the aim of our work.

### CONCLUSION.

This work was undertaken in the first place at the instance of the late Mr. Samuel Lloyd, Farm, Sparkbrook. Mr. Lloyd's aims best stated in words of his own: 'For many years the writer has ardently desired that the English reader should have the Holy Scriptures in a form more attractive than that of any of the current versions. A presentation of the Scriptures, at once faithful and readable—THE PURE WORD OF GOD IN PURE ENGLISH—he believes to be one of the great religious needs of the nation in the present day.'

## THE NEW TESTAMENT

'Faithful and readable'—surely these are the essentials of good translation. It is hoped that this work may be found at least as accurate as any other rendering of the New Testament. It is not a paraphrase; in some places it is a closer translation than either the Authorized Version or the Revised. A paraphrase may mislead; thus in Rev. xvi. 19 'was divided' is not so good as the simple 'came' (as a child says, 'It came in two'); it implies a division made by conscious agency.

In what precedes, a few of the many and glaring errors of the A.V. and the R.V. have been pointed out. Which is really the more reverent course—to shut our eyes to them? or to remove them? The present writer has no manner of doubt which is the more manly and better way. To criticize severely a translation shows no want of reverence for the original. Could a collection of blunders in English, such as we have pointed out, be gathered from the works of any author of repute? and these are merely specimens. Why should a rendering of the Holy Scriptures have this undesirable monopoly?

It would be impossible to draw up a list of books that have been found helpful in a work of this kind; but one acknowledgment must be made. The commentaries of the Rev. Dr. A. Plummer have been an unfailing source of help and direction. His work on St. Mark (in the Cambridge Bible for Schools) is a perfect example of much in little, leaving no difficulty unmet.

The chief aim of the version that follows has been to produce in the interests of the general reader a book that may be read with pleasure and without irritation. Is not the failure of the accepted versions one of the reasons why the Bible is less and less read? Good doctrine deserves good English. This work is an attempt to supply an urgent need; as such let it be judged impartially, without prejudice for it or against it.

E. E. CUNNINGTON.

LLANGARON VICARAGE,  
ROSS, HEREFORDSHIRE  
26th April, 1919.



# CONTENTS

	PAGE
INTRODUCTION . . . . .	5
MATTHEW . . . . .	21
MARK . . . . .	67
LUKE . . . . .	96
JOHN . . . . .	145
ACTS . . . . .	181
ROMANS . . . . .	230
I. CORINTHIANS . . . . .	250
II. CORINTHIANS . . . . .	269
GALATIANS . . . . .	281
EPHESIANS . . . . .	288
PHILIPPIANS . . . . .	295
COLOSSIANS . . . . .	300
I. THESSALONIANS . . . . .	305
II. THESSALONIANS . . . . .	309
I. TIMOTHY . . . . .	318
II. TIMOTHY . . . . .	317
TITUS . . . . .	321
PHILEMON . . . . .	324
HEBREWS . . . . .	326
JAMES . . . . .	342
I. PETER . . . . .	347
II. PETER . . . . .	358
I. JOHN . . . . .	357
II. JOHN . . . . .	362
III. JOHN . . . . .	363
JUDAS . . . . .	364
REVELATION . . . . .	366
APPENDICES . . . . .	389



# THE GOSPEL:<sup>1</sup>—

## ACCORDING TO MATTHEW

[A.D. 69]<sup>2</sup>

- 1 The genealogy<sup>3</sup> of Jesus Christ, son of David, son of Abraham;  
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob  
3 begat Judah and his brothers; and Judah begat Perez and  
Zerah from Tamar; and Perez begat Hezrom; and Hezrom  
4 begat Aram; and Aram begat Aminadab; and Aminadab  
5 begat Nashon; and Nashon begat Salmon; and Salmon begat  
Boaz from Rahab; and Boaz begat Obed from Ruth; and  
6 Obed begat Jesse; and Jesse begat David the king;  
7 And David begat Solomon from the widow<sup>4</sup> of Uriah; and  
Solomon begat Rehoboam; and Rehoboam begat Abijah;  
8 and Abijah begat Asa; and Asa begat Jehoshaphat; and Jehosh-  
9 aphant begat Jehoram; and Jehoram begat Uzziah; and Uzziah  
begat Jotham; and Jotham begat Ahaz; and Ahaz begat  
10 Hezekiah; and Hezekiah begat Manasseh; and Manasseh  
11 begat Amon; and Amon begat Josiah; and Josiah begat  
Jeconiah and his brothers at the time of the removal to  
Babylon;  
12 And after the removal to Babylon, Jeconiah begat Salathiel;  
13 and Salathiel begat Zerubabel; and Zerubabel begat Abiud;  
14 and Abiud begat Eliakim; and Eliakim begat Azor; and Azor  
begat Zadok; and Zadok begat Achim; and Achim begat  
15 Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan;  
16 and Matthan begat Jacob; and Jacob begat Joseph, the  
husband of Mary, from whom was born Jesus, who is called  
Christ.<sup>5</sup>  
17 All the generations, then, from Abraham unto David were  
fourteen generations; and from David unto the removal to  
Babylon fourteen generations; and from the removal to Babylon  
unto the Christ fourteen generations.  
18 Now the birth of Jesus Christ<sup>6</sup> was on this wise; After Mary  
his mother had been betrothed to Joseph, she was found, before  
they came together, to be with child from the Holy Spirit.

<sup>1</sup> The words 'The Gospel' here and in the next three headings are an addition to the original titles.

<sup>2</sup> The dates given are approximate, and on some of them there is much variety of opinion.

<sup>3</sup> *Lit.*, book of geneals.

<sup>4</sup> This word is not expressed in the original.

<sup>5</sup> A few MSS. add, 'Jehoiakim; and Jehoiakim begat.'

<sup>6</sup> *i.e.* Anointed.

<sup>7</sup> Some MSS., 'of the Christ.'

19 But Joseph, her husband, being a righteous man, and not wishing to expose her to reproach, was minded to put her away privately.  
 20 But when he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to thee Mary thy wife; for that which was  
 21 begotten in her is from the Holy Spirit. But she shall bring forth a son, and thou shalt call his name Jesus; for he shall  
 22 save his people from their sins. Now all this hath come to pass that there may be fulfilled that which was spoken by the Lord through the prophet, saying,

23 'Behold, the virgin shall be with child, and shall bring forth a son,

And they shall call his name Immanuel'

24 (which is, being interpreted, God with us).—But Joseph arose from his sleep, and did as the angel of the Lord had commanded  
 25 him, and took unto him his wife. And he knew her not till she had brought forth a son; and he called his name Jesus.

2 Now, after Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men<sup>1</sup> from the east came  
 2 to Jerusalem, saying, Where is he that was born king of the Jews? for we saw his star at its rising,<sup>2</sup> and we have come  
 3 to worship him.<sup>3</sup>—But when Herod the king heard it, he was  
 4 troubled, and so was all Jerusalem with him. And gathering together all the high priests and scribes of the people, he made  
 5 inquiries of them where the Christ is born. But they said to him, In Bethlehem of Judæa; for thus it hath been written through the prophet,

6 'And thou Bethlehem, land of Judah,  
 Art by no means least among the governors of Judah;  
 For out of thee shall come forth a governor,  
 Who shall be shepherd of my people Israel.'

7 Then Herod, privately calling the Wise-men, carefully ascertained from them at what time the star appeared. And sending them to Bethlehem, he said, Go, and search out carefully concerning the young child; and when ye have found him, bring  
 8 me word, that I also may go and worship him.—Now they, having heard the king, went their way; and, lo, the star that they saw at its rising<sup>2</sup> went before them, until it came and  
 9 stood over the place where the child was; but, when they saw  
 10 the star, they rejoiced with joy exceedingly great. And they went into the house, and saw the child with Mary his mother; and they fell down and worshipped him, and opening their treasures they offered him gifts, gold and frankincense and  
 11 myrrh. And, divinely warned in a dream not to return unto Herod, they went back to their own country by another way.  
 12 But when they had gone back, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the

<sup>1</sup> Greek, Magi (Wycliffe, astronomers).  
 reverence him, pay him homage (and elsewhere).

<sup>2</sup> Or in the east.

<sup>3</sup> Or to

child and his mother, and flee into Egypt, and stay there until I tell thee; for Herod will seek the child to destroy him.—

14 And he arose and took the child and his mother by night, and  
15 withdrew into Egypt, and stayed there until the death of Herod, that there might be fulfilled that which was spoken by the Lord through the prophet, saying, 'Out of Egypt I called my son.'

16 Then Herod, finding that he had been mocked by the Wise-men, was exceedingly wroth, and sent, and slew all the boys that were in Bethlehem, and in all its district, of two years of age and under, according to the time that he had carefully  
17 ascertained from the Wise-men. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

18 'In Ramah a voice was heard,  
Weeping and much lamentation;  
Rachel weeping for her children;  
And she would not be comforted; because they were not.'

19 But when Herod was dead, behold, an angel of the Lord  
20 appeareth in a dream to Joseph in Egypt, saying, Arise, and take the child and his mother, and go into the land of Israel; for they are dead that sought the child's life.—And he arose and took the child and his mother, and went into the land of  
22 Israel. But hearing that Archelaus was reigning over Judæa in place of his father Herod, he feared to go thither; but divinely  
23 warned in a dream, he withdrew into the region of Galilee, and went and settled in a city<sup>1</sup> called Nazareth; that there might be fulfilled that which was spoken through the prophets, 'He shall be called a Nazarene.'

3 Now in those days there cometh John the Baptist, preaching  
2 in the wilderness of Judæa, saying, Repent; for the kingdom  
3 of heaven is at hand.—For this is he that was spoken of through Isaiah the prophet, saying,

'A voice of one crying in the wilderness,  
Make ready the way of the Lord,  
Make straight his paths.'

4 Now he, John, was wearing his garment of camels' hair, and a leathern girdle about his loins; and his food was locusts and  
5 wild honey. Then there went out unto him Jerusalem and  
6 all Judæa and all the region round about the Jordan; and they were baptized<sup>2</sup> by him in the river Jordan, confessing their sins.  
7 But seeing many of the Pharisees and Sadducees coming to the baptism, he said to them, Broods of vipers! who warned  
8 you to escape from the wrath to come? Bring forth therefore  
9 fruits befitting your repentance; and think not to say within

<sup>1</sup> The word 'city' is used in the N.T. in a technical sense not affected by population, and often stands for what was really a mere village. <sup>2</sup> The word 'baptize' is used of sacred, ceremonial, washing; by dipping, pouring, or sprinkling (see S. Luke xi. 38).

yourself, 'We have Abraham for our father'; for I say to you, that God is able out of these stones to raise up children  
 10 unto Abraham. But even now the axe lieth at the root of the trees; every tree therefore that bringeth not forth good  
 11 fruit is cut down and cast into the fire. I indeed baptize you in water unto repentance; but he that cometh after me is mightier than I, and his shoes I am not worthy to take off. He  
 12 will baptize you in the Holy Spirit and in fire; his winnowing fan is in his hand, and he will thoroughly cleanse his threshing-floor, and will gather his wheat into the barn; but the chaff he will burn up with unquenchable fire.

13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized by him. But John would have hindered him, saying, I need to be baptized by thee; and comest thou to me?  
 15 —But Jesus answered and said to him, Permit it now; for thus it becometh us to fulfil all righteousness.—Then he permitted him. But Jesus, when he was baptized, went up straightway from the water; and, behold, the heavens were opened,<sup>1</sup> and he saw the Spirit of God descending as a dove,  
 17 coming upon him; and, behold, a voice out of the heavens, saying, This is my Son, the beloved, in whom I set my delight.

4 Then Jesus was led up into the wilderness, by the Spirit, to be tempted<sup>2</sup> by the devil. And having fasted forty days and forty nights, afterwards he hungered. And the tempter came and said to him, If thou art the Son of God, command that these stones become bread.—But he answered and said, It is written, 'Man shall not live on bread only, but on every  
 5 word that proceedeth through the mouth of God.'—Then the devil taketh him into the holy city, and set him on the pinnacle  
 6 of the temple, and saith to him, If thou art the Son of God, cast thyself down; for it is written,

'He will give his angels charge concerning thee';

And 'on their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.'

7 Jesus said to him, It is written further, 'Thou shalt not make  
 8 trial of the Lord thy God.'—Again, the devil taketh him to a mountain exceedingly high, and showeth him all the kingdoms  
 9 of the world, and the glory of them; and he said to him, All these things I will give thee, if thou wilt fall down and worship  
 10 me.—Then saith Jesus to him, Get thee hence, Satan! for it is written, 'Thou shalt worship the Lord thy God, and him  
 11 only thou shalt serve.'—Then the devil leaveth him; and, behold, angels came and ministered unto him.

12 But, hearing that John had been delivered up, he withdrew  
 13 into Galilee; and, leaving Nazareth, he went and settled in Capernaum, which is by the sea,<sup>3</sup> in the district of Zebulun and

<sup>1</sup> Some MSS. add, 'to him.'

put to proof; such testing may be to anger (a provocation).

<sup>2</sup> The root idea of 'tempt' is to test, try, or an incitement to sin (a 'temptation'), or

<sup>3</sup> i.e. the sea (or lake) of Galilee.

14 Naphtali; that there might be fulfilled that which was spoken through Isaiah the prophet, saying,

15 Land of Zebulun, and land of Naphtali,  
Towards the sea, beyond the Jordan,  
Galilee of the Gentiles;<sup>1</sup>

16 The people that sat in darkness  
Saw a great light;  
And for them that sat in the region and shadow of death,  
For them a light arose.'

17 From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.

18 Now walking by the sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea; for they were fishermen. And he saith to them, Come after me, and I will make you fishers for men.—And they straightway left the nets, and followed him. And going on thence he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.

23 And he was going about all Galilee, teaching in their synagogues,<sup>2</sup> and preaching the gospel<sup>3</sup> of the kingdom, and curing every kind of disease and every kind of sickness among the people. And the report of him went forth into all Syria; and they brought to him all that were sick, suffering from divers diseases and torments, possessed by demons, and lunatics,<sup>4</sup> and paralysed; and he cured them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa, and from beyond the Jordan.

5 But seeing the multitudes, he went up on to the mountain; and when he had sat down, his disciples came to him; and he opened his mouth, and began to teach them, saying,

8 Blessed are the poor in spirit; for theirs is the kingdom of heaven.

4 Blessed are they that mourn; for they shall be comforted.

5 Blessed are the meek; for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness; for they shall be filled.

7 Blessed are the merciful; for they shall obtain mercy.

8 Blessed are the pure in heart; for they shall see God.

9 Blessed are the peacemakers; for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall reproach you and persecute you, and, speaking falsely, say all manner of evil against

<sup>1</sup> Or nations (and elsewhere).

<sup>2</sup> Meeting-houses for worship.

<sup>3</sup> Or good tidings.

<sup>4</sup> Or epileptics (lit. moon-struck).

<sup>5</sup> Or it is they

that (and in next five verses); the pronoun being emphatic.

- 12 you for my sake. Rejoice, and exult, for your reward is great in heaven; for so they persecuted the prophets that were before you.
- 13 You are the salt of the earth; but if the salt lose its savour, with what shall it be salted? it is no longer of any use but to be thrown out and trodden underfoot by men.
- 14 You are the light of the world. A city standing on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel; but they put it on the lamp-stand, and it shineth for all that are in the house. Even so let your light shine before men, that they may see your good works and glorify your Father who is in heaven.
- 17 Think not that I came to abolish the law or the prophets. I came, not to abolish, but to fulfil. For, verily,<sup>1</sup> I say to you, Until the heaven and the earth pass away, one jot or one tittle shall not pass from the law, until all things have come to pass.
- 19 Therefore, whosoever shall do away with one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness shall exceed that of the scribes<sup>2</sup> and Pharisees, ye shall not enter into the kingdom of heaven.
- 21 Ye have heard that it was said to those of old time, 'Thou shalt not murder', and 'Whosoever shall murder shall be liable to the court'<sup>3</sup>; but I, I say to you, that every one that is angry with his brother<sup>4</sup> shall be liable to the court,<sup>3</sup> and whosoever shall say to his brother, Raca!<sup>5</sup> shall be liable to the council;<sup>6</sup> and whosoever shall say, Thou fool! shall be liable unto the hell<sup>7</sup> of fire. Therefore, if thou art offering thy gift upon the altar, and there rememberest that thy brother hath anything against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thy opponent<sup>8</sup> quickly, while thou art with him in the way; lest haply the opponent<sup>8</sup> deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I tell thee, thou wilt not come out thence, till thou hast paid the last farthing.
- 27 Ye have heard that it was said, 'Thou shalt not commit adultery'; but I, I say to you, that every one that looketh on a married woman<sup>9</sup> to covet her hath already committed adultery with her in his heart. But if thy right eye causeth thee to stumble, pluck it out, and cast it from thee; for it is expedient for thee that one of thy members should perish, and

<sup>1</sup> Lit. amen (and in other places).

<sup>2</sup> Not writers (as etymology

might suggest) but scholars versed in the O.T.

<sup>3</sup> The local jurisdiction.

<sup>4</sup> Some MSS. add, 'without cause.'

<sup>5</sup> i.e. empty, senseless, one.

<sup>6</sup> Here, and elsewhere, the Sanhedrin, or supreme Jewish court, at Jerusalem.

<sup>7</sup> Or Gehenna (and elsewhere), a valley in which the refuse of Jerusalem was burnt; practically, a 'destructor.'

<sup>8</sup> Adversary (A.V.).

<sup>9</sup> See Intro., p. 7.



80 not thy whole body be cast into hell. And if thy right hand  
 causeth thee to stumble, cut it off, and cast it from thee; for  
 it is expedient for thee that one of thy members should perish,  
 91 and not thy whole body go away into hell. Now it was said,  
 'Whosoever shall put away his wife, let him give her a notice  
 82 of divorcement'; but I, I say to you, that every one that  
 putteth away his wife (except on account of unchastity): causeth  
 adultery to be committed with her; and whosoever shall marry  
 a woman that hath been put away committeth adultery.

83 Again, ye have heard that it was said to those of old time,  
 'Thou shalt not swear falsely, but shalt pay to the Lord thine  
 94 oaths'; but I, I say to you, Swear not at all; not by the heaven,  
 85 for it is the throne of God; nor by the earth, for it is the foot-  
 stool under his feet; nor by Jerusalem, for it is the city of the  
 86 great King. Neither swear thou by thy head; for thou canst  
 87 not make one hair white or black. But let your words be  
 'Yea, yea; Nay, nay'; and whatsoever is more than these  
 is from the evil one.<sup>1</sup>

88 Ye have heard that it was said, 'Eye for eye, and tooth for  
 89 tooth'; but I, I say to you, Resist not an evil person; but  
 whosoever smiteth thee on thy right cheek, turn to him the  
 90 other also. And if any one would go to law with thee, and  
 91 take thy coat, let him take the cloak also. And whosoever  
 92 shall impress thee for one mile, go with him two. To him  
 that asketh of thee, give; and from him that would borrow  
 of thee, turn not away.

93 Ye have heard that it was said, 'Thou shalt love thy neigh-  
 94 bour, and hate thine enemy'; but I, I say to you, Love your  
 95 enemies, and pray for them that persecute you; that ye may  
 show yourselves children<sup>2</sup> of your Father who is in heaven;  
 for he maketh his sun to rise upon evil men and good, and  
 96 sendeth rain upon righteous men and unrighteous. For if  
 ye love them that love you, what reward have ye? do not  
 97 even the tax-gatherers<sup>3</sup> do the same? And if ye greet your  
 brethren only, what do ye more than others? do not even the  
 98 Gentiles do the same? You therefore shall be perfect, as your  
 heavenly Father is perfect.

6 But take heed that ye do not your righteousness before  
 men, to be seen by them; otherwise ye have no reward from  
 your Father who is in heaven.

7 Therefore, when thou givest alms, sound not a trumpet before  
 thee, as the hypocrites do in the synagogues and in the streets,  
 that they may be glorified by men. Verily, I say to you, they  
 8 have had their reward. But thou, when thou givest alms,  
 9 let not thy left hand know what thy right hand doeth,<sup>4</sup> that  
 thine alms may be in secret; and thy Father, who seeth in  
 secret, will recompense thee.

<sup>1</sup> Or fornication (and in xix. 9); see Introd., p. 8.  
 what is evil.

<sup>2</sup> *Lit.* sons.

<sup>3</sup> Publicans (A.V.); i.e. collectors of the Roman taxes.

<sup>4</sup> A current proverb to express secrecy.

5 And when ye pray, ye shall not be like the hypocrites; for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Verily, I say  
6 to you, they have had their reward. But thou, when thou prayest, enter thy inner chamber, and shut thy door, and pray to thy Father who is in secret; and thy Father, who seeth in secret, will recompense thee.

7 But, in praying, use not vain repetitions, as the Gentiles do; for they think that in their much speaking they will be heard. Therefore become not like them; for<sup>1</sup> your Father knoweth, before ye ask him, what things ye need. Pray ye therefore after this manner:—

Our Father, who art in heaven!

Hallowed be thy name,

10 Thy kingdom come,

Thy will be done,

As in heaven, so on earth;

11 Give us this day our daily bread;<sup>2</sup>

12 And forgive us our debts, as we also have forgiven our debtors;

13 And bring us not into temptation,<sup>3</sup> but deliver us from the evil one.<sup>4</sup>

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye do not forgive men, neither will your Father forgive your trespasses.

15 But when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may be seen by men to fast. Verily, I say to you, they have had their reward.

16 But thou, when thou fastest, anoint thy head and wash thy face, that thou be not seen by men to fast, but by thy Father who is in secret; and thy Father, who seeth in secret, will recompense thee.

17 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through<sup>5</sup>

18 and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do

19 not break through nor steal; for where thy treasure is, there thy heart also will be. The lamp of the body is the eye; there-

20 fore, if thine eye be sound, thy whole body will be full of light; but if thine eye be diseased, thy whole body will be full of dark-

21 ness. Therefore, if the light that is in thee is darkness, how great is the darkness! No one can serve<sup>6</sup> two masters; for either he will hate the one and love the other, or else he will

22 cling to one and despise the other. Ye cannot serve<sup>6</sup> God and mammon.<sup>7</sup> This is why I say to you, Be not anxious for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life a greater

<sup>1</sup> Some MSS. add, 'God.'  
proving. <sup>4</sup> Or from evil.

<sup>2</sup> Or be bondman to.

<sup>3</sup> Or bread for the marrow.

<sup>5</sup> Lit. dig through (the wall; Job xxiv. 16).

<sup>7</sup> i.e. riches, money.

26 thing than the food, and the body than the raiment? Look  
 at the birds of the air, that they sow not, nor reap, nor gather  
 into barns; and your heavenly Father feedeth them. Are  
 27 not you of much more value than they? But which of you,  
 by being anxious, can add unto his measure of life<sup>1</sup> one cubit?  
 28 And as for raiment, why are ye anxious? Observe the lilies  
 of the field, how they grow; they toil not, neither do they spin;  
 29 yet I say to you, Not even Solomon in all his glory was arrayed  
 30 like one of these. But if God so clotheth the grass of the field,  
 which to-day is, and to-morrow is cast into the oven, will he not  
 31 much more clothe you, O ye of little faith? Therefore be not  
 anxious, saying, What shall we eat? or, What shall we drink?  
 32 or, Wherewithal shall we be clothed? For after all these  
 things the Gentiles seek. For your heavenly Father knoweth  
 33 that ye need all these things. But seek first his kingdom and  
 his righteousness, and these things shall all be added to you.  
 34 Therefore be not anxious as to the morrow; for the morrow  
 will be anxious for itself. Sufficient for the day is its own evil.  
 7 Judge not, that ye be not judged. For with what judgement  
 ye judge, ye shall be judged; and with what measure ye  
 8 measure, it shall be measured to you. But why beholdest  
 thou the mote<sup>2</sup> that is in thy brother's eye, yet considerest not  
 4 the beam that is in thine own eye? Or how wilt thou say to  
 thy brother, 'Let me pull the mote out of thine eye'; when,  
 5 behold, the beam is in thine own eye? Hypocrite! first pull  
 the beam out of thine own eye; and then thou wilt see  
 clearly to pull the mote out of thy brother's eye.  
 6 Give not to the dogs that which is holy; neither cast your  
 pearls before the swine, lest haply they trample them under  
 their feet, and turn and rend you.  
 7 Ask, and it shall be given you; seek, and ye shall find; 3 knock,  
 8 and it shall be opened to you. For every one that asks, receives;  
 and he that seeks, finds; and to him that knocks, it shall be  
 9 opened. Or what man is there of you, who, if his son shall  
 10 ask him for a loaf, will hand him a stone; or if he shall ask  
 11 for a fish, will hand him a serpent? Therefore, if you, evil  
 as you are, know how to give good gifts to your children, how  
 much more will your Father who is in heaven give good gifts to  
 12 them that ask him! Therefore all things whatsoever ye would  
 that men should do to you, even so do ye also to them; for this  
 is the law and the prophets.  
 18 Enter through the narrow gate; for wide is the gate and  
 broad the way that leadeth to destruction, and they that enter  
 14 thereby are many; for 4 narrow is the gate and straitened the  
 way that leadeth to life, and they that find it are few.  
 15 Beware of the false prophets, who come unto you in sheep's  
 16 clothing, but inwardly are ravenous wolves. From their fruits  
 ye will know them. Do men gather grapes from thorns?

<sup>1</sup> Psalm xxxix. 5. Or his stature. me chercherai pas, si tu ne m'avais trouvé.—PASCAL.

<sup>2</sup> Or speck.

<sup>3</sup> Consoles-toi; tu ne

<sup>4</sup> Some MSS., 'how.'

17 or figs from thistles? Even so, every good tree bringeth forth good fruits; but the worthless tree bringeth forth bad fruits.  
 18 A good tree cannot bear bad fruits, neither can a worthless  
 19 tree bear good fruits. Every tree that bringeth not forth good  
 20 fruit is cut down, and is cast into the fire. Therefore from  
 their fruits ye will know them.

21 Not every one that saith to me, 'Lord, Lord', shall enter into the kingdom of heaven, but he that doeth the will of my  
 22 Father who is in heaven. Many will say to me in that day, 'Lord, Lord! did we not by thy name prophesy, and by thy name cast out demons, and by thy name do many mighty  
 23 works?' And then I will profess to them, I never knew you; depart from me, ye that work iniquity.'

24 Therefore, whosoever heareth these my words, and doeth them, shall be likened to a prudent man, who built his house upon  
 25 the rock; and the rain descended, and the streams came, and the winds blew, and they fell upon that house; and it fell not,  
 26 for it had been founded upon the rock. And every one that heareth these my words, and doeth them not, shall be likened  
 27 to a foolish man, who built his house upon the sand; and the rain descended, and the streams came, and the winds blew, and they smote upon that house; and it fell, and great was the fall thereof.

28 And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching; for he taught them as one having authority, and not as their scribes.

8 Now when he had come down from the mountain, great multitudes followed him. And, behold, a leper came up and began to worship him, saying, Lord,<sup>2</sup> if thou willest, thou canst make  
 8 me clean.—And Jesus stretched forth his hand, and touched him, saying, I will; be thou made clean.—And straightway  
 4 his leprosy was cleansed. And Jesus saith to him, See thou tell no one; but go, show thyself to the priest, and offer the gift that Moses commanded, for an evidence to them.

5 Now when he had entered Capernaum, there came to him  
 6 a centurion,<sup>3</sup> beseeching him, and saying, Lord, my servant  
 7 lieth in the house, paralysed, grievously afflicted.—He saith  
 8 to him, I will come and cure him.—But the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but simply say the word, and my servant will be  
 9 healed. For I also am a man under authority, having soldiers under myself; and I say to this one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my bondman,  
 10 'Do this,' and he doeth it.—Now when Jesus heard it, he marvelled, and said to them that followed, Verily, I say to you,  
 11 with no one in Israel have I found so great a faith. But I say to you, that many will come from east and west, and will

<sup>1</sup> Lit. lawlessness.      <sup>2</sup> The Greek, which is transliterated into 'Kyrie,' might be rendered, 'Sir,' or 'Master' (and elsewhere).      <sup>3</sup> A Roman officer in command of one hundred men; our 'captain.'

12 sit down with Abraham and Isaac and Jacob in the kingdom  
 of heaven, whereas the sons of the kingdom will be cast forth  
 into the darkness that is outside; there there will be the weeping,  
 13 and the gnashing of teeth.—And Jesus said to the centurion,  
 Go thy way; as thou didst believe,<sup>1</sup> so be it done unto thee.—  
 And the servant was healed in that hour.

14 And when Jesus came into Peter's house, he saw Peter's  
 15 mother-in-law lying in bed, and sick with a fever. And he  
 touched her hand, and the fever left her; and she arose, and  
 began to serve him.

16 But when evening had come, they brought to him many  
 possessed by demons, and he cast out the spirits with a word;  
 17 and all them that were ill he healed, that there might be fulfilled  
 that which was spoken through Isaiah the prophet, saying,  
 'He himself took our infirmities, and bore our diseases.'

18 But Jesus seeing a multitude about him gave orders to depart  
 19 to the other side. And a scribe came up and said to him,  
 20 Master, I will follow thee whithersoever thou goest.—And Jesus  
 saith to him, The foxes have holes, and the birds of the air  
 shelters; but the Son of man hath not where to lay his head.—

21 But another of the disciples said to him, Lord, suffer me first  
 22 to go and bury my father.<sup>2</sup>—But Jesus saith to him, Follow  
 me; and leave the dead to bury their own dead.

23 And when he had got into the boat, his disciples followed  
 24 him. And, behold, a great tempest<sup>3</sup> arose on the sea, so that  
 25 the boat was covered with the waves; but he was asleep. And  
 they went and awoke him, saying, Lord, save; we perish!

26 —And he saith to them, Why are ye cowardly, O ye of little  
 faith?—Then he arose, and rebuked the winds and the sea;  
 27 and there was a great calm. But men<sup>4</sup> marvelled, saying,  
 What manner of man is this, that even the winds and the sea  
 obey him!

28 And when he had come to the other side, to the country of  
 the Gadarenes,<sup>5</sup> there met him two men possessed by demons,  
 coming forth out of the tombs, exceedingly fierce, so that no  
 29 one could pass that way. And, behold, they cried out, saying,  
 What hast thou to do with us, thou Son of God? didst thou  
 30 come hither to torment us before the time?—Now a long way  
 31 from them there was a herd of many swine, feeding. But the  
 demons kept beseeching him, saying, If thou cast us out, send  
 32 us into the herd of swine. And he said to them, Go.—And  
 they came out, and went away into the swine; and, lo, the  
 whole herd rushed down the steep into the sea, and they perished  
 33 in the waters. But they that fed them fled, and went away  
 into the city, and reported everything, and what had befallen  
 34 the men possessed by demons. And, behold, all the city came

<sup>1</sup> Or hadst faith (and similarly elsewhere), the verb being formed from the  
 noun rendered 'Faith.' <sup>2</sup> Meaning, wait till my father is dead and buried.  
<sup>3</sup> Elsewhere rendered 'earthquake.' <sup>4</sup> The men (i.e. the disciples), A.V.  
 But see xvi. 13 (same Greek). <sup>5</sup> Some MSS., 'Gergesenes.'

out to meet Jesus; and when they saw him, they besought him that he would depart from their district.

9 And getting into a boat he crossed over, and came to his  
2 own city. And, behold, they brought to him a man, paralysed,  
lying on a bed. And Jesus, seeing their faith, said to the  
paralysed man, Be of good cheer, child, thy sins are forgiven.  
8 —And, behold, some of the scribes said within themselves,  
4 This man blasphemeth.—And Jesus, knowing their thoughts,  
5 said, Wherefore think ye evil things in your hearts? For  
which is easier? to say, 'Thy sins are forgiven'; or to say,  
6 'Arise and walk'? But that ye may know that the Son of man  
hath authority on earth to forgive sins—then he saith to the  
paralysed man, Arise, take up thy bed, and go to thy house.—  
7, 8 And he arose and went away to his house. But when the  
multitudes saw it, they were afraid, and glorified God, who  
had given such authority unto men.

9 But as Jesus was passing on thence, he saw a man, called  
Matthew, sitting at the place of toll;<sup>1</sup> and he saith to him,  
Follow me.—And he arose and followed him.

10 And it came to pass, as Jesus was sitting at table in the house,  
behold, many tax-gatherers and outcasts came and sat down  
11 with him and his disciples. And the Pharisees seeing it said  
to his disciples, Why eateth your master with the tax-gatherers  
12 and sinners?—But he heard, and said, It is not the strong that  
13 need a physician, but they that are sick. But go, and learn  
what this means, 'I desire mercy, and not sacrifice'; for I came  
not to call righteous men, but sinners.

14 Then there come to him John's disciples, saying, Why do  
we and the Pharisees fast, whereas thy disciples fast not?—  
15 And Jesus said to them, Can the friends of the bridegroom<sup>2</sup>  
mourn, as long as the bridegroom is with them? But days will  
come when the bridegroom will be taken away from them, and  
16 then they will fast. But no one putteth a piece of undressed  
cloth upon an old garment; for what is filled in to it teareth  
17 from the garment, and a worse rent is made. Neither do men  
put new wine into old wine-skins; else the skins burst, and the  
wine is spilt, and the skins perish; but they put new wine into  
fresh skins, and both are preserved.

18 While he was speaking these things to them, behold, a warden<sup>3</sup>  
came up, and began to worship him, saying, My daughter died  
just now; but come and lay thy hand upon her, and she will  
19 live.—And Jesus arose, and followed him; and so did his disciples.

20 And, behold, a woman afflicted with an issue of blood for  
twelve years came up behind, and touched the fringe of his cloak;  
21 for she said within herself, If I but touch his cloak, I shall be  
22 saved.—But Jesus turning and seeing her said, Be of good cheer,  
daughter; thy faith hath saved thee.—And the woman from  
that hour was saved.

<sup>1</sup> Or custom.  
(see 8. Mark v. 22).

<sup>2</sup> Lit. sons of the bride-chamber.

<sup>3</sup> Of a synagogue

3 And when Jesus came into the warden's house, and saw the  
 flute-players, and the multitude making an outcry, he said,  
 4 Withdraw; for the damsel is not dead, but asleep.—And they  
 5 laughed him to scorn. But when the multitude had been  
 put out, he went in and took her by the hand, and the damsel  
 6 arose. And the report thereof went forth into all that land.  
 7 And as Jesus was passing on thence, two blind men followed,  
 8 crying out and saying, Have mercy on us, Son of David!—And  
 when he had gone indoors, the blind men came to him; and  
 Jesus saith to them, Believe ye that I am able to do this?—They  
 9 say to him, Yea, Lord!—Then he touched their eyes, saying,  
 0 According to your faith be it done unto you.—And their eyes  
 were opened. And Jesus spoke sternly to them, saying, See  
 1 that no one know it.—But they went out, and spread a report  
 of him in all that land.

2 Now as they were going out, behold, there was brought to  
 3 him a dumb man possessed by a demon. And when the demon  
 was cast out, the dumb spoke. And the multitudes marvelled,  
 4 saying, Never was it so seen in Israel!—But the Pharisees said,  
 By the prince of the demons he casteth out demons.

5 And Jesus was going about all the cities and the villages,  
 teaching in their synagogues, and preaching the gospel of the  
 kingdom, and curing every kind of disease and every kind of  
 6 sickness. But seeing the multitudes, he was moved with com-  
 passion for them, because they were distressed, and were lying  
 prostrate, like sheep that have no shepherd. Then he saith  
 7 to his disciples, The harvest indeed is plentiful, but the labourers  
 8 are few; pray therefore the Lord of the harvest, that he may  
 urge forth labourers into his harvest.

0 And calling to him his twelve disciples, he gave them authority  
 over demons, so as to cast them out, and to cure every kind  
 of disease and every kind of sickness.

2 Now of the twelve apostles<sup>1</sup> the names are these; first,  
 Simon, who is called Peter, and Andrew his brother; and James  
 3 the son of Zebedec, and John his brother; Philip and Bartholo-  
 mew; Thomas, and Matthew the tax-gatherer; James the  
 4 son of Alphæus, and Thaddæus; Simon the Cananæan,<sup>2</sup> and  
 Judas the Iscariot,<sup>3</sup> who also betrayed him.<sup>4</sup>

5 These twelve Jesus sent forth, having charged them, saying,  
 Into any way to the Gentiles set not out, and any city of the  
 6 Samaritans enter not; but go rather unto the lost sheep of  
 7 the house of Israel. And as ye go, preach, saying, 'The kingdom  
 8 of heaven is at hand.' Cure sick persons, raise dead ones,  
 cleanse lepers, cast out demons; freely ye received, freely give.  
 9 Get no gold, nor silver, nor copper, for your purses,<sup>5</sup> no wallet

<sup>1</sup> The word 'apostles' (like 'emissaries,' 'missionaries') means men sent  
 forth. <sup>2</sup> i.e. the Zealot, one of a sect so called (S. Luke vi. 15). <sup>3</sup> i.e. the  
 son of Kerioth (in Judah). <sup>4</sup> Or delivered him up (and elsewhere).  
 Lit. girdles (hollow for carrying money).

- 10 for journeying, nor two coats, nor shoes, nor staff; for the  
 11 labourer is worthy of his food. And into whatsoever city or  
 12 village ye enter, search out who in it is worthy; and there abide  
 13 till ye depart. But as ye enter the house, greet it; and if  
 14 the house be worthy, let your peace come upon it; but if it be  
 15 not worthy, let your peace return unto you. And whosoever  
 16 shall not receive you or hearken to your words, shake off, as  
 17 ye depart out of that house or that city, the dust of your  
 18 feet. Verily, I say to you, it will be more tolerable for the  
 19 land of Sodom and Gomorrah in the day of judgement, than  
 20 for that city.
- 21 Behold, I send you forth as sheep in the midst of wolves;  
 22 show yourselves therefore wise as serpents and simple as doves;  
 23 But beware of men; for they will deliver you up to councils,  
 24 and in their synagogues they will scourge you; yea, and before  
 25 governors and kings ye will be taken for my sake, for a testimony  
 26 to them and to the Gentiles. But when they deliver you up,  
 27 be not anxious how or what ye are to speak; for there shall  
 28 be given you in that hour what ye are to speak. For it is not  
 29 you that speak, but the Spirit of your Father that speaketh  
 30 in you. But brother will deliver up brother to death, and the  
 31 father his child; and children will rise up against parents,  
 32 and will put them to death. And ye will be hated by all men  
 33 for my name's sake; but he that endureth to the uttermost, the  
 34 same shall be saved. But when they persecute you in any city,  
 35 flee to the next; for, verily, I say to you, ye will not have gone  
 through the cities of Israel, before the Son of man hath come.
- There is no disciple above his teacher, nor bondman above  
 his lord. Enough for the disciple to become as his teacher,  
 and the bondman as his lord! If they have called the master  
 of the house Beelzebub,<sup>1</sup> how much more those of his household!
- Therefore fear them not; for nothing hath been covered, that  
 will not be revealed; and nothing hidden, that will not be  
 known. What I tell you in the darkness, speak it in the light;  
 and what ye hear spoken into the ear, proclaim it upon the  
 house-tops. And be not afraid of them that kill the body,  
 but are not able to kill the soul; but rather fear him that is  
 able to destroy both soul and body in hell.<sup>2</sup> Are not two sparrows  
 sold for a penny? and not one of them will fall to the ground  
 apart from your Father. But as for you, the very hairs of  
 your heads have all been numbered. Therefore fear not; you  
 are of more value than many sparrows. Every one, therefore,  
 that shall acknowledge me before men, I also will acknowledge  
 him before my Father who is in heaven; but whosoever shall  
 disown me before men, I also will disown him before my Father  
 who is in heaven.
- Think not that I came to cast peace upon the earth; I came  
 to cast, not peace, but a sword. For I came to set a man at  
 variance with his father, and a daughter with her mother, and

<sup>1</sup> Greek, Bezeboul, or Beelzeboul.<sup>2</sup> Lit. Gehenna.



6 a daughter-in-law <sup>1</sup> with her mother-in-law ; and a man's enemies  
 7 will be those of his own household. He that loveth father  
 or mother more than me is not worthy of me ; and he that loveth  
 8 son or daughter more than me is not worthy of me ; and he  
 that doth not take his cross and follow after me is not worthy  
 9 of me. He that found his life will lose it ; and he that lost his  
 0 life for my sake shall find it. He that receiveth you receiveth  
 1 me ; and he that receiveth me receiveth him that sent me. He  
 that receiveth a prophet because he is a prophet <sup>2</sup> will receive  
 a prophet's reward ; and he that receiveth a righteous man  
 because he is a righteous man <sup>2</sup> will receive a righteous man's  
 2 reward. And whosoever shall give to drink to one of these  
 little ones a cup of cold water only, because he is a disciple,<sup>2</sup>  
 verily, I say to you, he shall in no wise lose his reward.

1 And it came to pass when Jesus had finished giving instruc-  
 tions to his twelve disciples, he departed thence to teach and  
 to preach in their cities.

2 Now, when John had heard in the jail of the works of the  
 3 Christ, he sent through his disciples, and said to him, Art  
 thou the Coming One ? or are we to look for some other ?—  
 4 And Jesus answered and said to them, Go, and take word to  
 5 John of what ye hear and see ; blind persons recover their  
 sight, and lame walk, lepers are cleansed, and deaf hear, and  
 dead persons are raised, and poor have good tidings preached  
 6 to them ; and blessed is he, whosoever shall find in me no cause  
 of stumbling.

7 But as they were going, Jesus began to say to the multitudes  
 concerning John, What went ye out into the wilderness to  
 8 behold ? a reed shaken by the wind ? But what went ye out to  
 see ? a man clothed in soft raiment ? Behold, they that wear  
 9 soft raiment are in kings' houses. But why went ye out ?  
 to see a prophet ? Yea, I say to you, and much more than a  
 10 prophet. This is he of whom it is written,

'Behold, I send my messenger before thy face,  
 Who shall prepare thy way before thee.'

11 Verily, I say to you, there hath not arisen among those born  
 of women a greater than John the Baptist ; yet he that is least  
 12 in the kingdom of heaven is greater than he. But from the  
 days of John the Baptist until now the kingdom of heaven is  
 13 taken by force, and men using force seize upon it. For all  
 14 the prophets, and the law, prophesied until John. And if ye  
 15 are willing to receive it, he is Elijah that was to come. He  
 16 that hath ears, let him hear. But to what shall I liken this  
 generation ? It is like children sitting in the market-places,  
 17 who call to the others, and say,

'We piped to you, and ye did not dance,  
 We sang lamentations, and ye did not wail.'

18 For John came neither eating nor drinking, and they say,

<sup>1</sup> Or bride. <sup>2</sup> *Lit.* (relying) on the name of a prophet (righteous man, etc.).

19 'He hath a demon.' The Son of man came eating and drinking, and they say, 'Behold, a man, a glutton and a wine-bibber, a friend of tax-gatherers and sinners!' And wisdom was pronounced righteous by her works.<sup>1</sup>

20 Then he began to reproach the cities wherein his very many  
21 mighty works<sup>2</sup> had been done, because they repented not. Alas for thee, Chorazin! alas for thee, Bethsaida! for, if in Tyre and Sidon had been done the mighty works that were done in you, they would long ago have repented in sackcloth and ashes.

22 But, I say to you, for Tyre and Sidon it will be more tolerable  
23 in the day of judgement than for you. And thou, Capernaum, shalt thou be exalted unto heaven? unto Hades<sup>3</sup> thou shalt go down; for, if in Sodom had been done the mighty works that were done in thee, it would have remained until this day.

24 But I say to you,<sup>4</sup> that for the land of Sodom it will be more tolerable in the day of judgement than for thee.<sup>4</sup>

25 At that season Jesus answered and said, I praise thee, O Father, Lord of the heaven and of the earth, that thou didst hide these things from men wise and understanding, and didst  
26 reveal them unto babes; yea, Father, that so it was well-pleasing  
27 in thy sight. All things were delivered unto me by my Father; and no one knoweth the Son, except the Father; neither knoweth any one the Father, except the Son, and him to whomsoever  
28 the Son willeth to reveal him. Come unto me, all ye that labour  
29 and are heavy-laden, and I<sup>5</sup> will give you rest. Take my yoke upon you, and learn from me, seeing that I am meek and  
30 lowly in heart, and ye shall find rest for your souls; for my yoke is easy, and my burden is light.

12 At that season Jesus went on the sabbath through the corn-fields; but his disciples hungered, and began to pluck ears  
2 of corn<sup>6</sup> and to eat. But the Pharisees, seeing it, said to him, Behold, thy disciples are doing that which it is not lawful  
3 to do on a sabbath.—But he said to them, Did ye never read what David did, when he and they that were with him hungered;  
4 how he went into the house of God, and they ate the loaves that were set forth,<sup>7</sup> that which it was not lawful for him to eat, neither for them that were with him, but only for the priests?  
5 Or did ye never read in the law, that on the sabbath the priests  
6 in the temple profane the sabbath and are guiltless? But I  
7 say to you that something greater than the temple is here. But if ye had known what this meaneth, 'I desire mercy, and not  
8 sacrifice,' ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.

9 And he departed thence, and went into their synagogue; and,

<sup>1</sup> Some MSS., 'by her children.'

<sup>2</sup> See Appendix IV.

<sup>3</sup> i.e. the unseen place.

<sup>4</sup> The inhabitants of the city, the city itself.

<sup>5</sup> The pronoun is emphatic, though this cannot well be brought out in English except by the voice.

<sup>6</sup> Or wheat.

<sup>7</sup> The show-bread (A.V.). See

Leviticus xxiv. 5-9.

10 behold, a man with a withered hand. And they asked Jesus,  
 saying, Is it lawful to cure on the sabbath?—that they might  
 11 accuse him. But he said to them, What man of you will there  
 be, that shall have a sheep, and, if it fall into a pit on the  
 12 sabbath, will not lay hold of it, and lift it out? Of how much  
 more value then is a man than a sheep! Wherefore it is lawful  
 13 on the sabbath to do well.—Then he saith to the man, Stretch  
 forth thy hand.—And he stretched it forth, and it was restored,  
 sound as the other.

14 But the Pharisees went out and consulted together against  
 15 Jesus, that they might destroy him. But he, perceiving it,  
 withdrew thence. And many followed him; and he cured  
 16 them all, and charged them not to make him known; that  
 there might be fulfilled what which was spoken through Isaiah  
 the prophet, saying,

17 Behold, my servant whom I chose;  
 My beloved, on whom my soul set its delight;  
 I will put my Spirit upon him,  
 And he will declare judgement unto the Gentiles.  
 18 He will not strive nor cry aloud;  
 Neither will any one hear his voice in the streets.  
 19 A bruised reed he will not break,  
 And smoking flax he will not quench,  
 Till he urge forth the judgement unto victory,  
 20 And on his name Gentiles will set their hope.<sup>2</sup>

21 Then was brought to him one possessed by a demon, blind  
 and dumb; and he cured him, so that the dumb man spoke  
 22 and saw. And all the multitudes were amazed and said, Can  
 23 this be the son of David?—But when the Pharisees heard it,  
 they said, This man doth not cast out demons, except by Beelze-  
 24 bub prince of the demons.—But, knowing their thoughts, he  
 said to them, Every kingdom divided against itself is brought  
 to desolation; and every city or family divided against itself  
 25 will not stand. And if Satan casteth out Satan, he is divided  
 26 in himself; how then shall his kingdom stand? And if I by  
 Beelzebub cast out demons, by whom do your sons cast them  
 27 out? therefore they shall be your judges. But if by the Spirit  
 of God I cast out demons, surely the kingdom of God hath come  
 28 upon you. Or how can any one enter the strong man's house  
 and plunder his goods, unless he first bind the strong man? and  
 29 then he will plunder his house. He that is not with me is against  
 30 me; and he that gathereth not with me scattereth. Therefore  
 I say to you, Every sin and blasphemy shall be forgiven to  
 31 men; but the blasphemy against the Spirit will not be  
 32 forgiven. And whosoever shall speak a word against the Son  
 of man, it shall be forgiven him; but whosoever shall speak  
 against the Holy Spirit, it will not be forgiven him, neither in  
 33 this age, nor in the age to come. Either call the tree good  
 and its fruit good; or call the tree worthless and its fruit worth-

<sup>2</sup> Make (A.V.); our colloquial 'make out.'

34 less; for by the fruit the tree is known. Broods of vipers! how can ye, evil as ye are, speak good things? for out of the  
 35 abundance of the heart the mouth speaketh. A good man out of his good treasure putteth forth good things; and an evil  
 36 man out of his evil treasure putteth forth evil things. But I say to you that every idle saying that men shall speak, they  
 37 shall render account thereof in the day of judgement; for by thy words thou wilt be pronounced righteous, and by thy words thou wilt be condemned.

38 Then certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from thee.—But he answered and said to them, A wicked and adulterous generation seeketh after a sign; and no sign shall be given it, except the sign of  
 40 Jonah the prophet; for even as Jonah was three days and three nights in the sea-monster's<sup>1</sup> belly, so will the Son of man be  
 41 three days and three nights in the heart of the earth. Men of Nineveh will rise up in the judgement with this generation, and will condemn it; for they repented at the preaching of Jonah; and, behold, something greater than Jonah is here.  
 42 A queen of the south will rise in the judgement with this generation, and will condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, something greater than Solomon is here.

43 But when the unclean spirit hath gone out from a man, it passeth through waterless places, seeking rest, and findeth none.  
 44 Then it saith, 'I will return to my house whence I came out'; and when it hath come, it findeth it standing empty, and swept,  
 45 and garnished. Then it goeth, and taketh with it seven other spirits more wicked than itself; and they enter in, and settle there; and the last state of that man becomes worse than the first. So shall it be to this evil generation also.

46 While he was yet speaking to the multitudes, behold, his mother and his brothers<sup>2</sup> were standing outside, seeking to  
 47 speak to him. And some one said to him, Behold, thy mother and thy brothers are standing outside, seeking to speak to thee.  
 48 —But he answered and said to him that told him, Who is my  
 49 mother, and who are my brothers?—And he stretched forth his hand towards his disciples, and said, Behold, my mother  
 50 and my brothers! for whosoever shall do the will of my Father who is in heaven, he is brother to me, and sister, and mother.

13 On that day Jesus went out of doors, and sat by the seaside.  
 2 And there were gathered together unto him great multitudes, so that he got into a boat, and sat; and all the multitude were  
 3 standing on the beach. And he spoke to them many things in parables, saying,

<sup>1</sup> Greek, *ketos* (one of the cetacea). <sup>2</sup> Brethren (A.V.). Whether these were children of Joseph by a former marriage, or were children of Joseph and Mary, is matter of argument. But, anyhow, 'brothers' (as 'sisters' in xiii. 56) is the proper rendering.

4 Behold, the sower went forth to sow; and, as he sowed,  
 5 some seeds fell by the wayside, and the birds came and devoured  
 6 them. And others fell upon the rocky places, where they  
 7 had not much earth; and straightway they sprang up, because  
 8 they had no depth of earth; but when the sun rose, they were  
 9 scorched; and because they had no root, they withered away.  
 10 And others fell upon the thorns; and the thorns grew up and  
 11 choked them. And others fell upon the good ground, and  
 12 yielded fruit, one a hundredfold, another sixty, another thirty.  
 13 He that hath ears, let him hear.

14 And the disciples came up and said to him, Why speakest  
 15 thou to them in parables?—And he answered and said, To  
 16 you it hath been given to know the mysteries of the kingdom  
 17 of heaven, but to them it hath not been given. For who-  
 18 soever hath,<sup>1</sup> to him shall be given, and given in abundance;  
 19 but whosoever hath not,<sup>1</sup> from him shall be taken away even  
 20 that which he hath. This is why I speak to them in parables;  
 21 because seeing they see not, and hearing they hear not, neither  
 22 do they understand. And there is being fulfilled for them the  
 23 prophecy of Isaiah, which saith,

‘By hearing ye will hear, and will not understand;  
 And beholding ye will behold, and will not see;  
 15 For this people’s heart hath waxed gross,  
 And with their ears they have grown dull of hearing,  
 And their eyes they have closed;  
 Lest at any time they should see with their eyes,  
 And hear with their ears,  
 And understand with their heart, and turn back,  
 And I should heal them.’

16 But as for you, blessed are your eyes, for they see; and your  
 17 ears, for they hear. For verily, I say to you, many prophets  
 and righteous men longed to see the things that ye see, and  
 saw them not; and to hear the things that ye hear, and heard  
 18 them not. Hear ye therefore the parable of the sower;

19 When any one heareth the word of the kingdom, and under-  
 standeth it not, the evil one cometh and snatcheth away that  
 which hath been sown in his heart; this man is the seed sown  
 20 by the wayside. But the seed sown upon the rocky places;  
 this is he that heareth the word and straightway with joy re-  
 21 ceiveth it, but he hath no root in himself, yet he endureth for  
 a while; but when tribulation or persecution ariseth because  
 22 of the word, straightway he stumbleth. But the seed sown into  
 the thorns; this is he that heareth the word, and the care of  
 the world and the deceitfulness of riches choke the word, and  
 23 he becometh unfruitful. But the seed sown upon the good  
 ground; this is he that heareth the word and understandeth  
 it, who indeed beareth fruit, and bringeth forth, one a hundred-  
 fold, another sixty, another thirty.

<sup>1</sup> Proverbial way of speaking of ‘rich’ or ‘destitute’ as to any matter in question.

24 Another parable he set before them, saying,  
 The kingdom of heaven hath taken the likeness of a man  
 25 that sowed good seed in his field; but while men slept, his  
 enemy came and sowed tares<sup>1</sup> also among the wheat, and went  
 26 his way. But when the blade sprouted, and formed fruit, then  
 27 were seen the tares also. And the servants<sup>2</sup> of the householder  
 came up and said to him, 'Sir, didst not thou sow good seed  
 28 in thy field? whence then hath it tares?' And he said to  
 them, 'An enemy did this.' But the servants say to him,  
 29 'Willest thou then that we go and gather them up?' But he  
 saith, 'Nay; lest haply while ye gather up the tares, ye root  
 30 out the wheat along with them. Leave both to grow together  
 until the harvest; and at harvest time I will say to the reapers,  
 Gather up first the tares, and bind them into bundles to burn  
 them; but gather the wheat into my barn.'

31 Another parable he set before them, saying, The kingdom  
 of heaven is like a grain of mustard seed, which a man took  
 32 and sowed in his field; which indeed is the least of all the seeds;  
 but when it hath grown, it is the greatest of the herbs, and  
 becomes a tree, so that the birds of the air come and shelter  
 in its branches.

33 Another parable he spoke to them; The kingdom of heaven  
 is like leaven, which a woman took and hid in three measures  
 of meal, till it was all leavened.

34 All these things Jesus spoke in parables to the multitudes;  
 and without a parable he spoke not anything to them; that  
 35 there might be fulfilled that which was spoken through the  
 prophet, saying,

'I will open my mouth in parables;

I will utter things hidden since the foundation.'

36 Then he left the multitudes, and went indoors; and his  
 disciples came to him, saying, Explain to us the parable of  
 37 the tares of the field.—And he answered and said, He that  
 soweth the good seed is the Son of man; the field is the world;  
 the good seed, these are the sons of the kingdom; the tares  
 38 are the sons of the evil one; the enemy that sowed them is  
 the devil; the harvest is the end of the world; the reapers  
 40 are angels. Therefore as the tares are gathered up and are  
 41 burnt with fire, so will it be in the end of the world. The Son  
 of man will send forth his angels, and they will gather out of  
 his kingdom all stumbling-blocks, and them that work iniquity,  
 42 and will cast them into the furnace of fire; there there will be  
 43 the weeping, and the gnashing of teeth. Then the righteous will  
 shine forth as the sun in the kingdom of their Father. He that  
 hath ears, let him hear.

44 The kingdom of heaven is like treasure hidden in a field,  
 which treasure a man found and hid; and for joy thereof he  
 goeth and selleth whatsoever he hath, and buyeth that field.

<sup>1</sup> The darnel (*Lolium temulentum*).  
 add, 'of the world.'

<sup>2</sup> Lit. bondmen.

<sup>3</sup> Some MSS.

45 Again, the kingdom of heaven is like a merchant seeking  
46 beautiful pearls; but having found one pearl of great price,  
he went away and sold every thing that he had, and  
bought it.

47 Again, the kingdom of heaven is like a drag-net cast into  
48 the sea and gathering of every kind; which, when it was filled,  
they drew up on to the beach; and sitting down they gathered  
the good into vessels, but the worthless they threw away.  
49 So it will be in the end of the world; the angels will come forth  
and will separate the evil from among the righteous, and will  
50 cast them into the furnace of fire; there there will be the weeping,  
and the gnashing of teeth.

51 Did ye understand all these things?—They say to him, Yea.  
52 —And he said to them, This is why every scribe that hath  
become a disciple of the kingdom of heaven is like a man, a  
householder, one that putteth forth out of his treasure things  
new and old.

53 And it came to pass when Jesus had finished these parables,  
54 he departed thence. And coming into his native place, he  
began to teach them in their synagogue, so that they were  
astonished and said, Whence hath he this wisdom, and these  
55 mighty works? Is not this the carpenter's son? is not his  
mother called Mary? and are not his brothers called James  
and Joseph, and Simon, and Judas? and his sisters, are they  
56 not all with us?—Whence then hath he all these things?—  
57 And they took offence about him. But Jesus said to them,  
A prophet is not without honour, except in his native place,  
58 and in his own house.—And because of their unbelief he did  
not many mighty works there.

14 At that season Herod the tetrarch heard what was reported  
2 of Jesus; and he said to his attendants, This is John the Baptist;  
he hath risen from the dead, and therefore these powers are  
3 working in him.—For Herod had taken John, and bound him,  
and had him put away into prison, on account of Herodias,  
4 his brother Philip's wife. For John had said to him, It is not  
5 lawful for thee to have her.—And wishing to kill him, he feared  
6 the multitude, because they accounted him a prophet. But  
when Herod's birthday came, Herodias's daughter danced in  
7 the midst, and pleased Herod. Whereupon he promised with  
8 an oath to give her whatsoever she might ask. And she, urged  
on by her mother, saith, Give me here on a dish the head of  
9 John the Baptist.—And the king, grieved as he was, yet for  
the sake of his oaths and of them that sat at table with him,  
10 commanded it to be given. And he sent and beheaded John  
11 in the prison. And his head was brought on a dish and given  
12 to the damsel; and she took it to her mother. And his dis-  
ciples came, and took up the corpse, and buried him, and went  
18 and took word to Jesus. But when Jesus heard of it, he with-  
drew thence in a boat, into a desert place apart. And the  
multitudes hearing of it followed him by land from the cities.

14 And he went forth, and saw a great multitude, and had compassion on them, and cured their sick.

15 Now when evening had come, his disciples came to him, saying, This is a desert place, and the hour is now past; therefore send away the multitudes, that they may go off into the villages and buy themselves food.—But Jesus said to them, They need not go away; give ye them to eat.—But they say to him, We have here but five loaves and two fishes.—But he said, Bring them hither to me.—And he commanded the multitudes to sit down on the grass; and he took the five loaves and the two fishes, and looking up into heaven he blessed, and broke and gave the loaves to his disciples, but the disciples gave to the multitudes. And they all ate and were filled; and they picked up the broken pieces that remained over, twelve frails full. Now they that had eaten were about five thousand men, besides women and children.

22 And straightway he constrained the disciples to get into the boat, and to go before him to the other side, till he should send the multitudes away. And when he had sent them away, he went up on to the mountain apart to pray; and when evening was come, he was there alone. But the boat was now many furlongs from the land,<sup>1</sup> tossed by the waves; for the wind was contrary. But in the fourth watch of the night he went unto them, walking over the sea. But the disciples seeing him walking on the sea were troubled, saying, It is a ghost!<sup>2</sup>—And they cried out for fear. But straightway Jesus spoke to them, saying, Be of good cheer, it is I; fear not.—But Peter answered him and said, Lord, if it is thou, bid me come to thee over the waters.—And he said, Come.—And Peter went down from the boat, and walked over the waters, and went<sup>3</sup> unto Jesus. But observing the wind, he feared; and beginning to sink, he cried out, saying, Lord, save me!—But straightway Jesus stretched forth his hand, and took hold of him, and saith to him, O thou of little faith, wherefore didst thou doubt?—And when they had gone up into the boat, the wind ceased. But they that were in the boat worshipped him, saying, Truly God's Son thou art!

34 And crossing over they came to the land, unto Gennesaret. 35 And the men of that place recognized him, and sent into all 36 that region, and brought to him all that were ill; and they besought him that they might touch but the fringe of his cloak; and as many as touched were perfectly saved.

15 Then there come to Jesus from Jerusalem Pharisees and 2 scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands whenever they 3 take food.<sup>4</sup>—But he answered and said to them, Why do you also transgress the commandment of God because of your 4 tradition? For God said, 'Honour thy father and thy

<sup>1</sup> Some MSS., 'was now in the midst of the sea.'

<sup>2</sup> Lit. a phantasm.

<sup>3</sup> Some MSS., 'to go.'

<sup>4</sup> Lit. eat bread.



mother; and, 'He that speaketh evil of father or mother,  
 5 let him die the death'; whereas you say, 'Whosoever shall  
 say to his father or his mother, That wherewith thou mightest  
 6 have been benefited by me is a Gift; he shall not honour his  
 father or his mother'. And ye have annulled the word<sup>s</sup> of  
 7 God because of your tradition. Hypocrites! well did Isaiah  
 prophesy of you, saying,

8 'This people honoureth me with their lips;

But their heart is far away from me.

9 But in vain they worship me,

Teaching for doctrines, precepts of men.'

10 And calling to him the multitude he said to them, Hear and  
 11 understand. Not that which entereth into the mouth defileth  
 a man; but that which proceedeth out of the mouth, that  
 defileth a man.

12 Then the disciples coming up say to him, Knowest thou that  
 the Pharisees were offended, when they heard that saying?—  
 13 But he answered and said, Every plant that my heavenly Father  
 14 planted not, will be rooted out. Let them alone; blind guides  
 they are of blind men. But if a blind man guide a blind  
 15 man, both will fall into a pit.—But Peter answered and said  
 16 to him, Explain to us the parable.—And he said, Are even  
 17 you still without understanding? Perceive ye not that what-  
 soever goeth into the mouth passeth into the belly, and is cast  
 18 out into the draught? But the things that proceed out of the  
 mouth, out of the heart they come forth; and it is they that  
 19 defile a man. For out of the heart come forth wicked thoughts,  
 murders, adulteries, fornications, thefts, false witness, railings;  
 20 these are the things that defile a man; but to eat with unwashed  
 hands defileth not a man.

21 And Jesus went out thence, and withdrew into the region  
 22 of Tyre and Sidon. And, behold, a woman, a Canaanite, came  
 out from that district, and cried, saying, Have mercy on me,  
 Lord, thou son of David! my daughter is sorely beset by a  
 23 demon.—But he answered her not a word. And his disciples  
 came up and began to beg him, saying, Send her away, for  
 24 she crieth after us.—But he answered and said, I was not sent  
 25 except to the lost sheep of the house of Israel.—But she came  
 26 and began to worship him, saying, Lord, help me!—But he  
 answered and said, It is not seemly to take the children's bread  
 27 and to throw it to the dogs.<sup>s</sup>—But she said, Yea, Lord; for  
 also the dogs<sup>s</sup> eat of the crumbs that fall from their masters'  
 28 table.—Then Jesus answered and said to her, O woman, great  
 is thy faith; be it done unto thee even as thou willest.—And  
 from that hour her daughter was healed.

29 And Jesus departed thence, and went along the sea of Galilee;  
 30 and he went up on to the mountain, and sat there. And great  
 multitudes came to him, having with them persons that  
 were lame, maimed, blind, dumb, and many others; and they

<sup>s</sup> Some MSS., 'the law.'

<sup>s</sup> *Lit.* puppies.

81 cast them down at his feet, and he cured them; insomuch that the multitude wondered, when they saw dumb persons speaking, maimed restored, and lame walking, and blind seeing; and they glorified the God of Israel.

82 But Jesus calling his disciples to him said, I have compassion on the multitude, because they have been with me now three days and have nothing to eat; and I am unwilling to send  
83 them away fasting, lest haply they faint on the way.—And the disciples say to him, Whence in a desert can we get loaves  
84 enough to fill so great a multitude?—And Jesus saith to them, How many loaves have ye?—And they said, Seven,  
85 and a few small fishes.—And he bade the multitude sit down  
86 on the ground; and he took the seven loaves and the fishes, and gave thanks, and broke, and began giving to the disciples,  
87 but the disciples gave to the multitudes. And they all ate and were filled; and they picked up the broken pieces that  
88 remained over, seven baskets full. Now they that had eaten were four thousand men, besides women and children. And he sent away the multitudes, and got into the boat, and went unto the district of Magadan.\*

16 And the Pharisees and Sadducees came up, and testing him  
2 asked him to show them a sign out of the heaven. But he answered and said to them,<sup>a</sup> When evening hath come, ye say,  
3 'Fair weather! for the heaven is red'; and in the morning, 'Foul weather to-day! for the heaven is red and louring'. The face of the heaven ye know how to discern; but the signs of  
4 the times ye cannot discern. An evil and adulterous generation seeketh after a sign; and no sign shall be given it but the sign of Jonah.—And he left them and departed.

5 And the disciples, when they came to the other side, forgot  
6 to take bread. But Jesus said to them, Take heed and beware  
7 of the leaven of the Pharisees and Sadducees.—But they began to reason within themselves, saying, It is because we took no  
8 bread.—But Jesus, getting to know it, said, O ye of little faith, why reason ye within yourselves, because ye have no bread?  
9 Do ye not yet perceive, nor remember the five loaves of the five  
10 thousand, and how many frails ye took up? nor the seven loaves of the four thousand, and how many baskets ye took  
11 up? How is it ye do not perceive that I was not speaking to you about bread? But beware of the leaven of the Pharisees  
12 and Sadducees.—Then they understood that he bade them beware, not of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

13 Now Jesus, having come into the region of Cæsarea Philippi, began to ask his disciples, saying, Who do men say that the  
14 Son of man is?—And they said, Some say, John the Baptist; but others, Elijah; and others, Jeremiah, or one of the prophets.  
15, 16 —He saith to them, But ye, who say ye that I am?—And

\* Some MSS., 'Magiela.'  
(end of versæ 3).

<sup>a</sup> Some MSS. omit, 'When . . .'

Simon Peter answered and said, Thou art the Christ, the Son of the  
 7 living God.—And Jesus answered and said to him, Blessed art  
 thou, Simon Barjonah<sup>1</sup>; for flesh and blood hath not revealed  
 8 it to thee, but my Father who is in heaven. But also I say  
 to thee, that thou art Peter<sup>2</sup>; and upon this rock<sup>3</sup> I will build  
 my church<sup>4</sup>; and the gates of Hades shall have no strength  
 9 against it.<sup>5</sup> I will give to thee the keys of the kingdom of  
 heaven; and whatsoever thou shalt forbid<sup>6</sup> on earth will there-  
 upon be forbidden<sup>6</sup> in heaven; and whatsoever thou shalt  
 10 allow<sup>7</sup> on earth will thereupon be allowed<sup>7</sup> in heaven.—Then  
 he charged the disciples to tell no one that he was the Christ.

1 From that time Jesus Christ<sup>8</sup> began to show his disciples  
 that he must set out for Jerusalem, and suffer many things  
 from the elders<sup>9</sup> and high priests and scribes, and be killed,  
 2 and on the third day be raised. And Peter took him aside,  
 and began to rebuke him, saying, God have mercy on thee,  
 3 Lord! this will never happen unto thee.—But he turned and  
 said to Peter, Get thee behind me, Satan! thou art a stumbling-  
 block to me; for thou mindest not the things of God, but the  
 4 things of men. Then said Jesus unto his disciples, If any one  
 wisheth to come after me, let him deny himself, and take up  
 5 his cross, and follow me. For whosoever wisheth to save his  
 life will lose it; but whosoever shall lose his life for my sake  
 6 shall find it. For, what will a man be profited, if he shall gain  
 the whole world, but forfeit his life? Or what will a man  
 7 give in exchange for his life? For the Son of man is to come  
 in the glory of his Father with his angels; and then he will  
 8 render to each according to his conduct. Verily, I say to you,  
 there are some of them that stand here, who will in no wise taste  
 of death, till they have seen the Son of man coming in his  
 kingdom.

7 And six days afterwards Jesus taketh with him Peter, and  
 James, and John his brother, and leadeth them up on to a high  
 2 mountain apart; and he was transfigured before them, and his  
 face shone as the sun, but his garments became white as the  
 3 light. And, behold, there appeared to them Moses and Elijah,  
 4 talking together with him. But Peter answered and said to  
 Jesus, Lord, it is well that we are here; if thou willest, I will  
 make here three tabernacles<sup>10</sup>; one for thee, and one for Moses,  
 5 and one for Elijah.—While he was yet speaking, behold, a bright  
 cloud overshadowed them; and, behold, a voice out of the  
 cloud, saying, This is my Son, the beloved, in whom I set my  
 6 delight; hearken to him.—And the disciples hearing it fell on

<sup>1</sup> i.e. son of Jonah (Bar = son, as in Bar-nabas, Bar-timæus; like our John-son, etc.). <sup>2</sup> i.e. a piece of rock (petros). <sup>3</sup> Greek, *petra*.  
 Or congregation, assembly (Greek, *ecclesia* = called out, summoned), and elsewhere. <sup>4</sup> Shall not prevail against it (A.V.). <sup>5</sup> Or blind (bound).  
 Or loose (loosed). <sup>6</sup> Some MSS. omit, 'Christ.' <sup>7</sup> The Greek word *presbyteros* means (a) an older man, (b) an 'elder' holding some rank or office (the idea of age being lost, as in our word Senator). <sup>8</sup> Or booths.

7 their faces, and feared exceedingly. And Jesus came near  
 8 and touched them and said, Rise, and be not afraid.—But lifting  
 9 up their eyes, they saw no one except Jesus himself only. And  
 as they were coming down from the mountain, Jesus commanded  
 them, saying, Tell no one the vision, until the Son of man be  
 10 raised from the dead.—And the disciples asked him, saying,  
 11 Why then say the scribes that Elijah must first come?—But  
 he answered and said, Elijah indeed cometh, and will restore  
 12 all things; but I say unto you, that Elijah hath come already,  
 and they knew him not, but did with him whatsoever they would.  
 13 Likewise also the Son of man is to suffer at their hands.—Then  
 the disciples understood that he had spoken to them of John  
 the Baptist.

14 And when they had come unto the multitude, there came  
 15 to him a man, kneeling to him, and saying, Lord, have mercy  
 upon my son, for he is a lunatic<sup>1</sup> and in sad case; for often  
 16 he falleth into the fire, and often into the water. And I brought  
 17 him to thy disciples, and they could not cure him.—But Jesus  
 answered and said, O faithless and perverse generation, how long  
 shall I be with you? how long shall I bear with you? bring him  
 18 hither to me.—And Jesus rebuked the demon, and it came out  
 19 from the boy; and from that hour the boy was cured. Then  
 the disciples went up to Jesus privately, and said, Why could  
 20 not we cast it out?—But he saith to them, Because of your  
 little faith; for verily, I say to you, if ye have faith as a grain  
 of mustard seed, ye will say to this mountain, 'Remove hence  
 to yonder place', and it will remove; and nothing will be  
 impossible to you.<sup>2</sup>

22 Now while they were gathering together<sup>3</sup> in Galilee, Jesus  
 said to them, The Son of man is to be delivered into the hands  
 23 of men; and they will kill him, and the third day he will be  
 raised.—And they were exceedingly sorry.

24 Now when they had come to Capernaum, the collectors of  
 the half-shekel<sup>4</sup> came to Peter, and said, Doth not your  
 25 master pay the half-shekel?—He saith, Yea.—And when he  
 had come indoors, Jesus spoke first, saying to him, What thinkest  
 thou, Simon? from whom do the kings of the earth take customs  
 26 or poll-tax? from their own sons? or from aliens?—And when  
 he had said, From aliens, Jesus said to him, Therefore the sons  
 27 are free. Yet, lest we should cause them to stumble, go to the  
 sea, and cast a hook, and take up the first fish that cometh  
 up, and on opening its mouth thou wilt find a shekel<sup>5</sup>; take  
 that, and give it to them for me and thee.

18 At that hour the disciples went up to Jesus, saying, Who  
 2 then is greatest in the kingdom of heaven?—And calling a  
 3 little child to him, he set him in the midst of them, and said,

<sup>1</sup> Or epileptic.      <sup>2</sup> Some MSS. add verse 21, 'But this kind goeth not out except by prayer and fasting.'

<sup>3</sup> The temple-tax; Greek, didrachma (about two shillings); see Exodus xxx. 13.

<sup>4</sup> Lit. a stater, a silver coin = 4 Attic drachmæ or 4 denarii (see last Note).

Verily, I say to you, unless ye turn, and become like the little children, ye shall not enter into the kingdom of heaven. Therefore whosoever shall humble himself as this little child, he is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me; but whoso shall cause to stumble one of these little ones that believe on me, it is expedient for him that a big millstone should be hung about his neck, and that he should be sunk in the depth of the sea. Alas for the world, because of occasions of stumbling! for it must needs be that the occasions come; yet alas for the man through whom the occasion cometh! But if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee; it is well for thee to enter into life, maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee; it is well for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. See that ye despise not one of these little ones; for I say to you, Their angels in heaven ever behold the face of my Father who is in heaven.<sup>3</sup> What think ye? if any man hath a hundred sheep, and one of them go astray, will he not leave the ninety and nine upon the mountains, and doth he not go and seek the one that strayeth? And if so be that he find it, verily, I say to you, he rejoiceth more over it than over the ninety and nine that have not strayed. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish. But if thy brother sin,<sup>4</sup> go, show him his fault between thee and him alone; if he hearken to thee, thou hast won thy brother. But if he hearken not, take with thee one or two more, that at the mouth of two witnesses or three every word may be confirmed. But if he refuse to hear them, tell it to the church; but if he refuse to hear the church also, let him be to thee as a Gentile or a tax-gatherer. Verily, I say to you, whatsoever things ye shall forbid<sup>5</sup> on earth will thereupon be forbidden<sup>5</sup> in heaven; and whatsoever things ye shall allow<sup>6</sup> on earth will thereupon be allowed<sup>6</sup> in heaven. Verily, I say to you further, if two of you shall agree on earth touching any matter that they shall ask, it shall come to pass for them from my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then Peter went up and said to him, Lord, how often shall my brother sin against me, and I forgive him? until seven times?—Jesus saith to him, I do not say to thee, Until seven times, but, Until seventy-seven times.<sup>7</sup> This is why the kingdom of heaven hath taken the likeness of a man, a king, who desired

<sup>1</sup> Lit. age-long (secular), and elsewhere. <sup>2</sup> Lit. Gehenna. <sup>3</sup> Some MSS. add verse 11, 'For the Son of man came to save that which was lost.' <sup>4</sup> Some MSS. add, 'against thee.' <sup>5</sup> Or bind (bound). <sup>6</sup> Or loose (loosed). <sup>7</sup> Perhaps, until seventy times seven (see Gen. iv. 24).

24 to make a reckoning with his servants.<sup>1</sup> But when he began  
 to reckon, there was brought to him one that owed ten thousand  
 25 talents.<sup>2</sup> But as he could not pay, the lord commanded that  
 he should be sold, and the wife, and the children, and all that he  
 26 had, and payment be made. The servant therefore fell down,  
 and began to worship him, saying, 'Have patience with me,  
 27 and I will pay thee all.' And the lord of that servant, moved  
 with compassion, released him, and forgave him the loan. But  
 28 that servant went out and found one of his fellow-servants, who  
 owed him a hundred shillings<sup>3</sup>; and he took him and held him  
 29 by the throat, saying, 'Pay whatever thou owest.' His fellow-  
 servant therefore fell down, and began to beseech him, saying,  
 30 'Have patience with me, and I will pay thee.' But he would  
 not; but went away, and cast him into prison, until he should  
 31 pay what was due. His fellow-servants therefore, seeing what  
 had happened, were exceedingly sorry, and went and informed  
 32 their lord of all that had happened. Then his lord called him,  
 and saith to him, 'Thou wicked servant, I forgave thee all that  
 33 debt, because thou besoughtest me; shouldst not thou also have  
 had mercy on thy fellow-servant, even as I had mercy on thee?'  
 34 And in his anger his lord delivered him to the torturers, till  
 35 he should pay all that was due to him. So my heavenly Father  
 also will do to you, if ye from your hearts forgive not each his  
 brother.

19 And it came to pass when Jesus had finished these sayings,  
 he departed from Galilee, and went into the district of Judæa  
 2 beyond the Jordan; and great multitudes followed him, and  
 he cured them there.

8 And there came to him some Pharisees, testing him, and  
 4 saying, Is it lawful to put away one's wife for every cause?—And  
 he answered and said, Did ye never read that the Creator made  
 5 them from the beginning 'a male and a female,' and said, 'For  
 this cause a man shall leave his father and his mother, and  
 shall cleave to his wife; and the two shall become one flesh'<sup>4</sup>  
 6 So then they are no longer two, but one flesh; therefore, what  
 7 God joined together, let not man put asunder.—They say to  
 him, Why then did Moses command to give a written notice of  
 8 divorcement, and to put her away?—He saith to them, Moses,  
 looking to your hardness of heart, permitted you to put away  
 9 your wives, but it hath not been so from the beginning. But  
 I say to you, Whosoever shall put away his wife (not doing it  
 for unchastity) and shall marry another, committeth adultery.<sup>5</sup>  
 10 —The disciples say to him, If the case of the man with his wife  
 11 is so, it is not expedient to marry.—But he said to them, Not

<sup>1</sup> *Lit.* bondmen (and throughout).

<sup>2</sup> A talent = about £200.

<sup>3</sup> *Lit.* denarii. The denarius was a Roman coin, of silver, about the size of our sixpence, the common daily wage of a labouring man in those times (xx. 2).

<sup>4</sup> Some MSS. add, 'and he that marries a woman that has been put away commits adultery.'

all men can receive this saying, but those to whom it hath been given to do so. For there are eunuchs, that were so born from their mothers' wombs; and there are eunuchs, that were made eunuchs by men; and there are eunuchs, that have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Then were brought to him little children, that he should lay his hands on them, and pray; but the disciples rebuked them. But Jesus said, Suffer the little children, and hinder them not, to come unto me; for to such belongeth the kingdom of heaven.

—And he laid his hands on them, and departed thence.

And, behold, one came up to him, and said, Master, what good thing shall I do, that I may obtain eternal life?—And he said to him, Why askest thou me about what is good? One there is, who is good; but, if thou wouldst enter into life,

keep the commandments.—He saith to him, Which?—And Jesus said, This, 'Thou shalt not murder'; 'Thou shalt not commit adultery'; 'Thou shalt not steal'; 'Thou shalt not bear false witness'; 'Honour thy father and thy mother';

and, 'Thou shalt love thy neighbour as thyself'.—The young man saith to him, All these things I have observed; what lack I yet?—Jesus said to him, If thou wouldst be perfect, go thy way, sell what thou hast, and give to poor persons, and thou

shalt have treasure in heaven; and come, follow me.—But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions. But Jesus said to his disciples, Verily, I say to you, with difficulty will a rich man

enter into the kingdom of heaven. And, further, I say to you, it is easier for a camel to enter in through the eye of a needle, than for a rich man to enter into the kingdom of God.—But when the disciples heard it, they were exceedingly astonished,

saying, Who, then, can be saved?—But Jesus looked upon them, and said, With men this is impossible; but with God all things are possible.—Then Peter answered and said to him, Lo, we left all things, and followed thee; what, then, shall we

have?—And Jesus said to them, Verily, I say to you, in the regeneration when the Son of man shall sit on the throne of his glory, you who followed me shall yourselves also sit on twelve

thrones, ruling the twelve tribes of Israel. And every one that left houses, or brothers, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive manifold

more, and shall inherit eternal life. But many first will be last, and last first. For the kingdom of heaven is like unto a man, a householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the

<sup>1</sup> For construction, see v. 3. A.V. reads, 'for of such is.' <sup>2</sup> Some MSS., 'Why callest thou me good? none is good save one, even God.' <sup>3</sup> Or new birth.  
<sup>4</sup> Lit. judging, as the Judges of the O.T. (see also 2 Kings xv. 5). The Son of man has left the judgement-seat. Cf. S. Luke xix. 17. <sup>5</sup> Some MSS., 'a hundredfold.'

labourers for a shilling<sup>1</sup> a day, he sent them into his vineyard.  
 3 And he went out about the third hour, and saw others standing  
 4 in the market-place, doing nothing; and to those he said, 'Go  
 ye also into the vineyard, and whatsoever is right I will give  
 5 you.' And they went their way. And again he went out,  
 6 about the sixth and the ninth hour, and did likewise. And  
 about the eleventh hour he went out and found others standing,  
 and saith to them, 'Why have ye been standing here all the  
 7 day, doing nothing?' They say to him, 'Because no one  
 hired us,' He saith to them, 'Go ye also into the vineyard.'  
 8 But when evening had come, the master of the vineyard said  
 to his steward, 'Call the labourers, and pay their hire, beginning  
 9 with the last even on to the first.' Now when they of the  
 10 eleventh hour came, they received each a shilling. And when  
 the first came, they thought that they would receive more; and  
 11 they also received each his shilling. But when they received  
 12 it, they began to murmur against the householder, saying,  
 'These last spent but one hour, and thou hast made them equal  
 unto us who bore the burden of the day and the scorching heat.'  
 13 But he answered one of them and said, 'Friend, I do thee no  
 14 wrong; didst not thou agree with me for a shilling? Take  
 up what is thine, and go thy way; nay, I choose to give to this  
 15 last, even as to thee. Is not it lawful for me to do what I will  
 16 with mine own? Or art thou envious<sup>2</sup> because I am kind?'  
 So the last will be first, and the first last.]

17 Now as Jesus was about to go up to Jerusalem, he took the  
 twelve aside by themselves, and on the way he said to them,  
 18 Behold, we are going up to Jerusalem; and the Son of man  
 will be delivered to the high-priests and scribes; and they will  
 19 condemn him to death, and will deliver him to the Gentiles  
 to mock, and to scourge, and to crucify; and the third day  
 he will be raised.

20 Then there came to him the mother of Zebedee's sons,  
 21 with her sons, worshipping him, and asking something from him.  
 And he said to her, What willest thou?—She saith to him,  
 Command that these my two sons may sit, one at thy right  
 22 hand, and one at thy left hand, in thy kingdom.—But Jesus  
 answered and said, Ye know not what ye ask. Are ye able  
 to drink the cup that I am to drink?—They say to him, We  
 23 are able.—He saith to them, My cup indeed ye shall drink;  
 but to sit at my right hand and at the left hand, this is not  
 mine to give; but it belongs to those for whom it hath been  
 24 prepared by my Father.—And when the ten heard it, they  
 were moved with indignation about the two brothers. But  
 25 Jesus called them to him and said, Ye know that the rulers  
 of the Gentiles lord it over them, and the great ones exercise  
 26 authority over them. Not so is it among you; but whosoever

<sup>1</sup> Greek, denarius; note to xviii. 28.    <sup>2</sup> Lit. is thine eye evil (envious)?  
<sup>3</sup> Some MSS. add, 'for there are many called, but few chosen.'



wiseth to become great among you shall be your servant;  
 27 and whosoever wiseth to be first among you shall be your bond-  
 28 man; even as the Son of man came not to be ministered unto,  
 but to minister, and to give his life a ransom for<sup>1</sup> many.

29 And as they went out from Jericho, a great multitude followed  
 30 him. And, behold, two blind men sitting by the wayside,  
 when they heard that Jesus was passing by, cried out, saying,  
 31 Lord, have mercy on us, thou son of David.—But the multitude  
 rebuked them, that they should hold their peace; but they  
 cried out the louder, saying, Lord, have mercy on us, thou Son  
 32 of David.—And Jesus stopped, and called them, and said, What  
 33 will ye that I should do for you?—They say to him, Lord  
 34 that our eyes be opened.—And Jesus, moved with compassion,  
 touched their eyes; and straightway they recovered their  
 sight, and followed him.

21 And when they drew near to Jerusalem, and came to Beth-  
 phage, to the Mount of the Olive trees, then Jesus sent two  
 2 disciples, saying to them, Go into the village opposite you,  
 and straightway ye will find an ass tied, and a colt with her;  
 3 loose them, and bring them to me. And if any one say anything  
 to you, ye shall say, 'The Lord hath need of them'; and  
 4 straightway he will send them.—Now this hath come to pass  
 that there may be fulfilled that which was spoken through the  
 prophet, saying,

5 'Tell ye the daughter of Zion,  
 Behold, thy King cometh to thee,  
 Meek, and seated upon an ass,  
 And upon a colt the foal of an ass.'<sup>2</sup>

6 And the disciples went, and did even as Jesus had directed  
 7 them. And they brought the ass and the colt, and put on them  
 8 their cloaks; and he took his seat thereon. But the very  
 great multitude spread their own cloaks in the way; but others  
 9 cut branches from the trees and spread them in the way. But  
 the multitudes that went in front of him, and that followed,  
 kept crying, saying,

'Hosanna<sup>3</sup> to the son of David;  
 Blessed is he that cometh in the name of the Lord;  
 Hosanna in the highest!'

10 And when he came into Jerusalem, all the city was stirred,  
 11 saying, Who is this?—But the multitudes said, This is the prophet  
 Jesus, of Nazareth of Galilee.

12 And Jesus entered into the temple,<sup>4</sup> and cast out all them  
 that sold and bought in the temple; and he overturned the  
 tables of the money-changers, and the seats of them that sold  
 13 the doves; and he saith to them, It is written, 'My house shall  
 be called a house of prayer'; but you are making it a robbers'  
 14 den.—And blind persons and lame came to him in the temple,

<sup>1</sup> Or in exchange for,  
 of burden in the East.  
 MSS. add, 'of God.'

<sup>2</sup> Lit. a yoke-bearer (the ass, the general beast  
<sup>3</sup> Grant blessing (addressed to God). <sup>4</sup> Some

- 15 and he cured them. But when the high priests and the scribes saw the wonderful things that he did, and the boys that were crying out in the temple, and saying, 'Hosanna to the son of David'; they were moved with indignation, and said to him, 16 Hearst thou what these say?—But Jesus saith to them, Yea; did ye never read, 'Out of the mouths of babes and sucklings 17 thou hast perfected praise'?—And he left them and went forth out of the city to Bethany, and passed the night there.
- 18 Now, in the morning, as he returned to the city, he hungered. 19 And seeing a fig tree on the wayside, he went up to it, and found nothing thereon, except leaves only. And he saith to it, No fruit shall come from thee henceforward for ever.<sup>1</sup> And immediately the fig tree withered away. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately 20 wither away?—But Jesus answered and said to them, Verily, I say to you, if ye have faith, and doubt not, ye shall not only do this of the fig tree, but even if ye shall say to this mountain, 21 'Be taken up and cast into the sea,' it shall come to pass. And all things whatsoever ye shall ask in your prayer, believing, ye shall receive.
- 22 And when he had come into the temple, the high priests and the elders of the people came to him as he was teaching, and said, By what authority doest thou these things? and who 23 gave thee this authority?—But Jesus answered and said to them, I also will ask you one question, which if ye tell me, I 24 also will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or from men? —But they began to reason within themselves, saying, If we 25 say, 'From heaven,' he will say to us, 'Why then did ye not believe him?' but if we say, 'From men,' we fear the multitude; 26 for all hold John as a prophet.—And they answered Jesus and said, We know not.—And he on his part said to them, 27 Neither tell I you by what authority I do these things. But what think ye? A man had two children; he went to the 28 first and said, 'Child, go work to-day in the vineyard.' And he answered and said, 'I go, sir'; and went not. And he 29 went to the second, and said likewise. But he answered and said, 'I will not'; afterwards he regretted it, and went. 30 Which of the two did the will of his father?—They say, The latter.—Jesus saith to them, Verily I say to you, that the tax-gatherers and the harlots are going into the kingdom of God 31 before you. For John came to you in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him; whereas you, when ye had seen it, yet felt no after regret, that ye might believe him.
- 32 Hear another parable; There was a man, a householder, who planted a vineyard, and set a hedge about it, and dug a winepress in it, and built a tower, and let it out to husbandmen, 33 and went into another country. But when the fruit season

<sup>1</sup> *Lit.* for the age (and elsewhere).

drew nigh, he sent his servants : unto the husbandmen, to receive  
 85 his fruits. And the husbandmen took his servants, and one  
 86 they beat, another they killed, another they stoned. Again,  
 he sent other servants, more in number than the first; and  
 87 they did to them likewise. But afterwards he sent unto them  
 88 his son, saying, 'They will reverence my son.' But when the  
 husbandmen saw the son, they said among themselves, 'This is  
 89 the heir! come, let us kill him, and get his inheritance.' So  
 they took him, and threw him out of the vineyard, and killed  
 40 him. Therefore, when the lord of the vineyard cometh, what  
 41 will he do to those husbandmen?—They say to him, Wretches!  
 he will wretchedly destroy them, and will let out the vineyard  
 to other husbandmen, who will render him the fruits in their  
 42 seasons.—Jesus saith to them, Did ye never read in the scriptures,

'A stone which the builders rejected,  
 The same became the corner-stone;  
 From the Lord came this corner-stone,  
 And it is marvellous in our eyes'?

43 Therefore I say to you, The kingdom of God will be taken away  
 from you and will be given to a nation bringing forth the fruits  
 44 thereof. And he that falleth on this stone will be broken to  
 pieces; but on whomsoever it shall fall, it will scatter him  
 as dust.\*

45 And the high priests and the Pharisees heard his parables,  
 46 and perceived that he was speaking of them. And, though  
 seeking to lay hold on him, they feared the multitudes, because  
 they took him for a prophet.

22 And Jesus answered and spoke again in parables to them,  
 saying,

2 The kingdom of heaven hath taken the likeness of a man, a  
 8 king, who made a marriage-feast for his son, and sent out his  
 servants' to call them that had been invited to the marriage-feast;  
 4 and they would not come. Again, he sent out other servants,  
 saying, 'Tell them that have been invited, Behold, I have made  
 ready my breakfast; my oxen and my fatlings are slain, and  
 5 all things are ready; come to the marriage-feast.' But they  
 made light of it, and went off, one to his farm, another to his  
 6 business; but the rest took his servants, and treated them shame-  
 7 fully, and killed them. But the king was angered, and sent  
 his armies, and destroyed those murderers, and burnt their  
 8 city. Then he said to his servants, 'The wedding indeed is  
 9 ready, but they that have been invited were not worthy; go  
 therefore to the outlets of the highways, and as many as ye shall  
 10 find invite to the marriage-feast.' And those servants went  
 out into the highways, and gathered together all that they  
 found, both evil and good; and the wedding-chamber was  
 11 filled with guests. But when the king went in to view the  
 guests, he saw there a man that had not put on a wedding-  
 12 garment; and he saith to him, 'Friend, how camest thou in

\* *Lit.* bondman (and throughout the parable).      \* Some MSS. omit verse 44.

hither, not wearing a wedding-garment?' But he was speech-  
 13 less. Then the king said to the attendants, 'Bind him feet  
 and hands, and cast him forth into the darkness that is outside;  
 there there will be the weeping, and the gnashing of teeth.'

14 For many are called, but few are chosen.

15 Then the Pharisees went and consulted together, that they  
 16 might ensnare him in talk. And they send to him their disciples,  
 with the Herodians, saying, Master, we know that thou art  
 true, and teachest the way of God in truth, and carest not for  
 17 any one; for thou regardest not the person of men. Tell us  
 therefore, What thinkest thou? Is it lawful to pay poll-tax  
 18 to Cæsar,<sup>1</sup> or not?—But Jesus, perceiving their wickedness,  
 19 said, Why test ye me, ye hypocrites? Show me the poll-tax  
 20 money.—And they brought him a denarius.<sup>2</sup> And he saith to  
 21 them, Whose are this image and the superscription?—They say,  
 Cæsar's.—Then he saith to them, Render therefore to Cæsar  
 the things that are Cæsar's, and to God the things that are  
 22 God's.—And when they had heard, they marvelled, and left  
 him, and went their way.

23 On that day there came to him some Sadducees, saying; that  
 24 there is no resurrection; and they asked him, saying, Master,  
 Moses said, 'If any one die, having no children, his brother  
 shall marry his widow, and raise up issue unto his brother.'

25 Now there were with us seven brothers; and the first married,  
 and died, and, having no issue, he left his wife to his brother;

26 likewise the second also, and the third, unto the seventh.

27, 28 But after them all the woman died. In the resurrection, then,  
 of which of the seven will she be wife? for they all had her.—

29 But Jesus answered and said to them, Ye err, not knowing the  
 30 scriptures, nor the power of God. For in the resurrection,  
 they neither marry, nor are given in marriage, but are as angels<sup>4</sup>  
 31 in heaven. But as touching the resurrection of the dead, did  
 32 ye never read what was spoken to you by God, saying, 'I am  
 the God of Abraham, and the God of Isaac, and the God of  
 Jacob'? He is the God, not of dead men, but of living.—

33 And when the multitudes heard, they were astonished at his  
 teaching.

34 But the Pharisees, hearing that he had put the Sadducees  
 35 to silence, gathered together. And one of them, a law-student,<sup>5</sup>  
 36 asked a question, testing him, Master, what is the great com-  
 37 mandment in the law?—And he said to him, 'Thou shalt love  
 the Lord thy God with all thy heart, and with all thy soul, and  
 38 with all thy mind'; this is the great and first commandment.  
 39 There is a second like it, 'Thou shalt love thy neighbour as  
 40 thyself'. On these two commandments depend the whole law  
 and the prophets.

41 Now when the Pharisees were gathered together, Jesus asked

<sup>1</sup> A title (= Cæsar, or Kaiser) of the Roman emperor.  
 elsewhere, 'shilling.' <sup>2</sup> Some MSS., 'they that say.'

<sup>3</sup> Translated  
 'of God.' <sup>4</sup> Lawyer (A.V.).

42 them a question, saying, What think ye of the Christ? whose  
43 son is he?—They say to him, The son of David.—He saith to  
them, How then doth David in the Spirit call him 'Lord',  
saying,

44 The Lord said to my Lord, Sit at my right hand,  
Until I put thine enemies beneath thy feet?\*

15, 46 If David then calleth him 'Lord,' how is he his son?—And  
no one could answer him a word; neither durst any one from  
that day forth ask him any more questions.

23 Then Jesus spoke to the multitudes and to his disciples,  
2, 3 saying, The scribes and the Pharisees sit<sup>1</sup> on Moses' seat; all  
things, therefore, whatsoever they say to you, do and observe.

But do not according to their works; for they say, and do not.

4 Yea, they bind heavy burdens, and lay them on men's shoulders;  
whereas they themselves will not move them with their finger.

5 But all their works they do to be seen by men; for they widen

6 their phylacteries,<sup>2</sup> and enlarge their fringes, and love the best

7 place at feasts, and the front seats in the synagogues, and the

8 greetings in the market-places, and to be called by men, 'Rabbi'.<sup>3</sup>

9 But you, be not ye called, 'Rabbi'; for one is your master,

10 but you all are brethren. And call no one upon the earth

11 your father; for one is your Father, the heavenly one. Neither

12 be called leaders; for one is your leader, even the Christ. But

13 he that is greatest of you shall be your servant. And whoso-

ever shall exalt himself shall be humbled; and whosoever shall  
humble himself shall be exalted.

18 But alas for you, scribes and Pharisees, hypocrites! for ye  
shut the kingdom of heaven in men's faces; for you yourselves  
enter not, and them that are entering ye do not allow to enter.<sup>4</sup>

15 Alas for you, scribes and Pharisees, hypocrites! for ye traverse  
sea and land to make a single convert<sup>5</sup>; and when he hath  
become one, ye make him twofold more a son of hell<sup>6</sup> than  
yourselves.

16 Alas for you, blind guides! that say, 'Whosoever shall swear  
by the sanctuary, it is nothing; but whosoever shall swear

17 by the gold of the sanctuary, he is bound'; fools and blind!

for which is greater, the gold, or the sanctuary that sanctified

18 the gold? and, 'Whosoever shall swear by the altar, it is nothing;

but whosoever shall swear by the gift that is upon it, he is bound';

19 blind ones! for which is greater, the gift, or the altar that

20 sanctifieth the gift? Therefore he that sweareth by the altar,

21 sweareth by it and by all things that are thereon; and he that

22 sweareth by the sanctuary, sweareth by it and by him that

dwelleth therein; and he that sweareth by the heaven, sweareth

by the throne of God and by him that sitteth thereon.

<sup>1</sup> Lit. sat down.

<sup>2</sup> Or amulets; small leather cases containing passages  
of scripture, worn during prayer on forehead and left arm. The Greek means  
literally, safe-guards, preservatives.

<sup>3</sup> i.e. teacher, master. <sup>4</sup> Some MSS. give  
14: 'Alas for you, scribes and Pharisees, hypocrites! for ye devour widows'

houses, and for a pretence make long prayers, therefore ye will receive a heavier  
sentence.'

<sup>5</sup> Or proselyte (new-comer).

<sup>6</sup> Lit. Gehenna.

23 Alas for you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin; and ye have left undone the weightier matters of the law—justice, and mercy, and faithfulness; but these ye ought to have done, while not leaving  
24 the others undone. Blind guides! that strain out the gnat, but drink down the camel.

25 Alas for you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are  
26 filled with extortion and excess. Blind Pharisee! cleanse first the inside of the cup, that its outside also may become clean.

27 Alas for you, scribes and Pharisees, hypocrites! for ye are like whited sepulchres, such as outwardly appear beautiful, but within are full of dead men's bones and all uncleanness.  
28 Even so you also outwardly appear to men to be righteous, but within ye are full of hypocrisy and iniquity.

29 Alas for you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and adorn the tombs of the  
30 righteous, and say, 'If we had been in the days of our forefathers, we would not have been their accomplices in the blood of  
31 the prophets.' Wherefore ye bear witness to yourselves that  
32 ye are sons of them that murdered the prophets. And you,  
33 fill ye up the measure of your forefathers! Serpents, broods of vipers! how are ye to escape from being sentenced to hell?'

34 Therefore, behold, I send unto you prophets and wise men and scribes; some of them ye will kill and crucify, and some of them  
ye will scourge in your synagogues and persecute from city to  
35 city, that upon you may come all the righteous blood that is shed upon the earth, from the blood of Abel the righteous unto  
the blood of Zachariah (Barachiah's son), whom ye murdered  
36 between the sanctuary and the altar. Verily, I say to you, all these things will come upon this generation.

37 Jerusalem, Jerusalem! that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chicken  
38 under her wings, and ye would not! Behold, your house is left  
39 unto you.<sup>a</sup> For I say to you, Ye shall not see me henceforth, till ye shall say,

'Blessed is he that cometh in the name of the Lord.'

24 And Jesus went out from the temple and was going his way; and his disciples came near to point out to him the buildings  
2 of the temple. But he answered and said to them, See ye not all these things? Verily, I say to you, there shall not be left here stone upon stone, that will not be thrown down.

3 Now as he was sitting upon the Mount of the Olive trees, the disciples came to him privately, saying, Tell us, when will these things be? and what is the sign of thy coming? and of  
4 the end of the world?—And Jesus answered and said to them,  
5 Take heed that no one lead you astray. For many will come

<sup>a</sup> Lit. Gebenna.

<sup>b</sup> Some MSS. add, 'desolate.'

in my name, saying, 'I am the Christ'; and many they will  
 6 lead astray. And ye will hear of wars and rumours of wars;  
 take heed, be not troubled; for they must come to pass, but  
 7 the end is not yet. For nation will rise against nation, and  
 kingdom against kingdom; and there will be famines and earth-  
 8 quakes in divers places. But all these things are the beginning  
 9 of birth-pangs. Then they will deliver you up unto affliction,  
 and will kill you; and ye will be hated by all the nations for  
 10 my name's sake. And then many will stumble, and will deliver  
 11 up one another, and will hate one another. And many false  
 12 prophets will arise, and will lead many astray; and by reason  
 of iniquity being multiplied, the love of the many will grow  
 18 cold. But he that endureth to the uttermost, the same shall  
 14 be saved. And this gospel of the kingdom will be preached  
 in the whole world for a testimony to all the nations; and then  
 will come the end.

15 Therefore, when ye see the abomination of desolation, which  
 was spoken of through Daniel the prophet; when ye see it  
 standing in a holy place—he that readeth, let him consider—  
 17 then let them that are in Judæa flee to the mountains; he that  
 is on the housetop, let him not go down to take the things out  
 18 of his house; and he that is in the field, let him not turn back  
 19 to take his cloak. But alas for them that are with child, and  
 20 for them that give suck, in those days! But pray that your  
 21 flight may not happen in winter, nor yet on a sabbath; for then  
 there will be great tribulation, such as hath not come from  
 the beginning of the world until now; no, nor ever again will  
 22 come. And unless those days had been shortened, no flesh  
 would have been saved; but for the elect's sake those days  
 23 will be shortened. If any one shall then say to you, 'Behold!  
 24 here is the Christ!' or, 'Here he is!' believe it not. For there  
 will arise false christs and false prophets, and they will show  
 great signs, and wonders, so as to lead astray, if possible, even  
 26 the elect. Behold, I have told you beforehand. Therefore,  
 if they shall say to you, 'Behold, he is in the wilderness,' go  
 not forth; 'Behold, he is in the inner chambers,' believe it not.  
 27 For as the lightning cometh forth from the east and appeareth  
 even unto the west, so will the coming of the Son of man be.  
 28 Wherever the carcass is, there will the vultures be gathered  
 together.

29 But immediately after the tribulation of those days the sun  
 will be darkened, and the moon will not give her light, and  
 the stars will fall from the heaven, and the powers of the heaven  
 30 will be shaken; and then will appear the sign of the Son of  
 man, in heaven. And then will all the tribes of the earth wail;  
 and they shall see the Son of man coming on the clouds of the  
 31 heaven with power and great glory. And he will send forth  
 his angels with a great trumpet, and they will gather together  
 his elect from the four winds, from end to end of heaven.

32 Now from the fig tree learn its parable; when its branch

hath now become tender, and is putting forth its leaves, ye  
 83 know that summer is nigh; so also you, when ye see all these  
 84 things, know ye that he<sup>2</sup> is nigh, at the doors. Verily, I say  
 to you, this generation will not pass away, till all these things  
 35 have come to pass. The heaven and the earth will pass away;  
 but my words will not pass away. But of that day and hour  
 36 no one knoweth, not even the angels of heaven, nor yet the Son,<sup>3</sup>  
 but the Father only.

87 For as the days of Noah were, so will the coming of the Son  
 88 of man be. For as in those days, the days before the flood,  
 they were feeding and drinking, were marrying and giving in  
 89 marriage, until the day that Noah entered the ark, and they  
 knew not until the flood came and took them all away; so will  
 40 also the coming of the Son of man be. Then there will be  
 41 two men in the field; one is taken, and one is left; two women  
 42 grinding at the mill; one is taken, and one is left. Watch  
 therefore, for ye know not on what day your Lord cometh.  
 48 But this ye know, that if the master of the house had known  
 in what watch the thief was coming, he would have watched,  
 44 and would not have let his house be broken into. Therefore  
 make yourselves also ready; for in an hour that ye think not  
 the Son of man cometh.

45 Who then is the faithful and prudent servant,<sup>3</sup> whom his  
 lord set over his household to give them their food in due season?  
 46 Blessed is that servant<sup>3</sup> whom his lord when he cometh shall  
 47 find so doing. Verily I say to you, that he will set him over  
 48 all his goods. But if that evil servant<sup>3</sup> shall say in his heart,  
 49 'My lord tarrieth,' and shall begin to smite his fellow-servants,<sup>3</sup>  
 50 and shall even eat and drink with the drunken, the lord of that  
 servant<sup>3</sup> will come in a day when he is not expecting, and in  
 51 an hour when he knoweth not, and will cut him asunder and  
 appoint his portion with the hypocrites; there there will be  
 the weeping, and the gnashing of teeth.

25 Then the kingdom of heaven will take the likeness of ten  
 virgins, who took their torches<sup>4</sup> and went forth to meet the  
 2 bridegroom.<sup>5</sup> But five of them were foolish, and five wise;  
 3 for the foolish took their torches, and took no oil with them;  
 4, 5 but the wise took oil in their vessels with their torches. But  
 while the bridegroom tarried, they all fell asleep and slept.  
 6 But at midnight a cry hath come, 'Behold, the bridegroom!  
 7 come forth to meet him!' Then all those virgins arose, and  
 8 trimmed their torches. And the foolish said to the wise,  
 9 'Give us of your oil, for our torches are going out.' But the  
 wise answered, saying, 'Nay, there will not be enough for us

<sup>1</sup> Or it (his coming).

<sup>2</sup> Some MSS. omit the last four words.

<sup>3</sup> Or bondman (men).

<sup>4</sup> Lamps (A.V.); but see Lord Roberts's *Forty-one Years in India*, vol. i. p. 13: 'The procession was lighted on its way by a torch-bearer, whose torch consisted of bits of rag tied round the end of a stick, upon which he continually poured the most malodorous of oils.' <sup>5</sup> Sponsæ et sponsæ (Vulgate).



and for you ; go rather to them that sell, and buy for yourselves.  
 10 But while they were on their way to buy, the bridegroom came ;  
 and they that were ready went in with him to the marriage-  
 11 feast ; and the door was shut. But afterwards there come  
 12 the rest of the virgins also, saying, ' Lord, Lord ! open to us !'  
 But he answered and said, ' Verily, I say to you, I know  
 you not.'

13 Watch therefore, for ye know not the day nor the hour.  
 14 For it is like a man going into another country, who called  
 15 his own servants,<sup>1</sup> and delivered to them his goods. And to  
 one he gave five talents, to another two, to another one ; to  
 each according to his particular ability ; and he went on his  
 16 journey. Straightway he that received the five talents went  
 17 and traded with them, and gained other five. Likewise he  
 18 that received the two, gained other two. But he that received  
 the one, went away and dug in the earth, and hid his lord's  
 19 money. But after a long time the lord of those servants cometh,  
 20 and maketh a reckoning with them. And he that received  
 the five talents came up and brought other five talents, saying,  
 21 ' Lord, five talents thou deliveredst to me ; behold, I have gained  
 other five talents.' His lord said to him, ' Well done, good  
 and faithful seryant ; over a few things thou wast faithful,  
 over many things I will set thee ; enter into the joy of thy lord.'  
 22 He also that received the two talents came up and said, ' Lord,  
 two talents thou deliveredst to me ; behold, I have gained  
 23 other two talents.' His lord said to him, ' Well done, good  
 and faithful servant ; over a few things thou wast faithful,  
 over many things I will set thee ; enter into the joy of thy  
 24 lord.' But he also that had received the one talent came up  
 and said, ' Lord, I knew thee that thou art a hard man, reap-  
 ing where thou didst not sow, and gathering from where thou  
 25 didst not winnow<sup>2</sup> ; and in my fear I went away and hid thy  
 26 talent in the earth ; behold, thou hast thine own.' But his  
 lord answered and said to him, ' Wicked and slothful servant,  
 knewest thou that I reap where I sowed not, and gather from  
 27 where I winnowed<sup>2</sup> not ? Thou oughtest therefore to have  
 placed my money at the bankers, and at my coming I should  
 28 have received back mine own with interest. Take away, there-  
 fore, from him the talent, and give it to him that hath the ten  
 29 talents.' For to every one that hath<sup>3</sup> there shall be given,  
 and given in abundance ; but as for him that hath not,<sup>3</sup> from  
 30 him even that which he hath shall be taken away. And as  
 for the unprofitable scrvant, cast him out into the darkness  
 that is outside ; there there will be the weeping, and the gnashing  
 of teeth.

31 But when the Son of man shall come in his glory, and all  
 the angels with him, then he will sit down on the throne of his  
 32 glory ; and before him will be gathered all the nations ; and

<sup>1</sup> Lit. bondmen (and throughout the parable).

<sup>2</sup> Scatter, scattered (A.V.).

<sup>3</sup> See note on xiii. 12.

he will separate them, man from man,<sup>1</sup> as the shepherd separateth  
 83 the sheep from the goats; and he will set the sheep at his right  
 84 hand, but the goats at the left. Then the King will say to those  
 at his right hand, 'Come, ye blessed of my Father, inherit the  
 kingdom prepared for you from the foundation of the world;  
 85 for I hungered, and ye gave me food; I thirsted, and ye gave  
 86 me drink; I was a stranger, and ye took me in; naked, and  
 ye clothed me; I fell sick, and ye visited me; I was in prison,  
 87 and ye came to me.' Then the righteous will answer him,  
 saying, 'Lord, when saw we thee hungry, and nourished thee?  
 88 or thirsty, and gave thee drink? and when saw we thee a stranger,  
 89 and took thee in? or naked, and clothed thee? and when  
 90 saw we thee sick, or in prison, and went to thee?' And the  
 King will answer and say to them, 'Verily, I say to you, in-  
 asmuch as ye did it unto one of these my brethren, these least  
 91 ones, ye did it unto me.' Then he will also say to those at  
 the left hand, 'Depart from me, accursed ones, into the fire  
 eternal which hath been prepared for the devil and his angels;  
 92 for I hungered, and ye gave me no food; I thirsted, and ye  
 93 gave me no drink; I was a stranger, and ye took me not in;  
 naked, and ye clothed me not; sick, and in prison, and ye  
 94 visited me not.' Then they also will answer, saying, 'Lord,  
 when saw we thee hungry, or thirsty, or a stranger, or naked,  
 95 or sick, or in prison, and did not minister to thee?' Then he  
 will answer them, saying, 'Verily, I say to you, inasmuch as  
 ye did it not unto one of these, the least ones, ye did it not  
 96 unto me.' And these will go away into eternal punishment,<sup>2</sup>  
 but the righteous into life eternal.

26 And it came to pass when Jesus had finished all these sayings,  
 2 he said to his disciples, Ye know that in two days' time the  
 passover cometh, and the Son of man is delivered to be crucified.

3 Then the high priests and the elders of the people were gathered  
 together to the court of the high priest, who was called Caiaphas;  
 4 and they took counsel together that they might take Jesus  
 5 by subtilty, and kill him. But they said, Not during the  
 feast, lest a tumult arise among the people.

6 Now when Jesus was in Bethany, in the house of Simon the  
 7 leper, there went up to him a woman with an alabaster cruse  
 of most precious ointment; and she poured it upon his head  
 8 as he sat at table. But when the apostles saw it, they were  
 9 indignant, saying, To what purpose is this waste? For this  
 10 might have been sold for much, and given to poor persons.—But  
 Jesus perceiving it said to them, Why trouble ye the woman?  
 11 for it was a gracious work she wrought for me. For the poor  
 12 ye have with you always; but me ye have not always. For  
 in pouring this ointment over my body, she did it to prepare

<sup>1</sup> One from another (A.V.). But this would mean 'nation from nation.' The Greek for 'them' is masculine plural, whereas that for 'nations' is neuter. This shows that we ought to translate, not simply construe. <sup>2</sup> Or chastisement (1 S. John iv. 18). <sup>3</sup> Lit. destruction, perdition.

- 13 me for burial. Verily, I say to you, wheresoever this gospel shall be preached in the whole world, this also that she hath done shall be spoken of for a memorial of her.
- 14 Then one of the twelve, the one called Judas Iscariot, went  
15 to the high priests, and said, What are ye willing to give me? and I will deliver him to you.—And they weighed<sup>2</sup> unto him  
16 thirty pieces of silver. And from that time he sought opportunity to deliver him to them.
- 17 Now on the first day of the unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready  
18 for thee to eat the passover?—And he said, Go into the city to such a one, and say to him, 'The Master saith, My time is at hand; it is at thy house I keep the passover with my disciples.'  
19 —And the disciples did as Jesus had directed them, and they made ready the passover.
- 20 Now when evening had come, he was sitting at table with  
21 the twelve disciples. And while they were eating, he said,  
22 Verily, I say to you, that one of you will betray me.—And being exceedingly sorrowful, they began each to say to him, Surely  
23 it is not I, Lord?—But he answered and said, He that dipped  
24 his hand with me in the dish, he will betray me. The Son of man goeth, even as it is written of him; but alas for that man through whom the Son of man is betrayed! well were  
25 it for that man if he had not been born!—And Judas, his betrayer, answered and said, Surely it is not I, Rabbi?—He saith to him, Thou hast said it.<sup>3</sup>
- 26 Now while they were eating, Jesus took bread,<sup>4</sup> and blessed, and broke it, and giving to the disciples he said, Take, eat; this is my body.—And he took a cup, and gave thanks, and  
27 gave to them, saying, Drink ye all from it; for this is my blood of the<sup>4</sup> covenant, the blood that is poured forth for many unto  
28 remission of sins. But I say to you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it with you, a new fruit, in the kingdom of my Father.
- 29 And, after singing a hymn, they went out to the Mount of the Olive trees.
- 30 Then Jesus saith to them, All you will find in me a stumbling-block this night; for it is written, 'I will smite the shepherd, and the sheep of the flock will be scattered abroad.' But  
31 after I am raised, I will go before you into Galilee.—But Peter answered and said to him, If all shall find in thee a stumbling-  
32 block, I will never find it.—Jesus said to him, Verily I say to thee, that this night, before a cock crow, thou wilt disown me  
33 thrice.—Peter saith to him, Even if I must die with thee, I will not disown thee.—Likewise also said all the disciples.
- 34 Then Jesus goeth with them to a plot called Gethsemane, and saith to his disciples, Sit down here, till I have gone yonder

<sup>1</sup> Zechariah xi. 12.    <sup>2</sup> 'It' is not expressed in the original. The sentence seems to mean 'Yes,' as in our colloquial, 'Now, you have said it!'  
<sup>3</sup> Or a loaf.    <sup>4</sup> Some MSS. insert, 'new.'

37 and prayed.—And he took with him Peter and the two sons of  
 38 Zebedee, and began to be sorrowful and sore troubled. Then  
 he saith to them, My soul is exceedingly sorrowful, even unto  
 39 death; abide here, and watch with me.—And going forward  
 a little, he fell on his face, and prayed, saying, My Father, if  
 it is possible, let this cup pass away from me; yet not as I will,  
 40 but as thou willest.—And he cometh unto the disciples, and  
 findeth them sleeping, and saith to Peter, What, could not  
 41 ye watch with me one hour? Watch and pray that ye enter  
 not into temptation; the spirit indeed is eager, but the flesh  
 42 is weak.—Again, a second time, he went away, and prayed,  
 saying, My Father, if this cannot pass away unless I drink it,  
 43 thy will be done!—And he came again and found them sleeping,  
 44 for their eyes had grown heavy. And he left them again,  
 and went away, and prayed a third time, saying the same thing  
 45 again. Then he cometh unto the disciples and saith to them,  
 Do ye sleep on, then, and take your rest? behold, the hour  
 is at hand, and the Son of man is betrayed into the hands of  
 46 sinners. Arise, let us go; behold, my betrayer is at hand.

47 And while he was yet speaking, Judas, one of the twelve,  
 came, and with him a great multitude with swords and clubs,  
 48 from the high priests and elders of the people. Now his betrayer  
 gave them a sign, saying, Whomsoever I shall kiss, that is he;  
 49 take him.—And straightway he came up to Jesus, and said,  
 50 Hail, Rabbi!—and kissed him tenderly. And Jesus said to  
 him, Friend, do that for which thou hast come.—Then they came  
 51 up and laid hands on Jesus, and took him. And, behold, one  
 of them that were with Jesus stretched forth his hand, and drew  
 out his sword, and smote the high priest's bondman, and struck  
 52 off his ear. Then Jesus saith to him, Put back thy sword into  
 its place; for all they that take the sword, by the sword will  
 53 perish. Or thinkest thou that I cannot beseech my Father,  
 and he will even now set by me more than twelve legions of  
 54 angels? How then would the scriptures be fulfilled, that  
 55 thus it must happen?—In that hour Jesus said to the multitudes,  
 As against a robber came ye out, with swords and clubs, to  
 seize me? daily in the temple I sat teaching, and ye took  
 56 me not. But all this hath come to pass that the scriptures  
 of the prophets may be fulfilled.—Then all the disciples forsook  
 him and fled.

57 But they that had taken Jesus led him away to the house  
 of Caiaphas the high priest, where the scribes and the elders  
 58 were gathered together. But Peter was following him at a  
 distance, even to the court of the high priest; and he went  
 in; and sat with the officers, to see the end.

59 Now the high priests and the whole council<sup>3</sup> were seeking  
 false witness against Jesus, that they might put him to death;

<sup>1</sup> American Standard Version (margin), matching with S. Luke xlii. 46.  
<sup>2</sup> 'Sleep on now and take your rest' (A.V.); but this seems rather artificial,  
<sup>3</sup> i.e. the Sanhedrin.

60 and they found none, though many false witnesses came forward.  
 61 But afterwards two came forward, and said, This man said,  
 I am able to destroy the sanctuary of God, and to build it after  
 62 three days.—And the high priest stood up and said to him,  
 Thou makest no answer; what is it that these witness against  
 63 thee?—But Jesus held his peace. And the high priest said to  
 him, I adjure thee by the living God, that thou tell us whether  
 64 thou art the Christ, the Son of God.—Jesus saith to him, Thou  
 hast said it; moreover, I say to you, hereafter ye shall see  
 the Son of man sitting at the right hand of the Power, and coming  
 65 on the clouds of the heaven.—Then the high priest rent his  
 garments, saying, He spoke blasphemy, what further need have  
 66 we of witnesses? lo, ye heard the blasphemy but now; what  
 think ye?—And they answered and said, He is liable to death.  
 67 —Then they spat in his face, and buffeted him; but some smote  
 68 him with the palms of their hands, saying, Prophecy unto us,  
 O Christ; who is it that struck thee?

69 Now Peter was sitting outside in the court; and a maid-  
 servant went up to him, saying, Thou also wast with Jesus  
 70 the Galilean.—But he denied before them all, saying, I know  
 71 not what thou sayest.—And when he had gone out into the  
 porch, another saw him; and she saith to them that were there,  
 72 This man was with Jesus the Nazarene.—And again he denied  
 73 with an oath, I know not the man.—And after a little while the  
 bystanders went up and said to Peter, Surely thou also art one  
 74 of them; for even thy speech betrayeth thee.—Then he began  
 75 to curse and to swear, saying, I know not the man.—And straight-  
 way a cock crew. And Peter remembered the word that Jesus  
 had said, Before a cock crow, thou wilt disown me thrice, And  
 he went forth outside and wept bitterly.

27 Now when morning had come, all the high priests and the  
 elders of the people consulted together against Jesus, in order  
 2 to put him to death. And when they had bound him, they  
 led him away and delivered him to Pilate the governor.

3 Then Judas, who betrayed him, when he saw that he was  
 condemned, regretted it, and brought back the thirty pieces  
 4 of silver to the high priests and elders, saying, I sinned in  
 betraying innocent blood.—But they said, What is that to us?  
 5 see thou to it.—And he flung the pieces of silver into the sanctuary  
 6 and withdrew; and went away and hanged himself. But the  
 high priests took the pieces of silver, and said, It is not lawful  
 to put them into the treasury, in that they are the price of  
 7 blood.—And they consulted together, and bought with them  
 8 the potter's field, as a burial-place for strangers. Wherefore  
 9 that field was called, unto this day, The field of blood. Then  
 was fulfilled that which was spoken through Jeremiah the prophet,  
 saying, 'And they took the thirty pieces of silver, the price  
 of the priced one, whom they priced on the part of children

<sup>1</sup> In (A.V.).

<sup>2</sup> Lit. from now.

<sup>3</sup> Some MSS., 'righteous.'

\* Lit. the Corbanas, the gifts offered to God in the temple (see S. Mark vii. 11).

10 of Israel; and they gave<sup>1</sup> them for the potter's field, as the Lord directed me.'

11 Now Jesus was set before the governor; and the governor asked him, saying, Thou, art thou the King of the Jews?—

12 And Jesus said, Thou sayest it. And while he was being accused  
13 by the high priests and elders, he made no answer. Then Pilate saith to him, Hearest thou not how many things they  
14 witness against thee?—And he made him no answer, not even to one word; so that the governor marvelled greatly.

15 Now at festival-time the governor was accustomed to release  
16 unto the multitude one prisoner, whom they would. Now they had at that time a notorious prisoner, called Barabbas.  
17 Therefore, when they were gathered together, Pilate said to them, Whom will ye that I release unto you? Barabbas, or  
18 Jesus who is called Christ?—For he knew that for envy they had delivered him up.

19 Now as he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I suffered many things this day in a dream because of him.

20 But the high priests and the elders persuaded the multitudes  
21 to ask for Barabbas and to destroy Jesus. But the governor answered and said to them, Which of the two will ye that I  
22 release unto you?—And they said, Barabbas.—Pilate saith to them, What shall I do then with Jesus who is called Christ?  
23 —They all say, Let him be crucified!—But he said, Why, what evil hath he done?—But they kept crying out vehemently,  
24 saying, Let him be crucified!—Now Pilate seeing that he was doing no good, but rather that a tumult was rising, took water and washed his hands in sight of the multitude, saying, I am  
25 innocent of this blood<sup>2</sup>; see ye to it.—And all the people answered and said, His blood be on us, and on our children!—  
26 Then he released unto them Barabbas; but Jesus he scourged and delivered to be crucified.

27 Then the soldiers of the governor took Jesus into the palace, and gathered together about him the whole battalion. And  
28 they stripped<sup>3</sup> him, and put on him a scarlet robe; and plating a crown of thorns, they put it on his head, and a reed into his right hand; and kneeling down before him, they mocked him,  
29 saying, Hail, King of the Jews!—And they spat upon him,  
30 and took the reed, and kept smiting him on the head. And when they had mocked him, they took the robe off him, and put on him his own garments, and led him away to crucify him.

32 Now as they went out, they found a man of Cyrene, Simon by name; him they impressed to take up his cross.

33 And having come to a place called Golgotha (that is to say,  
34 called Place of a skull), they gave him wine to drink, mingled  
35 with gall; and when he had tasted, he would not drink. But

<sup>1</sup> Some MSS., 'I gave.'

<sup>2</sup> Some MSS., 'of the blood of this righteous man.'

<sup>3</sup> Some MSS., 'they clothed.'

36 having crucified him they divided his garments among themselves,  
 37 casting lots; and sitting down they kept guard over him there.  
 37 And they set up above his head the charge against him, written,  
 THIS IS JESUS, THE KING OF THE JEWS.  
 38 Then there are crucified with him two robbers, one at the right  
 39 hand, and one at the left. Now the passers-by railed on him,  
 40 shaking their heads, and saying, Thou that wouldst destroy  
 the sanctuary and build it in three days, save thyself, if thou  
 41 art the Son of God, and come down from the cross.—Likewise  
 42 the high priests, with the scribes and elders, mocking said,  
 Others he saved; himself he cannot save. He is King of Israel!  
 let him come down now from the cross, and we will believe on  
 43 him. He trusteth on God; let him deliver him now, if he  
 44 wants him; for he said, I am God's Son.—And the robbers also  
 that were crucified with him reproached him with the same.  
 45 Now from the sixth hour<sup>1</sup> darkness came over all the land  
 46 until the ninth hour. But about the ninth hour Jesus cried  
 out with a loud voice, saying, Eli, Eli, lama sabachthani?—  
 that is to say, My God, my God, why didst thou forsake me?  
 47 And some of them that stood there heard it and said, He is  
 48 calling Elijah.—And straightway one of them ran, and took  
 a sponge, and filled it with vinegar, and put it on a reed, and  
 49 offered him to drink. But the rest said, Let us see whether  
 50 Elijah is coming to save him.<sup>2</sup>—But Jesus, after crying again  
 51 with a loud voice, yielded up his spirit. And, behold, the  
 veil of the sanctuary was rent into two from top to bottom,  
 52 and the earth quaked, and the rocks were rent. And the tombs  
 were opened, and many bodies of the saints that had fallen  
 53 asleep were raised; and coming forth out of the tombs after  
 his resurrection they went into the holy city and appeared  
 54 to many. Now when the centurion, and they that were with  
 him guarding Jesus, saw the earthquake and the things that  
 were happening, they feared exceedingly, saying, Truly this  
 55 was a son of God. And many women were there, looking  
 on from a distance, they that had followed Jesus from Galilee,  
 56 ministering to him; among whom were Mary the Magdalene,<sup>3</sup>  
 and Mary the mother of James and Joseph, and the mother of  
 Zebedee's sons.  
 57 Now when evening had come, there came a rich man of Arima-  
 thæa (Joseph was his name) who also himself had become a  
 58 disciple of Jesus; this man went to Pilate, and asked for the  
 59 body of Jesus. Then Pilate ordered it to be given up. And  
 60 Joseph taking the body wrapped it in a clean linen sheet, and  
 laid it in his new tomb, which he had hewn out in the rock;  
 and after rolling a great stone to the door of the tomb, he departed.  
 61 But Mary the Magdalene and the other Mary were there, sitting  
 opposite the sepulchre.  
 62 Now on the morrow, being the day after the Preparation,

<sup>1</sup> i.e. 12 o'clock, noon.      <sup>2</sup> Some MSS. add, 'and another took a spear  
 and pierced his side, and there came forth water and blood.'      <sup>3</sup> i.e. of Magdala.

the high priests and the Pharisees were gathered together unto  
 63 Pilate, saying, Sir, we remembered that that deceiver said,  
 64 while he was yet alive, 'After three days I rise.' Give orders  
 therefore that the sepulchre be secured until the third day,  
 lest haply the disciples go and steal him, and say to the people,  
 'He is risen from the dead'; and the last deception will be  
 65 worse than the first.—Pilate said to them, Take a guard; go  
 66 your way, make as secure as ye can.—And they went with the  
 guard, and made the sepulchre secure, sealing the stone.

28 But late on the sabbath,<sup>1</sup> as it began to dawn towards the  
 first day of the week, Mary the Magdalene and the other Mary  
 2 came to look at the sepulchre. And, behold, there was a great  
 earthquake; for an angel of the Lord descended out of heaven,  
 and came near and rolled away the stone; and he sat upon it.  
 3 His countenance was like lightning, and his raiment white as  
 4 snow; and for fear of him the guards quaked and became like  
 5 dead men. But the angel answered and said to the women,  
 As for you, fear not! for I know that ye seek Jesus, the crucified.  
 6 He is not here; for he is risen, even as he said. Come, see  
 7 the place where he lay. And go quickly, and tell his disciples,  
 He is risen from the dead, and, behold, he goeth before you into  
 Galilee; there ye shall see him; behold, I have told you.

8 And they departed quickly from the tomb with fear and great  
 9 joy, and ran to take word to his disciples. And, behold, Jesus  
 met them, saying, Hail!<sup>2</sup> And they went up and took him  
 by the feet, and worshipped him. Then Jesus saith to them,  
 10 Fear not! go, take word to my brethren that they set out for  
 Galilee, and there they shall see me.

Now while they were going, behold, some of the guard went  
 11 into the city, and reported to the high priests all things that  
 12 had happened. And when they had assembled with the elders,  
 and had consulted together, they gave much money to the  
 13 soldiers, saying, Say, 'His disciples came by night, and stole  
 14 him while we slept'; and if this should be reported before the  
 governor, we will persuade him, and keep you out of trouble.—  
 15 And they took money, and did as they were instructed. And  
 this saying was spread among the Jews until this day.

16 But the eleven disciples went into Galilee, to the mountain  
 17 whither Jesus had appointed them to go. And when they saw  
 18 him, they worshipped; but some doubted. And Jesus came  
 up and spoke to them, saying, There was given me all authority  
 19 in heaven and over the earth. Go, therefore, and make all  
 the nations disciples, baptizing them into the name of the Father  
 20 and of the Son and of the Holy Spirit; teaching them to observe  
 all things whatsoever I commanded you; and, lo, I am with  
 you all the days, even unto the end of the world.<sup>4</sup>

<sup>1</sup> Some render, 'after the sabbath.' *Vespere autem sabbati* (Vulgate).  
<sup>2</sup> Some MSS., 'where the Lord.' <sup>3</sup> Or *Rejoice* (a common form of greeting).  
<sup>4</sup> *Lit.* the consummation of the age.



# THE GOSPEL:

## ACCORDING TO MARK

[A.D. 69]

- 1 The beginning of the gospel of Jesus Christ, Son of God.<sup>1</sup>  
2 Even as it is written in Isaiah the prophet,<sup>2</sup>  
    'Behold, I send my messenger before thy face,  
    Who shall prepare thy way;  
3 A voice of one crying in the wilderness,  
    Make ready the way of the Lord,  
    Make straight his paths,'  
4 there came John, the baptizer in the wilderness, preaching  
5 a baptism of repentance unto remission of sins. And there  
went out unto him all the country of Judæa, and all the in-  
habitants of Jerusalem; and they were baptized by him in the  
6 river Jordan, confessing their sins. And John was clothed  
in camels' hair, with a leathern girdle about his loins; and he  
7 ate locusts and wild honey. And he preached, saying, There  
cometh after me he that is mightier than I, the thong of whose  
8 shoes I am not worthy to stoop down and untie. I baptized  
you with water; but he will baptize you with the Holy Spirit.  
9 And it came to pass in those days, that Jesus came from  
Nazareth of Galilee, and was baptized in the Jordan by John.  
10 And straightway on coming up out of the water he saw the  
heavens parting asunder, and the Spirit, like a dove, descending  
11 unto him. And a voice came out of the heavens, Thou art my  
Son, the beloved; in thee I set my delight.  
12 And straightway the Spirit urgeth him forth into the wilder-  
13 ness. And he was in the wilderness forty days, tempted by  
Satan, and was with the wild beasts, and the angels ministered  
unto him.  
14 And after John had been delivered up, Jesus went into  
15 Galilee, preaching the gospel of God, and saying, The time is  
fulfilled, and the kingdom of God is at hand; repent, and  
believe in the gospel.  
16 And passing along by the sea of Galilee, he saw Simon, and  
Andrew the brother of Simon, casting a net in the sea; for  
17 they were fishermen. And Jesus said to them, Come after me,  
18 and I will make you into fishers for men.—And straightway  
19 they left the nets and followed him. And going on a little

<sup>1</sup> Some MSS. omit the last three words.      \* Some MSS. have, 'in the prophets' (actually from Mal. iii. 1, and Isa. xl. 3).

farther, he saw James the son of Zebedee, and John his brother;  
 20 they also were in their boat, mending the nets. And straightway he called them; and they left their father Zebedee in the boat with the hired men, and went away after him.

21 And they enter Capernaum; and straightway on the sabbath,  
 22 he went into the synagogue, and began to teach. And they were astonished at his teaching; for he taught them as one  
 23 having authority, and not as the scribes. And straightway there was in their synagogue a man with an unclean spirit;  
 24 and he cried out, saying, What hast thou to do with us, Jesus, thou Nazarene? hast thou come to destroy us? I know thee  
 25 who thou art, the Holy One of God.—And Jesus rebuked it,  
 26 Hold thy peace, and come out of him.—And the unclean spirit, convulsing him and crying with a loud voice, came out of him.  
 27 And they were all amazed, so that they questioned one another, saying, What is this? a new teaching, with authority! He commandeth even the unclean spirits, and they obey him.—  
 28 And the report of him went forth straightway everywhere into all the region round about Galilee.

29 And straightway as they<sup>1</sup> came out of the synagogue, they,<sup>1</sup> with James and John, went into the house of Simon and Andrew.  
 30 Now Simon's mother-in-law was keeping her bed, sick with a  
 31 fever; and straightway they tell him about her. And he went to her, and took her by the hand, and raised her up; and the fever left her, and she began to serve them.

32 Now at even, when the sun had set, they brought unto him  
 33, 34 all that were ill, and them that were possessed by demons; and the whole city was gathered together at the door. And he cured many that were ill with divers diseases, and cast out many demons. And he allowed not the demons to speak; because they knew him.<sup>2</sup>

35 And in the morning, rising up a great while before day, he went out and departed into a desert place; and there he prayed.  
 36 And Simon and they that were with him followed him up;  
 37 and they found him, and say to him, They are all seeking thee.—  
 38 And he saith to them, Let us go elsewhere, into the neighbouring small towns, that there also I may preach; for to this end I  
 39 came forth.—And he went into their synagogues throughout all Galilee, preaching, and casting out demons.

40 And there cometh unto him a leper, beseeching him, and kneeling, saying to him, If thou wilt, thou canst make me  
 41 clean.—And moved with compassion, he stretched out his hand and touched him, and saith to him, I will; be thou made clean.  
 42 —And straightway the leprosy departed from him, and he  
 43 was made clean. And Jesus spoke sternly to him, and straightway  
 44 urged him forth, and saith to him, See thou say nothing to any one; but go, show thyself to the priest, and offer for thy purification the things that Moses commanded, for an  
 45 evidence to them.—But he went out, and began to publish at

<sup>1</sup> Some MSS., 'he.'

<sup>2</sup> Some MSS. add, 'to be Christ.'

length and to spread the matter, so that Jesus could no longer openly enter a city, but stayed outside in lonely places; and they kept coming to him from every quarter.

2 And some days afterwards he again entered Capernaum,  
2 and it was reported that he was at home. And many were gathered together so that there was no longer room, no, not  
3 even about the door; and he spoke the word to them. And they come, bringing unto him a man, paralysed, carried by  
4 four. And when they could not, for the multitude, bring him to him, they stripped off the roof where he was; and when they had broken it up, they let down the pallet whereon the  
5 paralysed man was lying. And Jesus seeing their faith saith to the paralysed man, Child, thy sins are forgiven.—Now there were some of the scribes sitting there, and reasoning in their  
6 hearts, Why doth this man speak thus? he blasphemeth; who can forgive sins but one, even God?—And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith to them, Why reason ye these things in your  
7 hearts? Which is easier? to say to the paralysed man, 'Thy sins are forgiven'; or to say, 'Arise, and take up thy pallet, and walk'? But that ye may know that the Son of man hath  
8 authority on earth to forgive sins (he saith to the paralysed man), I say to thee, Arise, take up thy pallet, and go to thy  
9 house.—And he arose and took up the pallet straightway, and went forth before them all; so that they were all amazed and glorified God, saying, Never did we see the like.

10 And he went forth again by the seaside; and all the multitude kept coming to him, and he taught them. And, as he was passing along, he saw Levi, the son of Alphæus, sitting at the place of toll, and he saith to him, Follow me.—And he arose and followed him.

11 And it cometh to pass that he was sitting<sup>1</sup> at table in Levi's house, and many tax-gatherers and outcasts were sitting down with Jesus and his disciples; for there were many, and they  
12 followed him. And the scribes of the Pharisees' party<sup>2</sup> seeing that he was eating with the outcasts and tax-gatherers, said to his disciples, Why eateth he with the tax-gatherers and  
13 sinners?—And Jesus heard it, and saith to them, It is not the strong that need a physician, but they that are sick. I came not to call righteous men, but sinners.

14 And John's disciples and the Pharisees were fasting. And they come and say to Jesus, Why do John's disciples and the disciples of the Pharisees fast, whereas thy disciples fast not?  
15 And Jesus said to them, Can the friends of the bridegroom<sup>3</sup> fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But days will come when the bridegroom will be taken away from them; and then will they fast in that day. No one seweth a piece

<sup>1</sup> Or reclining. <sup>2</sup> Some MSS., 'scribes and the Pharisees.' <sup>3</sup> Apparently, the scribes of verse 16. <sup>4</sup> Lit. sons of the bride-chamber.

of undressed cloth upon an old garment; else what is filled in to it teareth from it, the new from the old; and a worse  
 22 rent is made. And no one putteth new wine into old wine-  
 skins; else the wine will burst the skins, and the wine and the  
 skins perish; but they put new wine into fresh skins.

23 And it came to pass, that he was going along on the sabbath  
 through the corn-fields; and his disciples began to make their  
 24 way, plucking the ears of corn.<sup>1</sup> And the Pharisees said to  
 him, Behold, why do they on the sabbath that which is not  
 25 lawful?—And he saith to them, Did ye never read what David  
 did, when he and they that were with him came to need, and  
 26 hungered? how he went into the house of God, when Abiathar  
 was high priest, and ate the loaves that were set forth, which it  
 is not lawful to eat except for the priests, and gave also to them  
 27 that were with him?—And he said to them, The sabbath was  
 28 made for man, and not man for the sabbath; wherefore the  
 Son of man is lord of the sabbath also.

3 And again he went to synagogue; and a man was there,  
 2 whose hand had been withered. And they were watching Jesus,  
 whether he would cure him on the sabbath; that they might  
 3 accuse him. And he saith to the man with the withered hand,  
 4 Stand forth.—And he saith to them, Is it lawful on the sabbath  
 to do good, or to do evil? to save a life, or to kill?—But they  
 5 held their peace. And looking round on them with anger,  
 being grieved at the blindness<sup>2</sup> of their hearts, he saith to the  
 man, Stretch forth the hand!—And he stretched it forth; and  
 6 the hand was restored. And the Pharisees went out, and straight-  
 way took counsel with the Herodians against Jesus, how they  
 might destroy him.

7 And Jesus with his disciples withdrew to the sea; and a great  
 8 multitude from Galilee followed; and from Judæa, and from  
 Jerusalem, and from Idumæa, and beyond the Jordan, and  
 about Tyre and Sidon, a great multitude, hearing all that he  
 9 was doing, came unto him. And he told his disciples to have  
 a small boat waiting on him because of the crowd, lest they  
 10 should throng him; for he had cured many, insomuch that as  
 many as had plagues pressed upon him, that they might touch  
 11 him. And the unclean spirits, whenever they beheld him,  
 fell down before him and cried out, saying, Thou art the Son  
 12 of God.—And he charged them strictly not to make him  
 known.

13 And he goeth up on to the mountain, and calleth to him  
 14 those that he himself would; and they went unto him. And  
 he appointed twelve,<sup>3</sup> that they might be with him, and that he  
 15 might send them forth to preach, and to have authority to

<sup>1</sup> Began, as they went, to pluck the ears of corn (A.V.). <sup>2</sup> The Greek word here used is rendered (in A.V.) in the gospels by 'hardness (hardened),' in the epistles by 'blindness (blinded)'; on the whole 'blindness' seems to suit best the majority of the cases, and is inappropriate in none. <sup>3</sup> Some MSS. add, 'whom he also named apostles.'

16 cast out demons. And he appointed the twelve; and Simon  
 17 he surnamed Peter; and James the son of Zebedee, and John  
 the brother of James (and he surnamed them Boanerges,  
 18 which is, Sons of thunder); and Andrew, and Philip, and  
 Bartholomew, and Matthew, and Thomas, and James the son  
 19 of Alphæus, and Thaddeus, and Simon the Cananæan,<sup>1</sup> and  
 Judas Iscariot, who also betrayed him.

20 And he goeth indoors; and the multitude cometh together  
 21 again, so that they could not so much as take their food.<sup>2</sup> But  
 when his friends heard it, they went out to lay hold of him;  
 22 for they said, He is beside himself. And the scribes that had  
 come down from Jerusalem said, He hath Beelzebub, and, By  
 23 the prince of the demons he casteth out the demons.—And  
 he called them to him, and said to them in parables, How  
 24 can Satan cast out Satan? And if a kingdom be divided in  
 25 itself, that kingdom cannot stand; and if a family be divided  
 26 in itself, that family will not be able to stand. And if Satan  
 hath risen up against himself, and is divided, he cannot stand,  
 27 but is at an end. But no one can enter the strong man's house  
 and plunder his goods, unless he first bind the strong man; and  
 28 then he will plunder his house. Verily, I say to you, all things  
 shall be forgiven to the sons of men, their sins and their  
 29 blasphemies, wherewith soever they may blaspheme; but who-  
 soever shall blaspheme against the Holy Spirit, never hath  
 30 forgiveness, but is guilty of an eternal sin. (This was because  
 they said, He hath an unclean spirit.)

31 And there come his mother and his brothers; and standing  
 32 outside, they sent unto him, calling him. And a multitude  
 were sitting about him; and they say to him, Behold, thy  
 mother and thy brothers and thy sisters<sup>3</sup> are outside, seeking  
 33 thee. And he answering them saith, Who are my mother and  
 34 brothers?—And looking round on them that sat round about  
 35 him, he saith, Behold, my mother and my brothers! Who-  
 soever shall do the will of God, he is brother to me, and sister,  
 and mother.

4 And again he began to teach by the seaside; and there  
 gathereth unto him a very great multitude, so that he got into a  
 boat, and sat in the sea; and all the multitude were facing the  
 2 sea, on the land. And he taught them many things in parables;  
 3 and he said to them in his teaching, Harken; Behold, the sower  
 went forth to sow; and it came to pass, as he sowed, some seed  
 5 fell by the wayside, and the birds came and devoured it. And  
 other seed fell on the rocky ground, where it had not much  
 6 earth; and straightway it sprang up, because it had no depth  
 7 of earth; and when the sun rose, it was scorched; and because  
 it had no root, it withered away. And other seed fell into the  
 8 thorns; and the thorns grew up and choked it, and it yielded  
 no fruit. And other seeds fell into the good ground, and growing  
 up and increasing were yielding fruit, and bearing, thirtyfold,

<sup>1</sup> Or Zealot.<sup>2</sup> Lit. eat bread.<sup>3</sup> Some MSS. omit, 'and thy sisters.'

- 9 and sixtyfold, and a hundredfold.—And he said, Whoso hath ears to hear, let him hear.
- 10 And when he was in private, they that were about him  
11 with the twelve asked him about the parables. And he said to them, To you hath been given the mystery of the kingdom of God; but for them that are outside, it all takes place in  
12 parables; that
- ‘Beholding they may behold, and not see;  
And hearing they may hear, and not understand;  
Lest at any time they should turn back, and be forgiven.’
- 13 And he saith to them, Know ye not this parable? how then  
14 will ye understand all the parables? The sower soweth the  
15 word. Now these are the seeds: by the wayside, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word that hath been sown in them.
- 16 And these, likewise, are the seeds that are sown on the rocky parts; they that when they have heard the word, straightway  
17 receive it with joy, and they have no root in themselves, but endure for a while; afterwards, when tribulation or persecution ariseth because of the word, straightway they stumble.
- 18 And others are the seeds that are sown into the thorns; these are they that heard the word; and the cares of the world, and the deceitfulness of riches, and the desires about the other things, enter in and choke the word, and it becometh  
20 unfruitful. And those that were sown on the good ground, are such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.
- 21 And he said to them, Is the lamp brought to be put under the bushel, or under the couch? and not to be put on the lampstand? For there is not anything hidden, except that it may be manifested; neither was anything made secret, but that  
23 it might come to light. If any one hath ears to hear, let him hear.
- 24 And he said to them, Give heed what ye hear; with what measure ye measure, it shall be measured to you; and more  
25 shall be given you. For he that hath, to him shall be given; and he that hath not, from him shall be taken away even that which he hath.
- 26 And he said, Thus is the kingdom of God; like as a man may  
27 cast his seed on the ground, and go on sleeping and rising night and day, and the seed sprouts and grows, he knoweth not how.
- 28 Of itself the ground bears the crop; first the blade, then the ear, then comes the full wheat in the ear. But when the crop admits, straightway he sendeth forth the sickle, because the harvest hath come.
- 30 And he said, How are we to liken the kingdom of God? or  
31 in what parable are we to set it? It is like a grain of mustard

<sup>1</sup> The hearers are identified with the seed, not with the soil. The seed becomes the plant, and bears or fails to bear its proper fruit; it represents therefore, when sown, the individuals to whom the discourse refers. <sup>2</sup> *Lit.* automatically.

seed, which, when it is sown on the ground, though it is the  
 82 least of the seeds that are on the ground, yet when it is sown,  
 grows up, and becomes the greatest of all the herbs, and puts  
 out great branches; so that the birds of the air can shelter  
 beneath its shade.

83 And with many such parables he spoke the word to them,  
 84 even as they were able to hear it. But apart from a parable  
 he spoke not to them; but privately to his own disciples he  
 interpreted all things.

85 And on that day, when evening had come, he saith to them,  
 86 Let us pass over to the other side.—And leaving the multitude,  
 they take him with them in the boat as he was; and there were  
 87 with him other boats. And there ariseth a great storm of wind,  
 and the waves were beating into the boat, so that the boat was  
 88 now filling. And he himself was in the stern, on the cushion,  
 asleep; and they awake him, and say to him, Master, carest  
 89 thou not that we perish?—And he awoke, and rebuked the  
 wind, and said to the sea, Peace! be still.—And the wind  
 90 ceased, and there was a great calm. And he said to them, Why  
 91 are ye so cowardly? how is it ye have no faith?—And they  
 feared with a great fear, and said one to another, Who then is  
 this, that even the wind and the sea obey him?

5 And they came to the other side of the sea, into the country  
 2 of the Gerasenes.<sup>1</sup> And when he had come out of the boat,  
 straightway there met him out of the tombs a man with an  
 8 unclean spirit, who had his dwelling in the tombs; and no one  
 4 could any longer bind him, no, not with a chain; for he had  
 often been bound with fetters and chains, and the chains had  
 been rent asunder by him, and the fetters broken into pieces;  
 5 and no one had strength to tame him. And constantly night and  
 day, in the tombs and on the mountains, he was crying out  
 6 and gashing himself with stones. And seeing Jesus from afar,  
 7 he ran and worshipped him; and crying out with a loud voice  
 he saith, What hast thou to do with me, Jesus, Son of the Most  
 8 High God! I adjure thee by God, torment me not.—For he said  
 to him, Come forth out of the man, thou unclean spirit! And  
 9 he asked him, What is thy name?—And he saith to him, Legion  
 10 is my name; because we are many.—And he besought him  
 earnestly that he would not send them away out of the country.  
 11 Now there was there, on the mountain, a great herd of swine  
 12 feeding. And they besought him, saying, Send us into the swine,  
 18 that we may enter into them.—And he gave them leave. And  
 the unclean spirits came out and entered into the swine; and  
 the herd rushed down the steep into the sea, in number about  
 14 two thousand; and they were drowned in the sea. And they  
 that fed them fled and told it in the city and in the hamlets.  
 15 And they came to see what it was that had happened. And  
 they come to Jesus, and behold the man possessed by demons,  
 sitting, clothed, and in his right mind, him that had had the

<sup>1</sup> Or Gadarenes.

16 legion; and they feared. And they that had seen it, declared to them how it happened to the man possessed by demons, 17 and concerning the swine. And they began to beseech him to 18 depart from their district. And as he was getting into the boat, the man that had been possessed by demons besought him 19 that he might be with him. And he allowed him not, but saith to him, Go to thy house, and to thy friends, and take them word of what great things the Lord hath done for thee, and how he had 20 mercy on thee.—And the man departed, and began to publish in Decapolis: what great things Jesus had done for him; and all marvelled.

21 And when Jesus had crossed over again in the boat to the other side, a great multitude gathered together unto him; and 22 he was by the sea. And there cometh one of the wardens of the synagogue, Jairus by name; and seeing Jesus, he falleth 23 at his feet, and beseecheth him much, saying, My little daughter is at the point of death; come, I pray thee, and lay thy hands 24 on her, that she may be saved and live.—And Jesus went away with him; and a great multitude followed him, and they thronged him.

25, 26 And a woman with an issue of blood for twelve years, who had suffered many things from many physicians, and had spent all that she had, and found no benefit, but rather grew worse, 27 hearing the news of Jesus, came in the multitude behind and 28 touched his cloak. For she said, If I may touch but his garments, 29 I shall be saved. And straightway the fountain of her blood was dried up, and she felt in her body that she was healed of 30 her plague. And Jesus, straightway perceiving in himself that the power proceeding from him went forth, turned round in the multitude, and said, Who touched my garments?— 31 And his disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?—And he was looking round to see her that had done this thing. But the woman, 32 fearing and trembling, knowing what had happened to her, 33 came and fell down before him and told him all the truth. But he said to her, Daughter, thy faith hath saved thee; go thy way, into peace,<sup>1</sup> and continue sound from thy plague.

35 While he was yet speaking, there come from the warden of the synagogue's house some who say, Thy daughter is dead; 36 why troublest thou the Master further?—But Jesus, not heeding what they were saying, saith to the warden of the synagogue, 37 Fear not, only have faith.—And he allowed no one to accompany him, except Peter, and James, and John the brother of James. 38 And they come to the house of the warden of the synagogue; and he beholdeth a tumult, and some weeping and wailing greatly; 39 and going in he saith to them, Why make ye a tumult, and 40 weep? the child is not dead, but asleep.—And they laughed him to scorn. But he, putting them all out, taketh with him the child's father and mother, and them that were with him,

<sup>1</sup> The district of the 'Ten Cities.'

<sup>2</sup> Go in peace (A.V.).



41 and entereth where the child is. And taking the child by the hand, he saith to her, Talitha cumi! (which is, being interpreted,  
 42 Damsel, I say to thee, Arise). And straightway the damsel rose up, and began to walk; for she was twelve years of age. And they were amazed straightway with great amazement.  
 43 And he admonished them strictly that no one should know this, and ordered that something be given her to eat.

6 And he set out thence, and goeth unto his native place; and  
 2 his disciples follow him. And when the sabbath had come, he began to teach in the synagogue; and most of them, as they heard, were astonished, saying, Whence hath this man these things? and what is the wisdom that hath been given him? and what mean such mighty works as are wrought by his hands?  
 3 Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? and are not his sisters here  
 4 with us?—And they took offence about him. And Jesus said to them, A prophet is not without honour, except in his native place, and among his own kindred, and in his own house.—  
 5 And he could do no mighty work there, except that he laid  
 6 his hands upon a few sick persons, and cured them. And he marvelled because of their unbelief.

And he made a circuit of the villages, teaching.

7 And he calleth to him the twelve, and began to send them forth, two by two; and he was giving them authority over the unclean spirits, and he charged them to take nothing for journeying, but a staff only; no bread, no wallet, no money for the  
 8 purse; but to be shod with sandals, and, 'Put not on two coats.'  
 9 And he said to them, Wherever ye enter a house, there abide  
 10 till ye depart thence. And whatsoever place shall not receive you, and they hearken not to you, shake off, as ye go forth  
 11 thence, the dust that is under your feet, for a testimony unto  
 12 them.—And they went out, and preached that men should repent.  
 13 And they cast out many demons, and anointed with oil many sick persons, and cured them.

14 And king Herod heard thereof; for his name had become well known, and men said, John the-Baptizer hath risen from the dead, and therefore these powers are working in him.—  
 15 But others said, It is Elijah;—while others said, It is a prophet, like one of the prophets.—But Herod, when he heard, said,  
 16 John, whom I beheaded, he hath risen.—For Herod himself had sent and taken John, and bound him in prison, on account of Herodias, his brother Philip's wife; because he had married  
 17 her. For John had said to Herod, It is not lawful for thee to  
 18 have thy brother's wife.—But Herodias bore a grudge against him,  
 19 and wanted to kill him; and she could not, for Herod was afraid of John, knowing that he was a righteous and holy man; and he kept him safe. And when he heard him, he was much  
 20 perplexed; and he heard him gladly. And a convenient day having come, when Herod on his birthday gave a supper to

<sup>1</sup> Some MSS., 'he.'

<sup>2</sup> Some MSS., 'he did many things.'

his nobles and the commandants and the chief men of Galilee;  
 22 and Herodias's own daughter: having come in and danced,  
 she pleased Herod and them that sat at table with him. And  
 the king said to the damsel, Ask of me whatsoever thou wilt,  
 23 and I will give it thee. And he swore unto her, Whatsoever  
 thou shalt ask of me, I will give it thee, unto the half of my  
 24 kingdom.—And she went out, and said to her mother, What  
 am I to ask?—But she said, The head of John the Baptizer.—  
 25 And she came in straightway with haste unto the king, and  
 asked, saying, I will that thou give me forthwith on a dish the  
 26 head of John the Baptist.—And the king was exceedingly sorry;  
 yet because of his oaths, and for the sake of them that sat at  
 27 table, he would not refuse her. And straightway the king  
 sent one of his guard, and commanded to bring his head; and  
 28 he went and beheaded him in the prison, and brought his head  
 on a dish, and gave it to the damsel; and the damsel gave it to  
 29 her mother. And his disciples, hearing of it, came and took up  
 his corpse, and laid it in a tomb.

30 And the apostles gather together unto Jesus; and they reported  
 unto him all things whatsoever they had done, and whatsoever  
 31 they had taught. And he saith to them, Come ye yourselves  
 apart into a desert place, and rest a while.—For there were many  
 32 coming and going; and they had no leisure even to eat. And  
 33 they went away in the boat unto a desert place apart. And  
 many saw them going, and recognized them; and they ran  
 together thither on foot from all the cities, and outwent  
 34 them. And he, when he landed, saw a great multitude, and  
 had compassion on them, because they were like sheep not  
 having a shepherd; and he began to teach them many things.  
 35 And when the day was now far spent, his disciples came  
 to him, and said, This is a desert place, and the day is  
 36 now far spent; send them away, that they may go to the  
 hamlets and villages round about, and buy themselves some-  
 37 thing to eat.—But he answered and said to them, Give  
 ye them to eat.—And they say to him, Are we to go and  
 buy two hundred shillings' worth of loaves, and give them  
 38 to eat?—And he saith to them, How many loaves have ye?  
 go and see.—And when they knew, they say, Five, and two  
 39 fishes.—And he commanded them that all should sit down  
 40 in companies upon the green grass. And they sat down in  
 41 ranks, by hundreds and by fifties. And he took the five loaves  
 and the two fishes, and looking up into heaven he blessed, and  
 broke the loaves into pieces, and began giving to the disciples  
 to set before them; and the two fishes he distributed among  
 42 them all. And they all ate and were filled. And they picked  
 43 up broken pieces, twelve frails full, and pieces of the fishes.  
 44 And they that ate the loaves were five thousand men.

45 And straightway he constrained his disciples to get into the

<sup>1</sup> Some MSS., 'and his daughter Herodias.'

<sup>2</sup> The original for 'shilling'

is 'denarius' (S. Matt. xviii. 28).

boat, and to go in advance to the other side, towards Bethsaida,  
 46 while he himself sendeth away the multitude. And having  
 bidden them farewell, he went away to the mountain to pray.  
 47 And when evening had come, the boat was in the midst of the  
 48 sea, and he was alone on the land. And seeing them distressing  
 themselves in rowing (for the wind was contrary to them),  
 about the fourth watch of the night, he goeth unto them,  
 49 walking on the sea; and he would have passed by them. But  
 they, seeing him walking on the sea, thought it was a ghost,  
 50 and cried out; for they all saw him and were troubled. But  
 he straightway spoke with them, and saith to them, Be of good  
 51 cheer; it is I, be not afraid.—And he went up unto them into  
 the boat, and the wind ceased. And they were exceedingly  
 52 amazed in themselves; for even after the loaves they under-  
 stood not, but their hearts were blinded.

53 And crossing over to the land, they came unto Gennesaret,  
 54 and moored the boat. And when they had come out of the  
 55 boat, straightway the inhabitants recognized him, and ran  
 through all that country, and began to carry about on their  
 56 beds them that were ill, where they heard he was. And wherever  
 he entered, into villages, or into cities, or into hamlets, they  
 laid the sick in the public places, and besought him that they  
 might touch but the fringe of his cloak; and as many as touched  
 him were saved.

7 And the Pharisees and some of the scribes, having come  
 2 from Jerusalem, gather together unto him. And they had  
 seen that some of his disciples were eating their food with  
 3 unclean (that is, with unwashed) hands; for the Pharisees and  
 all the Jews, unless they wash their hands carefully, eat not,  
 4 holding the tradition of the elders; and coming from market,  
 unless they sprinkle themselves,<sup>1</sup> they eat not; and there are  
 many other things that they have received to hold, washings  
 5 of cups and pots and brazen vessels. And the Pharisees and  
 the scribes ask him, Why walk not thy disciples according to  
 the tradition of the elders, but eat their food with unclean hands?  
 6 But he said to them, Well did Isaiah prophesy of you hypocrites,  
 as it is written,

‘This people honoureth me with their lips,  
 But their heart is far away from me.

7 But in vain they worship me,  
 Teaching for doctrines precepts of men.’

8 Leaving the commandment of God, ye hold fast the tradition  
 9 of men.—And he said to them, Well do ye set at naught the  
 commandment of God, that ye may keep your own tradition!  
 10 For Moses said, ‘Honour thy father and thy mother’; and,  
 ‘He that speaketh evil of father or mother, let him die the  
 11 death’; but you say, ‘If a man shall say to his father or his  
 mother, That wherewith thou mightest have been profited

<sup>1</sup> Some MSS., ‘wash (*lit.* baptize) themselves’; ‘bathe themselves’ (American Standard Version).

12 by me is Corban's (that is to say, a Gift); ye no longer allow  
 13 him to do anything for his father or his mother; annulling the  
 word of God by your tradition which ye have handed down;  
 14 and many such like things ye do.—And he called the multitude  
 to him again, and said to them, Harken unto me, every one,  
 15 and understand; there is nothing outside a man, that, going  
 into him, can defile him; but the things that proceed out of  
 17 a man, are what defile the man.<sup>2</sup>—And when he had gone in-  
 doors away from the multitude, his disciples began to ask him  
 18 about the parable. And he saith to them, What, are you also  
 without understanding? Perceive ye not that whatsoever from  
 19 outside goeth into a man, it cannot defile him, because it goeth  
 not into his heart, but into the belly, and goeth out into the  
 20 draught.—(This he said, making all foods clean.)<sup>3</sup> And he said,  
 21 That which proceedeth out of a man, that defileth the man.  
 For from within, out of the hearts of men, their evil thoughts  
 22 proceed, fornications, thefts, murders, adulteries, ways of  
 covetousness, ways of wickedness, deceit, wantonness, envy,<sup>4</sup>  
 23 railing, pride, folly; all these wicked things proceed from within,  
 and defile a man.

24 Now he arose and went away thence into the district of Tyre.<sup>5</sup>  
 And he entered a house, and would have no one know it; and  
 25 he could not be hid. But straightway a woman, whose little  
 daughter had an unclean spirit, hearing of him, came and fell  
 26 down at his feet. Now the woman was a Greek,<sup>6</sup> a Syropho-  
 nician by race; and she kept asking him to cast forth the demon  
 27 out of her daughter. And he said to her, First allow the children  
 to be filled; for it is not seemly to take the children's bread,  
 28 and to throw it to the dogs.<sup>7</sup>—But she answered and saith to  
 him, Yea, Lord, the dogs<sup>7</sup> under the table eat of the children's  
 29 crumbs.—And he said to her, For this saying go thy way;  
 30 the demon hath gone forth out of thy daughter.—And she went  
 away to her house, and found the child laid upon the bed, and  
 the demon gone forth.

31 And again he went forth out of the district of Tyre, and went  
 through Sidon to the sea of Galilee, through the midst of the  
 32 district of Decapolis. And they bring to him one that was  
 deaf and a stammerer; and they beseech him to lay his hand  
 33 upon him. And he took him aside from the multitude in private,  
 and put his fingers into his ears; and he spat, and touched his  
 34 tongue; and looking up into heaven he groaned, and saith  
 35 to him, Ephphatha! (that is, Be opened).—And his ears were  
 opened, and straightway the bond of his tongue was loosed,

<sup>2</sup> See S. Matthew xxvii. 9.

<sup>3</sup> Some MSS. add verse 16: 'If any one hath

ears to hear, let him hear.' <sup>4</sup> The words 'This he said' are not in the Greek; but the words 'making,' etc., are connected (as the Greek shows) not with 'it goeth out,' etc., but with 'And he saith to them.' In English it is necessary to insert words, to show the construction: Possibly 'making . . . clean' is a marginal note, afterwards brought into the text. <sup>5</sup> Lit. an evil eye.

<sup>6</sup> Some MSS. add, 'and Sidon.' <sup>7</sup> i.e. Greek-speaking. <sup>8</sup> Lit. puppies.

36 and he began to speak plainly. And Jesus admonished them to tell no one; but the more he admonished them, so much  
37 the more abundantly they published it. And they were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and speechless men to speak.

8 In those days, when again there was a great multitude, and they had nothing to eat, he called to him the disciples, and  
2 saith to them, I have compassion on the multitude, because they have now been with me three days and have nothing to  
3 eat; and if I send them away to their homes fasting, they will  
4 faint on the way; and some of them are from a distance.—And his disciples answered him, Whence will any one be able to satisfy  
5 these with bread, here in a desert?—And he asked them, How  
6 many loaves have ye?—And they said, Seven.—And he bids the multitude sit down on the ground; and he took the seven  
loaves, and gave thanks and broke, and began giving to his  
disciples to set before them; and they set them before the  
7 multitude. And they had a few small fishes; and he blessed  
8 them; and ordered that these also be set before them. And they ate, and were filled; and they picked up of broken pieces that  
9 were left, seven baskets. Now there were about four thousand; and he sent them away.

10 And straightway getting into the boat with his disciples  
11 he came to the district of Dalmanutha. And the Pharisees came forth, and, testing him, began to argue with him, seeking  
12 from him a sign from the heaven. And he groaned deeply in his spirit, and saith, Why doth this generation seek a sign? Verily, I say to you, there shall no sign be given to this  
13 generation.—And he left them, and getting again into the boat, departed to the other side.

14 And they forgot to take bread, and they had not more than  
15 one loaf with them in the boat. And he began to admonish them, saying, Take heed, beware of the leaven of the Pharisees,  
16 and of the leaven of Herod.—And they were reasoning one  
17 with another, because they had no bread. And he, getting to know it, saith to them, Why reason ye, because ye have no  
18 bread? do ye not yet perceive, neither understand? have ye your hearts blinded? Having eyes, see ye not? and having  
19 ears, hear ye not? and do ye not remember, when I broke the five loaves among the five thousand, how many frails full  
of broken pieces ye picked up?—They say to him, Twelve.  
20 —When the seven among the four thousand, how many baskets  
21 of broken pieces picked ye up?—And they say, Seven.—And he said to them, Do ye not yet understand?

22 And they come to Bethsaida; and some<sup>1</sup> bring to him a  
23 blind man, and beseech him to touch him. And he took the blind man by the hand, and led him forth outside the village; and, spitting into his eyes, he laid his hands upon him, and

<sup>1</sup> They (A.V.). One of the instances where English misses so convenient a pronoun as the French 'on' (un lui amena).

24 asked him, Seest thou any thing?—And he looked up, and  
 25 said, I see men; for I perceive them as trees, walking.—Then  
 again he laid his hands upon his eyes; and he looked stedfastly,  
 26 and was restored, and saw all things clearly. And he sent  
 him away to his home, saying, Go not even into the village.

27 And Jesus and his disciples went out into the villages of  
 Cæsarea Philippi; and on the way he asked his disciples, saying  
 28 to them, Who do men say that I am?—And they told him,  
 saying, John the Baptist; and others say, Elijah; but others,  
 29 that thou art one of the prophets.—And he asked them, But  
 ye, who say ye that I am?—Peter answering saith to him,  
 30 Thou art the Christ.—And he charged them to tell no one  
 of him.

31 And he began to teach them, that the Son of man must suffer  
 many things, and be rejected by the elders and the high priests  
 32 and the scribes, and be killed, and after three days rise up. And  
 what he said he spoke openly. And Peter took him aside,  
 33 and began to rebuke him. But he, turning round, and seeing his  
 disciples, rebuked Peter, and saith, Get thee behind me, Satan!  
 for thou mindest not the things of God, but the things of men.  
 34 And he called the multitude to him with his disciples, and  
 said to them, If any one wisheth to come after me, let him deny  
 35 himself, and take up his cross, and follow me. For whoso-  
 ever wisheth to save his life will lose it; but whosoever shall  
 36 lose his life for my sake and the gospel's shall save it. For  
 what doth it profit a man to gain the whole world, and to forfeit  
 37 his life? For what may a man give in exchange for his life?  
 38 For whosoever shall be ashamed of me and of my words in  
 this adulterous and sinful generation, of him will the Son of  
 man also be ashamed, when he cometh in the glory of his Father  
 9 with the holy angels.—And he said to them, Verily, I say to you,  
 there are some here of those standing by, who will in no wise  
 taste of death, till they have seen the kingdom of God already  
 come with power.

2 And six days afterwards Jesus taketh with him Peter, and  
 James, and John, and leadeth them up a high mountain apart  
 8 by themselves; and he was transfigured before them. And  
 his garments became glistening, exceedingly white, as no fuller  
 4 on earth can whiten. And there appeared unto them Elijah,  
 5 with Moses; and they<sup>1</sup> were talking with Jesus. And Peter  
 answereth and saith to Jesus, Rabbi, it is well that we are here;  
 and let us make three tabernacles; one for thee, and one for  
 6 Moses, and one for Elijah;—for he knew not what to answer;  
 7 for they were seized with great fear. And there came a cloud,  
 overshadowing them; and a voice came out of the cloud, This  
 8 is my Son, the beloved, hearken to him.—And suddenly, looking  
 round, they no longer saw any one but Jesus only with them-  
 9 selves. And as they were coming down from the mountain,

<sup>1</sup> Doubtless, Elijah and Moses.

he admonished them to tell no one what things they had seen, except when the Son of man should have risen up from the dead.

10 And they held fast that saying, arguing one with another what  
11 the rising up from the dead should mean. And they began to  
12 ask him, saying, Why say the scribes that Elijah must first  
13 come?—And he saith to them, Elijah indeed cometh first,  
and restoreth all things; and how stands it written of the Son  
of man that he should suffer many things and be set at naught?  
18 But I say to you, that Elijah hath come, and also they did to  
him whatsoever they would, even as it is written of him.

14 And coming unto the disciples they saw a great multitude  
15 about them, and some scribes arguing with them. And straight-  
way all the multitude, when they beheld him, were greatly  
16 amazed, and running up began to greet him. And he asked  
17 them, What are ye arguing about with them?—And one of  
the multitude answered him, Master, I brought unto thee my  
18 son, who hath a dumb spirit; and wherever it seizeth him,  
it dasheth him down; and he foameth, and grindeth his teeth,  
and pineth away; and I spoke to thy disciples that they should  
19 cast it out; and they were not able.—But he answereth them  
and saith, O faithless generation, how long shall I be with you?  
20 how long shall I bear with you? bring him unto me.—And they  
brought him unto him; and when it saw him, straightway  
the spirit convulsed the boy; and he fell on the ground and  
21 wallowed, foaming. And he asked his father, How long time  
22 is it since this hath come upon him?—And he said, From child-  
hood; and often it hath cast him both into the fire and into  
the waters, to destroy him. But if thou canst do anything,  
23 have compassion on us and help us.—But Jesus said to him,  
'If thou canst!' All things are possible to him that believeth.—  
24 Straightway the father of the child cried out and said, 'I believe,  
25 help thou my unbelief.—But Jesus, seeing that a multitude  
came running together, rebuked the unclean spirit, saying to  
it, Thou dumb and deaf spirit, I command thee, come out of  
26 him, and enter him no more.—And it cried out, and convulsed  
him much, and came out; and he became like one dead, so  
27 that most of them said, He is dead. But Jesus took him by  
28 the hand, and raised him up; and he arose. And when he  
had gone indoors, his disciples asked him privately, Why could  
29 not we cast it out?—And he said to them, This kind can come  
forth in no way except by prayer.

30 And they departed thence, and were passing through  
Galilee; and he did not wish that any one should know it.  
31 For he was teaching his disciples, and saying to them, The Son  
of man is delivered into the hands of men, and they will kill  
him; and having been killed, after three days he will rise up.  
32 —But they understood not the saying, and were afraid to  
ask him.

33 And they came to Capernaum; and when he had gone in-

<sup>1</sup> Some MSS. add, 'with tears.'

doors, he asked them, What were ye reasoning about on the way?  
 84 —But they held their peace; for on the way they had been  
 85 reasoning one with another which was the greatest. And he  
 sat down, and called the twelve, and saith to them, If any one  
 wisheth to be first, he shall be last of all, and servant of all.—  
 36 And he took a little child, and set him in the midst of them,  
 37 and taking him into his arms, he said to them, Whosoever shall  
 receive one of such little children in my name receiveth me;  
 and whosoever receiveth me, receiveth not me, but him that  
 sent me.

38 John said to him, Master, we saw some one, who followeth  
 not us, casting out demons in thy name; and we would have  
 39 hindered him, because he did not follow us.—But Jesus said,  
 Hinder him not; for there is no one who shall do a mighty work  
 in my name, and be able immediately to speak evil of me;  
 40, 41 for he that is not against us is for us. For whosoever shall  
 give you a cup of water to drink, by reason that ye are Christ's,  
 verily I say to you, that he shall in no wise lose his reward.  
 42 And whosoever shall cause to stumble one of these little ones  
 that believe,<sup>1</sup> it were well for him that a big millstone were hung  
 43 about his neck, and he had been cast into the sea. And if thy  
 hand causeth thee to stumble, cut it off; it is well for thee  
 to enter into life maimed, rather than having thy two hands  
 45 to go away into hell,<sup>2</sup> into the unquenehable fire.<sup>3</sup> And if thy  
 foot causeth thee to stumble, cut it off; it is well for thee to  
 enter into life halt, rather than having thy two feet to be cast  
 47 into hell. And if thine eye causeth thee to stumble, pluck  
 it out; it is well for thee to enter into the kingdom of God  
 with one eye, rather than having two eyes to be cast into hell;  
 48, 49 where their worm dieth not, and the fire is not quenched. For  
 50 every one shall be salted with fire.<sup>4</sup> Good is the salt; but  
 if the salt lose its saltness, wherewith will ye season it? Have  
 salt in yourselves, and be at peace one with another.

10 And he arose and goeth thence into the district of Judæa  
 and beyond the Jordan, and multitudes come together unto  
 him again; and again, as he was wont, he began to teach them.  
 2 And some Pharisees coming up began to ask him, Is it lawful  
 8 for a man to put away his wife?—testing him. But he answered  
 4 and said to them, What did Moses command you?—And they  
 said, Moses gave permission to write a notice of divorcement,  
 5 and to put her away.—But Jesus said to them, Looking to your  
 6 hardness of heart he wrote you this commandment. But,  
 from the beginning of creation, God made them, 'a male and a  
 7 female.' For this cause a man shall leave his father and mother,  
 8 and the two shall become one flesh; so then they are no longer  
 9 two, but one flesh. Therefore what God joined together, let

<sup>1</sup> Some MSS. add, 'on me.'    <sup>2</sup> Lit. Gehenna (and in 45, 47).    <sup>3</sup> The words  
 of 44 and 46 will be found in 49, the only places in which the best MSS. have  
 them.    <sup>4</sup> Some MSS. add, 'and every sacrifice shall be salted with salt.'

<sup>5</sup> Some MSS. add, 'and shall cleave to his wife.'



10 not man put asunder.—And when they were indoors his dis-  
 11 ciples began to ask him again about this matter. And he saith  
 to them, Whosoever shall put away his wife, and marry another,  
 12 committeth adultery against her; and if she shall put away  
 her husband, and marry another, she committeth adultery.

13 And they were bringing to him little children, that he might  
 14 touch them; but the disciples rebuked them.<sup>1</sup> But when Jesus  
 saw it, he was moved with indignation, and said to the disciples,  
 Suffer the little children to come unto me; hinder them not,  
 15 for to such belongeth the kingdom of God. Verily, I say to you,  
 whosoever shall not receive the kingdom of God as a little child,  
 16 he will in no wise enter therein.—And he took them into his  
 arms, and blessed them, laying his hands upon them.

17 And as he was going forth journeying, some one ran up, and  
 knelt to him, and asked him, Good Master, what shall I do,  
 18 that I may inherit eternal life?—But Jesus said to him, Why  
 callest thou me good? there is none good but one, that is, God.  
 19 Thou knowest the commandments, 'Murder not', 'Commit  
 not adultery', 'Steal not', 'Bear not false witness', 'Defraud  
 20 not', 'Honour thy father and mother'.—And he said to him,  
 21 Master, all these things I have kept from my youth.—But Jesus  
 looking upon him loved him, and said to him, One thing thou  
 lackest; go thy way, sell whatsoever thou hast, and give to  
 the poor, and thou shalt have treasure in heaven; and come,  
 22 follow me.—But at that saying he looked gloomy, and went  
 away sorrowful; for he was one that had great possessions.  
 23 And Jesus looking round saith to his disciples, With what difficulty  
 will they that have riches enter into the kingdom of God!—  
 24 But the disciples were amazed at his words. But Jesus answereth  
 them again, and saith, Children, how difficult it is<sup>2</sup> to enter into  
 25 the kingdom of God! It is easier for a camel to pass through  
 the hole of a needle, than for a rich man to enter into the kingdom  
 26 of God.—But they were exceedingly astonished, saying among  
 27 themselves,<sup>3</sup> Who then can be saved?—Jesus looking upon  
 them saith, With men it is impossible, but not with God; for  
 28 with God all things are possible.—Peter began to say to him,  
 29 Lo, we left all things, and have followed thee.—Jesus said,  
 Verily, I say to you, there is no one that left house, or brothers,  
 or sisters, or mother, or father, or children, or lands, for my  
 30 sake, and for the gospel's sake, and shall not receive a hundred-  
 fold now in this time, houses, and brothers, and sisters, and  
 mothers, and children, and lands, with persecutions; and  
 31 in the age to come, eternal life. But many first will be last,  
 and last first.

82 Now they were on the way, going up to Jerusalem, and Jesus  
 was going on in front of them; and they were amazed; but

<sup>1</sup> The words 'those that brought them' (A.V.) are not in the best MSS.  
<sup>2</sup> Some MSS. add, 'for them that trust in riches.' <sup>3</sup> Some MSS.,  
 'saying unto him.'

they that followed were afraid. And again he took the twelve  
 aside, and began to tell them what things would happen to  
 33 him, saying, Behold, we are going up to Jerusalem; and the Son  
 of man will be delivered to the high priests and the scribes;  
 and they will condemn him to death, and will deliver him to  
 34 the Gentiles; and they will mock him and spit upon him, and  
 scourge him and kill him; and after three days he will rise up.  
 35 And James and John, the sons of Zebedee, draw near to him,  
 saying to him, Master, we would that thou shouldst do for us  
 36 whatsoever we shall ask of thee.—And he said to them, What  
 37 would ye that I should do for you?—And they said to him,  
 Grant to us that we may sit, one at thy right hand, and one at  
 38 the left hand, in thy glory.—But Jesus said to them, Ye know  
 not what ye ask. Are ye able to drink the cup that I drink? or  
 to be baptized with the baptism that I am baptized with?—  
 39 And they said to him, We are able.—But Jesus said to them,  
 The cup that I drink, ye shall drink; and with the baptism  
 40 that I am baptized with, ye shall be baptized; but to sit at  
 my right hand, or at the left hand, is not mine to give, but it  
 41 belongs to those for whom it hath been prepared.—And when  
 the ten heard it, they began to be moved with indignation about  
 42 James and John. And Jesus called them to him, and saith  
 to them, Ye know that they that are regarded as rulers over  
 the Gentiles lord it over them, and their great ones exercise  
 43 authority over them. But not so is it among you; but whoso-  
 ever wisheth to become great among you shall be your servant;  
 44 and whosoever wisheth to be first among you shall be bond-  
 45 man of all. For the Son of man also came not to be served,  
 but to serve, and to give his life a ransom for<sup>1</sup> many.  
 46 And they come to Jericho. And as he was going out of  
 Jericho with his disciples and a great multitude, a blind beggar,  
 Bartimæus (the son of Timæus), was sitting by the wayside.  
 47 And hearing that it was Jesus the Nazarene, he began to cry  
 48 out and say, Jesus, son of David, have mercy on me.—And  
 many rebuked him, that he should hold his peace; but he  
 cried out much the more, Son of David, have mercy on me.—  
 49 And Jesus stopped, and said, Call him.—And they call the blind  
 man, saying to him, Be of good cheer, rise; he calleth thee.  
 50 —And he, throwing off his cloak, sprang up and went unto  
 51 Jesus. And Jesus answered and said to him, What wiltest  
 thou that I should do for thee?—And the blind man said to  
 52 him, Rabbuni, that I may recover my sight.—And Jesus said  
 to him, Go thy way; thy faith hath saved thee.—And straight-  
 way he recovered his sight, and followed him in the way.  
 11 And when they are drawing near to Jerusalem, to Bethphage  
 and Bethany, towards the Mount of the Olive trees, he sendeth  
 2 two of his disciples, and saith to them, Go your way into the  
 village opposite you, and straightway as ye enter it, ye will  
 find a colt tied, on which no man ever yet sat; loose it, and

<sup>1</sup> Or in exchange for.

3 bring it. And if any one say to you, 'Why are ye doing this?' say, 'The Lord hath need of it, and straightway sendeth it  
4 back hither'.—And they went their way, and found a colt tied at a door, outside in the street; and they loose it. And  
5 some of the bystanders said to them, What are ye doing, loosing  
6 the colt?—And they said to them even as Jesus had said;  
7 and they let them go. And they bring the colt unto Jesus, and  
8 throw their cloaks on it; and he took his seat upon it. And  
9 many spread their cloaks on the way; and others boughs, cutting  
9 them from the fields. And they that went in front, and they  
that followed, kept crying,

'Hosanna!

Blessed is he that cometh in the name of the Lord;

0 Blessed is the kingdom that cometh, the kingdom of our father David;

Hosanna in the highest!

1 And he went into Jerusalem, into the temple; and when he had looked round upon all things, and now it was eventide, he went out to Bethany with the twelve.

2 And on the morrow, when they had come out from Bethany, he hungered. And seeing at a distance a fig tree with leaves, he went, if haply he might find anything thereon; and when he came up to it, he found nothing but leaves; for it was not  
4 the season for figs. And he answered and said to it, No one eat fruit from thee henceforward for ever!—And his disciples were listening.

5 And they come to Jerusalem; and he went into the temple, and began to cast out them that sold and them that bought in the temple; and he overturned the tables of the money-changers and the seats of them that sold the doves, and would  
6 not allow any one to carry a vessel through the temple. And he began to teach, and to say to them, Is it not written, 'My house shall be called a house of prayer for all the nations'?  
7 but you have made it a robbers' den.—And the high priests and the scribes heard it, and sought how they might destroy him; for they were afraid of him; for all the multitude were  
8 astonished at his teaching.

9 And whenever evening came, they used to go forth out of the city.

10 And as they passed by in the morning, they saw the fig tree, withered from the roots. And Peter, remembering, saith to him, Rabbi, behold, the fig tree that thou cursedst is withered away.—  
11 And Jesus answering saith to them, Have faith in God. Verily I say to you, that whosoever shall say to this mountain, 'Be taken up and cast into the sea,' and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall  
12 have it. Therefore I say to you, all things whatsoever, for which ye pray and ask, believe that ye received them,<sup>3</sup> and ye shall

<sup>1</sup> . . . of it; and straightway he (the owner) will send him back hither (R.V.).

<sup>2</sup> Some MSS., 'he.' <sup>3</sup> Granted at moment of asking.

25 have them. And whenever ye stand praying, forgive, if ye have anything against any one; that your Father also who is in heaven may forgive you your trespasses.<sup>1</sup>

27 And they come again to Jerusalem; and as he was walking in the temple, the high priests and the scribes and the elders come unto him; and they said to him, By what authority doest thou these things? or who gave thee this authority to do them?  
29 —But Jesus said to them, I will ask you one question, and answer ye me; and I will tell you by what authority I do these things.  
30 The baptism of John, was it from heaven, or from men? answer  
31 me.—And they began to reason with themselves, saying, If we shall say, 'From heaven', he will say, 'Why then did ye not believe him?' but shall we say, 'From men'?—they feared the multitude; for as to John, all verily held that he was a  
33 prophet. And they answer and say to Jesus, We know not.—And Jesus saith to them, Neither tell I you by what authority I do these things.

12 And he began to speak to them in parables:—

A man planted a vineyard, and set a hedge about it, and dug a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the  
2 season he sent unto the husbandmen a servant,<sup>2</sup> that he might receive from the husbandmen part of the fruits of the vineyard.  
3 And they took and beat him, and sent him away empty-handed.  
4 And, again, he sent unto them another servant; and him they  
5 wounded in the head, and shamefully treated. And he sent another; and him they killed, and many others; beating some,  
6 and killing some. One yet he had, a beloved son; he sent him  
7 last unto them, saying, 'They will reverence my son.' But those husbandmen said among themselves, 'This is the heir! come, let us kill him, and the inheritance will be ours.' And they took him and killed him, and threw him out of the vine-  
9 yard. What will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard to  
10 others. Did ye never read even this scripture,

'A stone which the builders rejected,

The same became the corner-stone;

11 From the Lord came this corner-stone,

And it is marvellous in our eyes?'

12 And they were seeking to take him, and they feared the multitude; for they perceived that he had spoken the parable about themselves. And they left him, and went away.

13 And they send unto him certain of the Pharisees and of the  
14 Herodians, that they might entrap him by talk. And they come and say to him, Master, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God; Is it lawful to  
15 pay poll-tax to Cæsar, or not? should we pay, or should we

<sup>1</sup> Some MSS. add verse 26: 'But if ye forgive not, neither will your Father who is in heaven forgive your trespasses.'

<sup>2</sup> Lit. bondman (and in context).

not pay?—But he, seeing their hypocrisy, said to them, Why  
 16 test ye me? Bring me a denarius,<sup>1</sup> that I may see it.—And  
 they brought one. And he saith to them, Whose are this image  
 and the superscription?—And they said to him, Cæsar's.—  
 17 And Jesus said to them, Render to Cæsar the things that are  
 Cæsar's, and to God the things that are God's.—And they  
 marvelled greatly at him.

18 And there come unto him some Sadducees (men who say that  
 there is no resurrection), and they began to ask him, saying,  
 19 Master, Moses wrote for us, that if any onc's brother die, and  
 leave a wife behind him, and leave no child, his brother should  
 20 take the widow, and raise up issue unto his brother. There  
 were seven brothers; and the first took a wife, and dying left  
 21 no issue. And the second took her, and died, without leaving  
 22 issue behind him; and the third likewise. And the seven left  
 23 no issue; last of all, the woman also died. In the resurrection,  
 when they rise up, of which of them will she be wife? for the  
 24 seven had her for wife.—Jesus said to them, Is not this why  
 ye err, that ye know neither the scriptures, nor the power of  
 25 God? For when they rise up from the dead, they neither  
 marry nor are given in marriage, but are as angels in the heavens.  
 26 Now as touching the dead, that they are raised, did ye never  
 read in the book of Moses (at the Bush<sup>2</sup>), how God spoke to him,  
 saying, 'I am the God of Abraham, and the God of Isaac, and  
 27 the God of Jacob'? He is God, not of dead men, but of living;  
 ye greatly err.

28 And one of the scribes came near, and hearing them arguing  
 together, and perceiving that he had answered them well, asked  
 29 him, What commandment is the first of all things?—Jesus  
 answered, The first is, 'Hear, O Israel; The Lord our God is  
 30 one Lord; and thou shalt love the Lord thy God with all thy  
 heart, and with all thy soul, and with all thy mind, and with  
 31 all thy strength'. The second is this, 'Thou shalt love thy  
 neighbour as thyself'. There is no commandment greater than  
 32 these.—And the scribe said to him, Of a truth, Master, thou  
 33 saidst well that he is one, and there is none besides him; and  
 to love him with all the heart, and with all the understanding,  
 and with all the strength, and to love one's neighbour as oneself,  
 34 is far more than all whole burnt-offerings and sacrifices.—And  
 Jesus, seeing that he answered discreetly, said to him, Thou  
 art not far from the kingdom of God.—And no one after that  
 durst ask him any more questions.

35 And Jesus answered and said, while he was teaching in the  
 temple, How say the scribes that the Christ is David's son?  
 36 David himself said in the Holy Spirit,

'The Lord said to my Lord, Sit at my right hand,  
 Until I put thine enemies beneath thy feet.'

37 David himself speaks of him as Lord; and whence is he his son?

<sup>1</sup> Rendered shilling, in other places.

<sup>2</sup> In that part of the Book of

38 And the common people<sup>1</sup> heard him gladly. And in his teaching he said, Beware of the scribes, whose desire is to walk about  
39 in long robes, and to have greetings in the market-places, and  
40 front seats in the synagogues, and best places at feasts; they  
that devour widows' houses, and for a pretence make long  
prayers; these will receive a far heavier sentence.

41 And he sat down opposite the treasury, and observed how  
the multitude were casting money into the treasury; and many  
42 that were rich cast in much. And there came a poor widow,  
43 and she cast in two mites (which make a farthing). And he  
called to him his disciples, and said to them, Verily, I say to  
you, this widow, poor as she is, cast in more than all they  
44 that are casting into the treasury. For all they out of their  
abundance cast in; but she out of her poverty cast in all  
that she had, even all her living.

13 And as he was going out of the temple, one of his disciples  
saith to him, Master, see, what wonderful stones, and what wonder-  
2 ful buildings!—And Jesus said to him, Art thou looking at  
these great buildings? there shall not be left stone upon stone,  
that shall not be thrown down.

3 And as he was sitting on the Mount of the Olive trees, opposite  
the temple, Peter and James and John and Andrew asked him  
4 privately, Tell us, when will these things be? and what will  
be the sign when these things are all coming to their end?  
5,—But Jesus began to say to them, Take heed that no one lead  
6 you astray. Many will come in my name, saying, 'I am he';  
7 and many they will lead astray. But when ye shall hear of  
wars and rumours of war, be not troubled; they must come  
8 to pass; but the end is not yet. For nation will rise against  
nation, and kingdom against kingdom; there will be earth-  
quakes in divers places; there will be famines. These things  
are the beginning of birth-pangs.

9 But you, take ye heed to yourselves; they will deliver you up  
to councils and to synagogues; ye will be beaten; and before  
governors and kings ye will be set for my sake, for a testimony  
10 to them. And the gospel must first be preached unto all the  
11 nations. And when they shall deliver you up, and lead you  
away, be not anxious beforehand what ye are to speak; but  
whatsoever shall be given you in that hour, that speak ye;  
12 for it is not you that speak, but the Holy Spirit. And brother  
will deliver up brother to death, and the father his child; and  
children will rise up against parents, and will put them to  
13 death. And ye will be hated by all men for my name's sake.  
But he that endureth to the uttermost, the same shall be  
saved.

14 But when ye see the abomination of desolation standing  
where he ought not—he that readeth, let him consider—then  
15 let them that are in Judæa flee to the mountains; let him  
that is on the housetop not go down, neither enter, to take

<sup>1</sup> *Lit.* the great multitude, 'the masses.'

- 16 anything out of his house; and let him that is out in the field not turn back to take up his cloak.
- 17 But alas for them that are with child, and for them that give suck, in those days! And pray that it come not in winter.
- 18 For those days will be tribulation, such as there hath not come the like from the beginning of the creation which God created,
- 19 until now; and never again will come. And unless the Lord had shortened the days, no flesh would have been saved; but for the elect's sake, whom he chose, he shortened the days.
- 20 And then if any one shall say to you, 'Behold! here is the Christ!' 'Behold! there he is!' believe it not. But false christs and false prophets will arise, and will work signs and wonders, so as to lead astray, if possible, the elect. But you, take ye heed; I have told you all things beforehand.
- 21 But in those days, after that tribulation, the sun will be darkened, and the moon will not give her light, and the stars will be falling out of the heaven, and the powers that are in the heavens will be shaken. And then they shall see the Son of man coming in clouds with great power and glory. And then he will send forth the angels, and will gather together his elect from the four winds, from end of earth to end of heaven.
- 22 Now from the fig tree learn its parable; when its branch hath now become tender, and is putting forth its leaves, ye know that summer is nigh; so also you, when ye see these things coming to pass, know ye that he is nigh, at the doors.
- 23 Verily, I say to you, this generation will not pass away till all these things have come to pass. The heaven and the earth will pass away; but my words will not pass away. But of that day or that hour no one knoweth, not even the angels in heaven, nor yet the Son, but the Father.
- 24 Take heed, be wakeful; <sup>1</sup> for ye know not when the time is.
- 25 It is as a man gone abroad, having left his house and given authority to his servants, <sup>2</sup> to each his work; and he commanded the doorkeeper to watch. Watch therefore; for ye know not when the lord of the house cometh, in the evening, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say to you, I say to all, Watch!

- 14 Now it was two days before the passover and the unleavened bread; and the high priests and the scribes were seeking how they might take him by subtilty, and kill him. For they said,
- 2 Not during the feast, lest haply there shall be a tumult of the people.
- 3 And while he was in Bethany, in the house of Simon the leper, as he sat at table, there came a woman with an alabaster cruse of ointment of pure nard, very costly; breaking the
- 4 cruse she poured the ointment over his head. But there were some that felt indignation among themselves—To what

<sup>1</sup> Some MSS. add, 'and pray.'

<sup>2</sup> Or bondmen.

5 purpose hath this waste of the ointment been made? for this  
 6 ointment might have been sold for more than three hundred  
 7 shillings, and given to the poor.—And they murmured against  
 8 her. But Jesus said, Let her alone; why trouble ye her?  
 9 it was a gracious work she wrought on me. For the poor ye  
 10 have always with you, and whensoever ye will ye can do them  
 11 good; but me ye have not always. She did what she could;  
 12 she was beforehand in anointing my body for the burial. And  
 13 verily, I say to you, wheresoever the gospel shall be preached  
 14 throughout the whole world, this also that she hath done shall  
 15 be spoken of for a memorial of her.

16 And Judas Iscariot, the one of the twelve, went away unto  
 17 the high priests, that he might deliver him to them. And  
 18 they, when they heard it, were glad, and promised to give him  
 19 money. And he sought how he might conveniently deliver  
 20 him up.

21 And on the first day of the unleavened bread, when they  
 22 used to slay the passover lamb,<sup>1</sup> his disciples say to him, Where  
 23 wilt thou that we go and make ready that thou mayest eat  
 24 the passover?—And he sendeth two of his disciples, and saith  
 25 to them, Go into the city, and there will meet you a man carrying  
 26 a pitcher of water; follow him, and wherever he entereth in,  
 27 say to the master of the house, 'The Master saith, Where is  
 28 my guest-chamber, where I may eat the passover with my  
 29 disciples?' And he will show you a large upper room ready  
 30 furnished; and there make ready for us.—And the disciples  
 31 set out, and went into the city, and found even as he had said  
 32 to them; and they made ready the passover.

33 And when it was evening, he cometh with the twelve. And  
 34 while they sat at table, and were eating, Jesus said, Verily  
 35 I say to you, that one of you will betray me; he that is eating  
 36 with me.—They began to be sorrowful, and to say to him one  
 37 by one, Surely not I?—But he said to them, It is one of the  
 38 twelve; he that is dipping with me in the dish. For the Son  
 39 of man goeth, even as it is written of him; but alas for that man  
 40 through whom the Son of man is betraycd! well were it for  
 41 that man if he had not been born!

42 And while they were eating, he took bread<sup>2</sup>; and having  
 43 blessed, he broke it, and gave to them, and said, Take; this  
 44 is my body.—And he took a cup; and, having given thanks,  
 45 he gave to them; and they all drank from it. And he said  
 46 to them, This is my blood of the<sup>3</sup> covenant, the blood that is  
 47 poured forth for many. Verily, I say to you, I shall no more  
 48 drink of the fruit of the vine, until that day when I drink it,  
 49 a new fruit, in the kingdom of God.

50 And, after singing a hymn, they went out to the Mount  
 51 of the Olive trees. And Jesus saith to them, All ye will find

<sup>1</sup> *Lt.* slay the passover (and in *S.* Luke xxii. 7; 1 Cor. v. 7).      <sup>2</sup> *Or* a loaf.  
<sup>3</sup> Some *MSS.* insert, 'new.'



a stumbling-block ; for it is written, ' I will smite the shepherd, and the sheep will be scattered abroad '. Yet, after I am raised, I will go before you into Galilee.—But Peter said to him, Even if all shall find a stumbling-block, yet will not I.—And Jesus saith to him, Verily I say to thee, that thou to-day, this very night, before a cock crow twice, wilt disown me thrice.—But he went on speaking vehemently, If I must die with thee, I will not disown thee.—And in like manner said they all.

And they come to a plot which was named Gethsemane ; and he saith to his disciples, Sit down here, until I have prayed.—And he taketh with him Peter, and James, and John, and began to be greatly amazed and sore troubled ; and he saith to them, My soul is exceedingly sorrowful, even unto death ; abide here, and watch.—And going forward a little, he fell on the ground, and began to pray that, if it was possible, the hour might pass away from him. And he said, Abba,<sup>1</sup> Father, all things are possible to thee ; take away this cup from me ; yet not what I will, but what thou wilt.—And he cometh and findeth them sleeping, and saith to Peter, Simon, sleepest thou ? couldst not thou watch one hour ? Watch and pray, that ye come not into temptation ; the spirit indeed is eager, but the flesh is weak.—And again he went away and prayed, saying the same thing. And again he came, and found them sleeping, for their eyes were growing very heavy ; and they knew not what to answer him. And he cometh the third time, and saith to them, Do ye sleep on, then, and take your rest ?<sup>2</sup> it is enough ; the hour hath come ; behold, the Son of man is betrayed into the hands of the sinners. Arise, let us go ; behold, my betrayer is at hand.

And straightway, while he was yet speaking, Judas, one of the twelve, cometh up, and with him a great multitude from the high priests and the scribes and the elders, with swords and clubs. Now his betrayer had given them a token, saying, Whomsoever I shall kiss, that is he ; take him, and lead him away safely.—And when he came, straightway he went up to him, and saith, Rabbi!—and kissed him tenderly. And they laid hands on him, and took him. But a certain one of the bystanders drew his sword, and smote the high priest's bondman, and struck off his ear. And Jesus answered and said to them, As against a robber came ye out, with swords and clubs, to seize me ? daily I was with you in the temple, teaching, and ye took me not ; but it is that the scriptures may be fulfilled.—And they all forsook him, and fled.

And a certain young man was following with him, having a linen sheet thrown over his naked body ; and they lay hold on him ; but leaving behind the linen sheet he got away naked. And they led Jesus away unto the high priest ; and all the high priests and the elders and the scribes come together. And Peter followed him at a distance, even inside, into the court

<sup>1</sup> The derivation of our word ' abbot. '    <sup>2</sup> See note to S. Matthew xxvi. 46.

of the high priest; and he was sitting with the officers, and warming himself at the blaze.

55 Now the high priests and the whole council were seeking testimony against Jesus, to put him to death; and they found  
56 none. For many bore false witness against him, and their  
57 testimonies agreed not. And some stood up and bore false  
58 witness against him, saying, We ourselves heard him say, 'I  
59 will destroy this sanctuary which was made by hands, and after  
60 three days I will build another, not made by hands.'—And not  
61 even so did their testimony agree. And the high priest stood  
62 up in the midst, and asked Jesus, saying, Answerest thou not  
63 at all? what is it that these witness against thee?—But he  
64 held his peace, and made no answer. Again, the high priest  
65 began to ask him, and saith to him, Thou art thou the Christ,  
66 the Son of the Blessed?—And Jesus said, I am; and ye shall  
67 see the Son of man sitting at the right hand of the Power, and  
68 coming with the clouds of the heaven.—But the high priest  
69 rent his clothes, and saith, What further need have we of wit-  
70 nesses? Ye heard the blasphemy, what think ye?—And they  
71 all condemned him as liable to death. And some began to  
72 spit on him, and to cover his face, and to buffet him, and to  
73 say to him, Prophecy!—And the officers struck him with  
74 blows of their hands.

75 And while Peter was below in the court, there cometh one of  
76 the maidservants of the high priest; and seeing Peter warming  
77 himself, she looked upon him, and saith, Thou also wast with  
78 the Nazarene, Jesus. But he denied, saying, I neither know  
79 him, nor understand what thou sayest.—And he went forth  
80 outside into the vestibule; and the maid, seeing him, began  
81 again to say to the bystanders, This is one of them.—But again  
82 he kept denying it. And again, a little later, the bystanders  
83 said to Peter, Surely thou art one of them;—for indeed thou  
84 art a Galilean.—But he began to curse and to swear, I know  
85 not this man of whom ye speak.—And straightway the second  
86 time a cock crew. And Peter remembered the word, how  
87 Jesus had said to him, Before a cock crow twice, thou wilt  
88 disown me thrice.—And when he thought thereon, he began  
89 to weep.

90 And as soon as it was morning, the high priests with the  
91 elders and scribes, and the whole council, held a consultation,  
92 and bound Jesus, and took him away, and delivered him up  
93 to Pilate. And Pilate asked him, Thou art thou the king of  
94 the Jews?—And he answering saith to him, Thou sayest it.  
95 —And the high priests accused him of many things. And  
96 Pilate again asked him, saying, Makest thou no answer? behold,  
97 of how many things they accuse thee!—But Jesus made no  
98 further answer; so that Pilate marvelled.

99 Now at festival-time he used to release unto them one prisoner,

<sup>1</sup> LXX took (of our 'caught him' = 'struck him'). <sup>2</sup> Some MSS. add,  
'and a cock crew.' <sup>3</sup> See note to S. Matthew xvi, 25.

7 whom they asked of him. Now there was the man called  
 8 Barabbas, lying bound with them that had made a tumult,  
 9 men who in the tumult had committed murder. And the  
 10 multitude went up, and began to ask Pilate to do even as he was  
 11 wont to do for them. But Pilate answered them, saying, Will  
 12 ye that I release unto you the king of the Jews?—for he began  
 13 to see that for envy the high priests had delivered him up,  
 14 But the high priests stirred up the multitude, that he should  
 15 rather release Barabbas unto them. But Pilate again answered  
 16 and said to them, What am I to do then with him that ye call  
 17 The king of the Jews?—But they cried out again, Crucify  
 18 him!—But Pilate said to them, Why, what evil hath he done?  
 19 —But they cried out vehemently, Crucify him!—And Pilate,  
 20 wishing to content the multitude, released unto them Barabbas;  
 21 and delivered Jesus, after scourging him, to be crucified.

22 Now the soldiers led him away inside the court (it was the  
 23 palace); and they call together the whole battalion. And  
 24 they clothe him with purple; and plating a crown of thorns,  
 25 they put it on him. And they began to greet him, Hail, King  
 26 of the Jews!—And they were smiting him on the head with  
 27 a reed, and spitting upon him; and bowing their knees they  
 28 worshipped him. And when they had mocked him, they took  
 29 the purple off him, and put on him his garments. And they  
 30 lead him out to crucify him.

31 And they impress a passer-by, coming from the country,  
 32 Simon, a Cyrenian, the father of Alexander and Rufus, to take  
 33 up his cross.

34 And they take him to the place Golgotha (which is, being  
 35 interpreted, Place of a skull). And they offered him wine  
 36 mingled with myrrh; but he received it not. And they crucify  
 37 him, and divide his garments among themselves, casting lots  
 38 upon them, what each should take. Now it was the third hour<sup>1</sup>;  
 39 and they crucified him. And above there was written the  
 40 inscription of the charge against him,

THE KING OF THE JEWS.

41 And with him they crucify two robbers; one at his right hand,  
 42 and one at his left.<sup>2</sup> And the passers-by were railing on him,  
 43 shaking their heads, and saying, Ah! thou that wouldst destroy  
 44 the sanctuary and build it in three days, come down from the  
 45 cross, and save thyself!—In like manner the high priests also,  
 46 mocking among themselves, with the scribes, said, Others he  
 47 saved; himself he cannot save. Let the Christ, the king of  
 48 Israel, come down now from the cross, that we may see and  
 49 believe.—And they that were crucified with him were reproach-  
 50 ing him.

51 And when the sixth hour had come, darkness came over the  
 52 whole land until the ninth hour. And at the ninth hour  
 53 Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani?

<sup>1</sup> i. e. 9 a. m.      <sup>2</sup> The best MSS. omit verse 28: 'And the scripture was fulfilled that saith, And he was reckoned with transgressors.'

—which is, being interpreted, My God, my God, why didst  
 85 thou forsake me? And some of the bystanders heard it and  
 36 said, Behold! he is calling Elijah.—But some one ran, charged  
 a sponge with vinegar, put it on a reed, and offered him to drink,  
 saying, Let us see whether Elijah is coming to take him down.

87, 88 —But Jesus uttered a loud cry, and expired. And the veil  
 39 of the sanctuary was rent into two from top to bottom. Now  
 the centurion, who was standing by, facing him, when he saw  
 that he thus expired,<sup>1</sup> said, Truly this man was a son of God.  
 40 —Now looking on from a distance there were also women; among  
 whom were Mary the Magdalene, and Mary the mother of James  
 41 the little and of Joses, and Salome; who, when he was in Galilee,  
 used to follow him and minister to him; and many others,  
 they that had come up with him to Jerusalem.

42 And evening having now come, as it was the Preparation  
 43 (that is to say, the sabbath eve), there came Joseph of Arimathæa,  
 a councillor of high rank, who himself also was waiting for the  
 kingdom of God; and he took courage and went in unto Pilate,  
 44 and asked for the body of Jesus. But Pilate wondered whether  
 he was already dead; and, calling for the centurion, he asked  
 45 him whether he had been any while dead. And when he learnt  
 46 it from the centurion, he granted the corpse to Joseph. And  
 Joseph bought a linnen sheet, and took him down, and wound  
 him in the linnen sheet, and laid him in a tomb which had been  
 hewn out of rock; and he rolled up a stone against the door  
 47 of the tomb. But Mary the Magdalene and Mary the mother  
 of Joses were looking where he was laid.

16 And when the sabbath was past, Mary the Magdalene, and  
 Mary the mother of James, and Salome bought spices, that  
 2 they might come and anoint him. And very early on the first  
 day of the week, when the sun had risen, they come to the  
 3 tomb. And they were saying among themselves, Who will  
 4 roll away for us the stone from the door of the tomb?—And  
 looking up, they see that the stone had been rolled back; for it  
 5 was exceedingly great. And, entering the tomb, they saw a  
 young man, sitting at the right side, arrayed in a white robe;  
 6 and they were greatly amazed. But he saith to them, Be not  
 amazed. Is it Jesus ye seek, the Nazarene, the crucified?  
 He is risen, he is not here; behold, the place where they laid  
 7 him! But go, tell his disciples, and Peter, 'He goeth before  
 you into Galilee; there ye shall see him, even as he said to  
 8 you.'—And they went out, and fled from the tomb, for trembling  
 and amazement had seized them; and they said nothing to  
 any one, for they feared. . . .

9 Now<sup>2</sup> when he had risen up early on the first day of the week,  
 he appeared first to Mary the Magdalene, from whom he had

<sup>1</sup> Some MSS., 'so cried out and expired.'      <sup>2</sup> Verses 9-20 are missing  
 in two of the oldest MSS., the Vatican and Sinaitic; but are found in most  
 of the others.

10 cast out seven demons. She went and took word to them that  
 11 had been with him, as they mourned and wept. And they,  
 hearing that he was alive and had been seen by her, disbelieved.  
 12 But after these things he was manifested in another form  
 to two of them, as they were walking, on their way into the  
 18 country. And they went away, and took word to the rest;  
 neither believed they them.

14 But afterwards he was manifested to the eleven themselves,  
 as they sat at table; and he reproached them with their un-  
 belief and hardness of heart, in that they believed not them  
 15 that had seen him after he had risen. And he said to them,  
 Go into all the world, and preach the gospel to the whole creation.  
 16 He that believeth and is baptized shall be saved; but he that  
 17 disbelieveth shall be condemned. And these signs shall accompany  
 them that believe; in my name they shall cast out demons,  
 18 and shall speak in new<sup>1</sup> tongues; they shall take up serpents;  
 and if they drink any deadly thing, it shall not hurt them;  
 they shall lay hands on sick persons, and they shall be well.

19 So then the Lord Jesus, after he had spoken to them, was  
 received up into heaven, and sat down at the right hand of  
 20 God. But as for them, they went forth, and preached every-  
 where, the Lord working with them, and confirming the word  
 through the signs that followed.<sup>2</sup>

---

<sup>1</sup> Some MSS. omit 'new.' See Appendix VI.      <sup>2</sup> Some authorities give  
 (instead of verses 9-20) the following ending to this Gospel: 'But all things  
 that had been commanded they reported briefly to Peter and his companions.  
 But afterwards Jesus himself sent forth through them, from east even to west,  
 the holy and incorruptible preaching of the eternal salvation.'

[It is almost certain that the original ending of this gospel has been lost  
 (the Greek of verse 8 ending abruptly, as if a final page of the original MS. had  
 been lost); and that verses 9 to 20, and what is given in the preceding note,  
 were added, from different sources, to take its place in different MSS. The  
 shorter ending seems to have been composed with a view to completing the  
 narrative of verses 1-8; the longer appears to be part of an independent work  
 (see S. Luke i. 1).]

# THE GOSPEL :—

## ACCORDING TO LUKE

[A.D. 75]

1 Forasmuch as many have taken in hand to draw up a narrative  
2 concerning the things that have been fulfilled among us, even  
as they were delivered to us by them that from the beginning  
8 were eye-witnesses, and ministers of the word, it seemed good  
to me also, having investigated all things carefully from the  
beginning, to write for thee, most excellent Theophilus, an  
4 orderly account, that thou mightest know the certainty concerning  
the words wherein thou wast instructed.

5 There was in the days of Herod, king of Judæa, a certain  
priest named Zachariah, of the course of Abijah; and he had  
a wife of the daughters of Aaron; her name was Elizabeth.  
8 And both were righteous before God, walking in all the com-  
7 mandments and ordinances of the Lord, blameless. And they  
had no child, because Elizabeth was barren, and they both  
were advanced in years.

8 Now it came to pass, while he was serving the priest's office  
9 before God in the order of his course, it fell to his lot, according  
to the custom of the priest's office, to go into the sanctuary  
10 of the Lord and burn incense. And all the congregation of  
11 the people were praying outside at the hour of incense. And  
there appeared to him an angel of the Lord, standing at the right  
12 side of the altar of incense. And Zachariah, seeing him, was  
18 troubled, and fear fell upon him. But the angel said unto him,  
Fear not, Zachariah; for thy supplication was heard, and thy  
wife Elizabeth shall bear thee a son; and thou shalt call his  
14 name John. And thou shalt have joy and gladness; and  
15 many will rejoice at his birth. For he shall be great before the  
Lord, and shall drink no wine nor strong drink; and, even  
from his mother's womb, he shall be filled with the Holy Spirit.  
16 And many of the children of Israel he shall turn to the Lord  
17 their God. And he shall go before him in the spirit and power  
of Elijah, to turn hearts of fathers towards children, and dis-  
obedient men to the wisdom of the righteous; to make ready  
18 for the Lord a people prepared.—And Zachariah said unto the  
angel, Whereby shall I know this? for I am an old man, and  
19 my wife is advanced in years.—And the angel answered and  
said to him, I am Gabriel, he that standeth in the presence of

God, and I was sent to speak unto thee, and to bring thee these  
 20 good tidings. And, behold, thou shalt keep silence, and not  
 be able to speak, until the day when these things come to pass ;  
 because thou believedst not my words, which will be fulfilled  
 21 in their season.—And the people were waiting for Zachariah,  
 and they marvelled while he tarried in the sanctuary. But  
 22 when he came out, he could not speak to them, and they per-  
 ceived that he had seen a vision in the sanctuary ; and he con-  
 23 tinued making signs to them, and remained dumb. And it  
 came to pass, when the days of his ministration were fulfilled,  
 he departed to his own house.

24 Now after those days Elizabeth, his wife, conceived ; and she  
 25 secluded herself five months, saying, Thus hath the Lord done  
 unto me in the days wherein he looked on me, to take away  
 my reproach among men.

26 But in the sixth month the angel Gabriel was sent from God  
 27 to a city of Galilee, named Nazareth, unto a virgin betrothed  
 to a man named Joseph, of the house of David ; and the virgin's  
 28 name was Mary. And he went in to her, and said, Hail ! thou  
 29 that art highly graced ; the Lord is with thee.—But she was  
 much troubled at the saying, and began to reason-in herself  
 30 what manner of greeting this might be. And the angel said  
 to her, Fear not, Mary ; for thou hast found grace with God.  
 31 And, behold, thou shalt conceive in thy womb, and shalt bring  
 32 forth a son ; and thou shalt call his name Jesus. He shall  
 be great, and shall be called Son of the Highest ; and the  
 33 Lord God will give to him the throne of his father David ; and  
 he shall be king over the house of Jacob for ever, and of his  
 34 kingdom there shall be no end.—But Mary said unto the angel,  
 35 How shall this be, seeing that I know not a man ?—And the angel  
 answered and said to her, The Holy Spirit will come upon thee,  
 and the power of the Highest will overshadow thee ; wherefore  
 also that which shall be born ; shall be called Holy, Son of God.

36 And, behold, Elizabeth thy kinswoman, she also hath conceived  
 a son in her old age, and this is the sixth month with her that  
 37 was called barren ; for from God no word will be impossible.  
 38 But Mary said, Behold, the bondmaid of the Lord ; be it unto  
 me according to thy word.—And the angel departed from her.

39 But Mary arose in those days, and went into the hill country  
 40 with haste, to a city of Judah ; and entered into the house of  
 41 Zachariah, and greeted Elizabeth. And it came to pass, when  
 Elizabeth heard Mary's greeting, the babe leapt in her womb ;  
 42 and Elizabeth was filled with the Holy Spirit, and spoke out  
 with a loud cry, and said, Blessed art thou among women, and  
 43 blessed is the fruit of thy womb ! And whence is this to me,  
 44 that the mother of my Lord should come unto me ? For,  
 behold, when the sound of thy greeting came to my ears, the babe  
 45 leapt in my womb for joy. And blessed is she that believed ;

<sup>1</sup> See Ephes. i. 6.

<sup>2</sup> Some MSS. add, 'Blessed art thou among women.'

<sup>3</sup> Some MSS. add, 'of thee.'

- for there shall be a fulfilment of the things that were told her  
 46 from the Lord.—And Mary said,  
 My soul doth magnify the Lord,  
 47 And my spirit hath rejoiced in God my Saviour;  
 48 In that he regarded the low estate of his bondmaid.  
 For, behold, henceforth all generations will call me  
 blessed;  
 49 Because he that is mighty hath done for me great things;  
 And holy is his name.  
 50 And his mercy is unto generations and generations  
 upon them that fear him.  
 51 He hath showed strength with his arm;  
 He hath scattered proud men in the imagination of  
 their hearts.  
 52 He hath put down potentates from thrones, and hath  
 exalted men of low degree;  
 53 Hungry men he hath filled with good things, and rich  
 men he hath sent empty away.  
 54 He hath given help to Israel his servant,  
 55 That, even as he spoke unto our forefathers,  
 He may remember mercy  
 To Abraham and to his seed for ever.
- 56 And Mary abode with her about three months, and returned to  
 her own house.
- 57 Now Elizabeth's time was fulfilled that she should be delivered;  
 58 and she brought forth a son. And her neighbours and her  
 kinsfolk heard that the Lord had magnified his mercy towards  
 59 her; and they rejoiced with her. And it came to pass on the  
 eighth day, that they came to circumcise the child; and they  
 60 were going to call him after his father's name, Zachariah. And  
 his mother answered and said, Not so; but he shall be called  
 61 John.—And they said unto her, There is none of thy kindred  
 62 that is called by this name.—But they made signs to his father,  
 63 what he would have him called, And he asked for a writing-  
 tablet, and wrote, saying, John is his name.—And they all  
 64 marvelled. And his mouth and his tongue were set free im-  
 65 mediately, and he began to speak, blessing God. And fear  
 66 came on all that dwelt round about them; and all these sayings  
 were spoken abroad in all the hill country of Judæa. And  
 all that heard them laid them up in their hearts, saying, What  
 67 then will this child be?—For indeed the hand of the Lord was  
 with him. And his father Zachariah was filled with the Holy  
 Spirit, and prophesied, saying,  
 68 Blessed be the Lord, the God of Israel,  
 In that he hath visited and wrought deliverance for his  
 people,  
 69 And hath raised up a horn of salvation for us  
 In the house of his servant David  
 70 (Even as he spoke through the mouth of his holy  
 prophets that have been from of old);



- 71 Salvation from our enemies and from the hand of all  
that hate us ;
- 72 To show mercy to our forefathers,  
And to remember his holy covenant,
- 73 The oath that he swore unto Abraham our fore-  
father ;
- 74 That he would grant to us, that, delivered out of the  
hand of our enemies,
- 75 We should serve him without fear,  
In holiness and righteousness before him, all our  
days.
- 76 Yea, and thou, child, shalt be called the prophet of the  
Highest ;
- For thou shalt go before the face of the Lord, to make  
ready his ways ;
- 77 To give to his people knowledge of salvation,  
In remission of their sins,
- 78 Because of the heart of mercy of our God,  
Wherein the dayspring from on high shall visit <sup>3</sup> us,
- 79 To shine on them that sit in darkness and the shadow  
of death,  
To guide our feet into the way of peace.
- 80 And the child grew, and became strong in spirit, and  
was in the deserts till the day of his manifestation unto  
Israel.

2 Now it came to pass in those days, there went forth a decree  
from Caesar<sup>2</sup> Augustus, that all the world<sup>3</sup> should be registered.  
2 (This first registration took place while Quirinius was governor  
3 of Syria.) And all went to register themselves, each to his own  
4 city. Now Joseph also went up from Galilee, out of the city of  
Nazareth, into Judæa, to the city of David, which is called  
Bethlehem (because he was of the house and family of David),  
5 to get himself registered, together with Mary his betrothed,  
6 she being great with child. But it came to pass while they  
7 were there, the days for her to be delivered were fulfilled ; and  
she brought forth her son, the firstborn, and wrapped him in  
swaddling bands, and laid him in a manger, because there was  
not room for them in the lodging-place.<sup>4</sup>

8 And there were shepherds in the same country abiding in  
9 the fields, and keeping watch over their flock by night. And  
an angel of the Lord came and stood by them, and the glory  
of the Lord shone round about them, and they were afraid with  
10 great fear. And the angel said to them, Fear not ! for, behold,  
I bring you good tidings of great joy which shall be to all the  
11 people ; for unto you there was born this day, in the city of  
12 David, a Saviour, who is Christ the Lord. And this is a sign  
to you ; ye will find a babe wrapped in swaddling bands and

<sup>1</sup> Some MSS., 'has visited.'    <sup>2</sup> i.e. the Roman Emperor.    <sup>3</sup> Lit. the  
inhabited (earth) ; practically, the Roman Empire.    <sup>4</sup> Or Khan (inn, A.V.) ;  
see Jeromiah xli. 17.

- 18 lying in a manger.—And suddenly there was with the angel  
 a multitude of the heavenly host praising God, and saying,  
 14 Glory to God in the highest; and on earth peace  
 among men in whom he delights.<sup>1</sup>
- 15 And it came to pass, when the angels went away from them  
 into heaven, the shepherds spoke one to another, Let us now go  
 over even unto Bethlehem, and see this thing that hath come  
 16 to pass,<sup>2</sup> which the Lord hath made known unto us.—And they  
 went with haste, and found both Mary and Joseph, and the babe  
 17 lying in the manger. But when they had seen it, they made  
 known about the saying that had been spoken to them concern-  
 18 ing this child. And all that heard it marvelled at the things  
 19 that were spoken unto them by the shepherds. But Mary kept  
 20 in mind all these sayings, pondering them in her heart. And  
 the shepherds returned, glorifying and praising God for all  
 the things that they had heard and seen, even as it had been  
 spoken unto them.
- 21 And when eight days had been fulfilled for his circumcision, the  
 name Jesus<sup>3</sup> was given him, the name given by the angel before  
 he was conceived in the womb.
- 22 And when the days of their purification according to the law  
 of Moses had been fulfilled, they took him up to Jerusalem,  
 23 to present him to the Lord (even as it is written in a law of the  
 Lord, 'Every male that openeth the womb shall be called holy  
 24 to the Lord'), and to offer a sacrifice according to that which  
 is said in the law of the Lord, 'A pair of turtle-doves or two  
 25 young pigeons.' And, behold, there was in Jerusalem a man  
 named Symeon; and this man was righteous and devout,  
 waiting for the consolation of Israel; and the Holy Spirit  
 26 was upon him. And it had been revealed to him by the Holy  
 Spirit, that he should not see death before he had seen the  
 27 Lord's Christ. And he came, in the Spirit, into the temple;  
 and when the parents brought in the child Jesus that they might  
 28 do for him according to the custom of the law, he also received  
 him into his arms, and blessed God, and said,  
 29 Master, now thou art letting thy servant<sup>4</sup> depart,  
 According to thy word, in peace;  
 30 For mine eyes have seen thy salvation,  
 31 Which thou hast prepared before the face of all peoples;  
 32 A light for revelation to the Gentiles,  
 And a glory to thy people Israel.
- 33 And his father and his mother marvelled at the things that  
 34 were spoken concerning him. And Symeon blessed them, and  
 said unto Mary his mother, Behold, this child is set for the falling  
 and the rising of many in Israel, and for a sign that is spoken  
 35 against; yea, and a sword will pass through thine own soul; that  
 thoughts out of many hearts may be revealed.

<sup>1</sup> Some MSS., 'and on earth peace, delight among men.'      <sup>2</sup> Or that  
 has been published (Acts x. 37).      <sup>3</sup> i. e. Saviour (same as Joshua, in  
 the O.T.).      <sup>4</sup> Or bondman.

86 And there was Hannah, a prophetess, daughter of Phanuel,  
 of the tribe of Asher; she was of a great age, having lived with  
 87 a husband seven years from her maidenhood, and by herself  
 as a widow even unto four score and four years; and she  
 departed not from the temple, worshipping with fastings and  
 88 supplications night and day. And coming up at that very  
 hour, she began to give thanks to God, and to speak of  
 him to all them that were waiting for the deliverance of  
 Jerusalem.

89 And when they had finished all things that were according  
 to the law of the Lord, they returned into Galilee, to their own  
 city Nazareth.

40 But the child grew and became strong, filling with wisdom;  
 and the grace of God was upon him.

41 And his parents used to go up every year to Jerusalem at  
 42 the feast of the passover. But when he was twelve years of age,  
 43 and they went up according to the custom of the feast, and had  
 fulfilled the days; the boy Jesus, while they were returning,  
 tarried behind in Jerusalem; and his parents knew it not.  
 44 But, supposing that he was in the company, they went a day's  
 journey, and sought for him among their kinsfolk and acquaint-  
 45 ances; and, not finding him, they returned to Jerusalem, seeking  
 46 for him. And it came to pass, after three days they found him  
 in the temple, sitting in the midst of the teachers, both hearing  
 47 them, and asking them questions; but all that heard him were  
 48 amazed at his understanding and his answers. And when  
 they saw him, they were astonished; and his mother said unto  
 him, Child, why didst thou treat us thus? behold, thy father  
 49 and I are seeking thee, sorrowing.—And he said unto them,  
 Why was it that ye sought me? knew ye not that I must be in  
 50 my Father's house?—And they understood not the saying  
 51 that he spoke to them. And he went down with them, and  
 came to Nazareth, and was subject unto them. And his mother  
 52 carefully kept all these sayings in her heart. And Jesus  
 advanced in wisdom and stature, and in favour with God  
 and men.

3 Now in the fifteenth year of the reign of Tiberius Cæsar  
 (Pontius Pilate being governor of Judæa, and Herod being  
 tetrarch of Galilee, but his brother Philip tetrarch of the region  
 of Iturea and Trachonitis, and Lysanias tetrarch of Abilene,  
 2 in the high priesthood of Annas and Caiaphas), the word of  
 God came unto John, the son of Zachariah, in the wilderness.  
 8 And he went into all the region round about the Jordan, preaching  
 4 a baptism of repentance unto remission of sins; as it is written  
 in the book of words of Isaiah the prophet,

'A voice of one crying in the wilderness,  
 Make ready the way of the Lord,  
 Make straight his paths.

<sup>1</sup> Or about my Father's business.

- 5 Every valley shall be filled,  
And every mountain and hill shall be brought low ;  
And the crooked places shall become straight ways,  
And the rough ways smooth ;
- 6 And all flesh shall see the salvation of God.<sup>1</sup>
- 7 He said therefore to the multitudes that came forth to be  
baptized by him, Broods of vipers ! who warned you to escape  
8 from the wrath to come ? Bring forth therefore fruits besitting  
your repentance, and begin not to say within yourselves, ' We  
9 have Abraham for our father ' ; for I say to you, that God is  
able out of these stones to raise up children unto Abraham. But  
even now also the axe lieth at the root of the trees ; every tree  
therefore that bringeth not forth good fruit is cut down and  
10 cast into the fire.—And the multitudes asked him, saying,  
11 What then are we to do ?—And he answered and said to them,  
He that hath two coats, let him impart to him that hath none ;  
12 and he that hath food, let him do likewise.—And there came  
tax-gatherers also to be baptized, and they said unto him, Master,  
13 what are we to do ?—And he said unto them, Exact no more  
14 than that which hath been appointed you.—And soldiers also  
on service asked him, saying, And we, what are we to do ?—  
And he said to them, Plunder no one, neither defraud any one ;  
and be content with your pay.<sup>2</sup>
- 15 But as the people were in expectation, and all were reasoning  
in their hearts concerning John, whether he might be the Christ ;<sup>3</sup>  
16 John answered, saying to them all, I indeed baptize you with  
water ; but there cometh the mightier than I, the thong of whose  
shoes I am not worthy to untie. He will baptize you in the Holy  
17 Spirit and in fire ; his winnowing fan is in his hand, thoroughly  
to cleanse his threshing-floor and to gather the wheat into his  
barn ; but the chaff he will burn up with unquenchable fire.
- 18 So with many different exhortations he preached good tidings  
19 to the people. But Herod the tetrarch, being reproved by him  
about Herodias, his brother's wife, and about all the evil things  
20 that Herod had done, added this also above all, that he shut  
up John in prison.
- 21 Now it came to pass, when all the people had been baptized,  
that, Jesus also having been baptized, and being in prayer,  
22 the heaven was opened ; and the Holy Spirit descended upon  
him, in bodily form, like a dove ; and there came a voice out of  
heaven, Thou art my Son, the beloved ; in thee I set my delight.
- 23 And Jesus himself, when he began his work, was about thirty  
years of age, being (as was supposed) son of Joseph, the son of  
24 Heli, the son of Matthat, the son of Levi, the son of Melchi,  
25 the son of Jannai, the son of Joseph, the son of Mattathias,  
the son of Amos, the son of Nahum, the son of Esli, the son  
26 of Naggai, the son of Maath, the son of Mattathias, the son  
27 of Semein, the son of Josech, the son of Jodah, the son of Joanan,  
the son of Rhesa, the son of Zerubabel, the son of Salathiel,

<sup>1</sup> Or allowances.<sup>2</sup> The word Christ means anointed.

28 the son of Neri, the son of Melchi; the son of Addi, the son of  
 29 Cosam, the son of Elmadam, the son of Er, the son of Joshua,  
 the son of Eliezer, the son of Jorim, the son of Matthat, the son  
 30 of Levi; the son of Simeon, the son of Judah, the son of Joseph,  
 31 the son of Jonam, the son of Eliakim, the son of Melea, the son  
 of Menna, the son of Mattatha, the son of Nathan, the son of  
 32 David, the son of Jesse, the son of Obed, the son of Boaz, the  
 33 son of Sala, the son of Nahshon, the son of Aminadab, the son  
 of Admin, the son of Arni, the son of Hezrom, the son of  
 34 Perez, the son of Judah, the son of Jacob, the son of Isaac, the  
 35 son of Abraham, the son of Terah, the son of Nahor, the son  
 of Scrug, the son of Reu, the son of Peleg, the son of Eber, the  
 36 son of Sala, the son of Cainan, the son of Arphaxad, the son  
 37 of Shem, the son of Noah, the son of Lamech, the son of  
 Methuselah, the son of Enoch, the son of Jaret, the son of  
 38 Mahalaleel, the son of Cainan, the son of Enos, the son of Seth,  
 the son of Adam, the son of God.

4 Now Jesus, full of the Holy Spirit, returned from the Jordan,  
 and for forty days was led in the Spirit in the wilderness, tempted  
 2 by the devil. And in those days he ate nothing; and when they  
 3 were completed, he hungered. But the devil said to him, If  
 thou art the Son of God, command this stone to become bread.—  
 4 And Jesus answered unto him, It is written, 'Man shall not  
 5 live on bread only.'—And leading him up he showed him all  
 6 the kingdoms of the world in a moment of time. And the  
 devil said to him, I will give thee all this authority, and the  
 glory of them; for to me it hath been delivered; and to whom-  
 7 soever I will, I give it. Therefore if thou wilt worship before  
 8 me, it shall all be thine.—And Jesus answered and said to him,  
 It is written, 'Thou shalt worship the Lord thy God, and  
 9 him only thou shalt serve.'—But he took him to Jerusalem,  
 and set him on the pinnacle of the temple, and said to him, If  
 10 thou art the Son of God, cast thyself down hence; for it  
 is written,

'He will give his angels charge concerning thee, to pre-  
 serve thee';

11 And, 'on their hands they shall bear thee up,  
 Lest haply thou dash thy foot against a stone.'  
 12 And Jesus answered and said to him, It is said, 'Thou shalt  
 13 not make trial of the Lord thy God.'—And when the devil had  
 completed every temptation, he departed from him, until a  
 certain time.<sup>1</sup>

14 And Jesus returned in the power of the Spirit into Galilee;  
 and a report of him went forth throughout all the region round  
 15 about. And he taught in their synagogues, being glorified  
 by all.

16 And he went to Nazareth, where he had been brought up; and,  
 as his custom was, he entered the synagogue on the sabbath-  
 17 day, and stood up to read. And there was handed to him a

<sup>1</sup> For a season (A.V.); S. John xiv. 30.

roll of the prophet Isaiah; and he opened the roll and found the place where it was written,

18 'The Spirit of the Lord is upon me;  
Because he anointed me to bring good tidings to the  
poor;

He hath sent me to proclaim to the captives release, and  
to the blind recovery of sight,

To send away released those that are crushed,

19 To proclaim the acceptable year of the Lord.'

20 And folding the roll he gave it back to the attendant, and sat  
down; and the eyes of all in the synagogue were gazing on him.

21 But he began to say unto them, To-day this scripture hath been  
22 fulfilled in your hearing.—And all bore him witness, and marvelled

at the words of grace that proceeded out of his mouth; and  
23 they said, Is not this Joseph's son?—And he said unto them,

Ye will surely say to me this parable, 'Physician, cure thyself;  
whatsoever things we have heard of as done at Capernaum,

24 do here also in thy native place'.—And he said, Verily I say  
to you, that no prophet is acceptable in his native place.

25 But of a truth, I say to you, there were many widows in Israel  
in the days of Elijah, when the heaven was shut up for three

26 years and six months, when there came a great famine upon  
all the land; and unto none of them was Elijah sent, but only

27 to Sarepta, in the land of Sidon, unto a woman, a widow. And  
there were many lepers in Israel in the time of Elisha the prophet;

and not one of them was cleansed, but only Naaman the Syrian.—

28 And they were all filled with wrath in the synagogue, as they  
29 heard these things; and they rose up, and put him forth out

of the city, and led him unto the brow of the hill on which  
their city was built, that they might throw him down head-

30 long. But he, passing through the midst of them, went  
his way.

31 And he went down to Capernaum, a city of Galilee. And he  
32 taught them on the sabbath, and they were astonished at his

33 teaching, for his word was with authority. And in the syna-  
gogue there was a man that had a spirit of an unclean demon;

34 and it cried out with a loud voice, Ah! what hast thou to do  
with us, Jesus, thou Nazarene? hast thou come to destroy

35 us? I know thee who thou art, the Holy One of God.—And  
Jesus rebuked it, saying, Hold thy peace, and come out from him.

—And when the demon had thrown him down into the midst,

36 it came out from him, without hurting him at all. And amaze-  
ment came upon all, and they spoke together, one with another,

37 saying, What is this word? for with authority and power he  
commandeth the unclean spirits, and they come out.—And

a rumour concerning him went forth into every place of the  
region round about.

38 But he arose and went from the synagogue into Simon's house.  
Now Simon's mother-in-law was suffering from a high fever;

39 and they entreated him for her. And he stood over her, and

rebuked the fever; and it left her, and immediately she arose and began to serve them.

40 Now, when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his  
41 hands on each of them, and cured them. And demons also came forth from many, crying out and saying, Thou art the Son of God.—And he rebuked them, and did not suffer them to speak; because they knew that he was the Christ.

42 But when day came, he went out and departed into a desert place; and the multitudes sought after him, and they came up to him, and would have stayed him, that he should not  
43 depart from them. But he said unto them, To the other cities also I must preach the gospel of the kingdom of God; for this is why I was sent.

44 And he was preaching in the synagogues of Judæa.<sup>1</sup>

5 Now it came to pass, while the multitude were pressing upon him and bearing the word of God, that he was standing by the  
2 lake of Gennesaret; and he saw two boats moored by the lake, but the fishermen had gone away from them, and were washing  
8 the nets. And getting into one of the boats, the one that was Simon's, he asked him to put out a little from the land. And sitting down he began to teach the multitudes out of the boat.  
4 But when he had ceased speaking, he said unto Simon, Put out  
5 into the deep; and let ye down your nets for a catch.—And Simon answered and said, Master, the whole night through we toiled, and took nothing; yet at thy word I will let down  
6 the nets.—And when they had done this, they enclosed a great  
7 multitude of fishes; but their nets were breaking. And they beckoned to their fellows in the other boat to come and help them. And they came and filled both the boats, so that they  
8 began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man,  
9 O Lord.—For he and all that were with him were astonished  
10 at the catch of fish they had taken; and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, henceforth thou shalt  
11 catch men.—And when they had brought their boats to land, they left all and followed him.

12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy; and when he saw Jesus, he fell on his face and prayed him, saying, Lord, if thou wilt, thou canst  
13 make me clean.—And he stretched forth his hand, and touched him, saying, I will; be thou made clean.—And straightway  
14 the leprosy departed from him. And he charged him to tell no one; But go thy way, and show thyself to the priest, and offer for thy purification, even as Moses appointed, for an evidence  
15 to them.—But so much the more spread the report concerning him; and great multitudes came together to hear, and to be

<sup>1</sup> Some MSS., 'Galilee.'

- 10 cured of their infirmities. But he himself was in retirement in the deserts, and in prayer.
- 17 And it came to pass, on one of the days, that he was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee and Judæa, and out of Jerusalem; and the power of the Lord was present,
- 18 that he might heal. And, behold, some men bringing on a bed a man that had been paralysed; and they sought to bring
- 19 him in and to lay him before him. And, because of the multitude, not finding by what way they might bring him in, they went up on to the housetop, and let him down through the tiles with his
- 20 couch into the midst before Jesus. And seeing their faith, he said, Man, thy sins have been forgiven thee.—And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins but God only?—
- 22 But Jesus, perceiving their reasonings, answered and said unto them, Why reason ye in your hearts? Which is easier? to say
- 23 'Thy sins have been forgiven thee'; or to say, 'Arise and walk'? But that ye may know that the Son of man hath authority upon earth to forgive sins (he said to the paralysed man), I say to thee, Arise, and take up thy couch, and go to thy house.
- 25 —And immediately he arose before them, and took up that whereon he had been lying, and departed to his house, glorifying God. And amazement seized upon them all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.
- 27 And after these things he went forth, and beheld a tax-gatherer, named Levi, sitting at the place of toll, and said to him, Follow me.—And he forsook all, arose, and followed him.
- 29 And Levi gave a great feast for him in his house; and there was a great multitude of tax-gatherers and of others who were sitting at table with them. And the Pharisees and their scribes
- 30 murmured against his disciples, saying, Why do ye eat and drink with the tax-gatherers and sinners?—And Jesus answered and said unto them, It is not the healthy that need a physician,
- 32 but they that are sick. I have not come to call righteous men, but sinners, to repentance.
- 33 But they said unto him, John's disciples fast often, and make supplications; likewise also the disciples of the Pharisees, whereas
- 34 thine eat and drink.—But Jesus said unto them, Can ye make the friends of the bridegroom fast while the bridegroom is with them? But days will come; and when the bridegroom shall be taken away from them, then they will fast in those days.—
- 36 And he spoke a parable also unto them; No one rendeth a piece from a new garment and putteth it on to an old garment; else he will rend the new, and also the piece from the new will not
- 37 match with the old. And no one putteth new wine into old wine-skins; else the wine will burst the skins, and will be spilt
- 38 itself, and the skins will perish. But new wine must be put into



89 fresh skins. And no one after drinking old wine desireth new ; for he says, The old is excellent.

6 Now it came to pass on a sabbath,<sup>1</sup> that he was going on his way through some corn-fields ; and his disciples were plucking and eating the ears of corn, rubbing them with their hands. But some of the Pharisees said, Why do ye that which is not lawful on the sabbath ?—And Jesus answered and said unto them, Did ye never read even this that David did, when he and they that were with him hungered ? how he went into the house of God, and took and ate the loaves that were set forth, and gave to them that were with him ; which it is not lawful for any but the priests to eat ?—And he said to them, The Son of man is lord of the sabbath.<sup>2</sup>

6 Now it came to pass on another sabbath, that he went into the synagoguc and taught ; and a man was there, and his right hand was withered. And the scribes and the Pharisees were watching Jesus, whether he cures on the sabbath ; that they might find how to accuse him. Now he knew their thoughts ; yet he said to the man with the withered hand, Rise, and stand forth in the midst.—And he arose and stood forth. But Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do evil ? to save a life, or to destroy it ?—And he looked round on them all, and said to him, Stretch forth thy hand.—And he did so ; and his hand was restored. But they were filled with madness, and began to commune one with another what they should do to Jesus.

12 Now it came to pass in those days, that he went out to the mountain to pray, and continued all night in prayer to God. And when day came, he called to him his disciples ; and from them he chose out twelve, whom he also named apostles ; Simon (whom he also named Peter), and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas and James (son of Alphæus), and Simon (who is called the Zealot), and Judas (son of James), and Judas Iscariot, who turned traitor. And coming down with them, he took his stand on a level place, with a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases ; and they that were troubled by unclean spirits were cured. And all the multitude sought to touch him ; for power went forth from him and healed all.

20 And he lifted up his eyes on his disciples, and said,  
Blessed are ye poor ; for yours is the kingdom of God.  
21 Blessed are ye that hunger now ; for ye shall be filled.  
Blessed are ye that weep now ; for ye shall laugh.

<sup>1</sup> Some MSS. have, 'the second-first sabbath'; perhaps a fusion of two marginal notes; but any meaning it may ever have had is lost. <sup>2</sup> One MS. adds, 'On the same day, beholding some one working on the sabbath, he said to him, Man, if thou knowest what thou art doing, blessed art thou; but if thou knowest not, thou art accursed, and a transgressor of the law.'

22 Blessed are ye, when men shall hate you, and when they shall  
 23 exclude you from their company, and reproach you, and reject  
 your name as evil, for the Son of man's sake. Rejoice in that  
 day, and leap for joy; for, behold, your reward is great in heaven;  
 for in the same way their forefathers did to the prophets.

24 But alas for you, the rich! for ye have had your consolation.  
 25 Alas for you, ye that have been filled now! for ye shall hunger.  
 Alas, ye that laugh now! for ye shall mourn and weep.

26 Alas, when all men speak well of you! for in the same way  
 their forefathers did to the false prophets.

27 But I say to you that hear, Love your enemies; do good to  
 28 them that hate you; bless them that curse you; pray for them  
 29 that revile you. To him that smiteth thee on the one cheek,  
 offer the other also; and from him that taketh away thy cloak,  
 30 withhold not thy coat also. To every one that asketh of thee,  
 give; and from him that taketh away thy goods, ask not for  
 31 their return. And even as ye would that men should do to  
 32 you, do to them likewise. And if ye love them that love you,  
 what thanks do ye get? for even the outcasts love those that  
 33 love them. For even if ye do good to them that do good to  
 you, what thanks do ye get? even the outcasts do the same.  
 34 And if ye lend to them from whom ye hope to receive, what  
 thanks do ye get? even outcasts lend to outcasts, that they  
 35 may receive back as much. But love your enemies, and do good,  
 and lend, never despairing; and your reward shall be great,  
 and ye shall be sons of the Highest; for he is kind towards the  
 36 unthankful and evil. Show yourselves merciful, even as your  
 37 Father is merciful. And judge not, and ye shall not be judged;  
 and condemn not, and ye shall not be condemned. Pardon,<sup>1</sup>  
 38 and ye shall be pardoned.<sup>2</sup> Give, and gifts shall be given unto  
 you; good measure, pressed down, shaken-together, running  
 over, they shall give into your bosom. For with what measure  
 ye measure, it shall be measured to you in return.

39 And he spoke a parable also to them, Can a blind man guide  
 40 a blind man? will they not both fall into a pit? There is no  
 disciple above his teacher; but when he is perfected every one  
 41 will be as his teacher. But why beholdest thou the mote that  
 is in thy brother's eye, but considerest not the beam that is  
 42 in thine own eye? How canst thou say to thy brother, 'Brother,  
 let me pull out the mote that is in thine eye,' while thou beholdest  
 not the beam that is in thine own eye? Hypocrite! first  
 pull out the beam from thine own eye, and then thou wilt see  
 43 clearly to pull out the mote that is in thy brother's eye. For  
 there is no good tree that bringeth forth worthless fruit; neither,  
 again, is there a worthless tree that bringeth forth good fruit.  
 44 For each tree becomes known by its own fruit. For from thorns  
 men do not gather figs, nor from a bramble do they harvest  
 45 grapes. The good man out of the good treasure of the heart  
 bringeth forth that which is good, and the evil man out of the

<sup>1</sup> Some MSS., 'despairing of no one.'

<sup>2</sup> Or set free.

<sup>3</sup> Or speak.

evil treasure bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh.

46 But why call ye me 'Lord, Lord,' and do not the things that  
47 I say? Every one that cometh unto me, and heareth my sayings,  
48 and doeth them, I will show you whom he is like. He is like a  
man building a house, who dug and went deep, and laid a foundation  
upon the rock; and when a flood rose, the stream broke  
against that house, and could not shake it; because it had been  
49 well built.<sup>1</sup> But he that heard, and did not, is like a man that  
built a house upon the earth, without a foundation; against  
which the stream broke, and straightway it fell in; and the  
ruin<sup>2</sup> of that house was great.

7 After he had finished all his sayings in the hearing of the people, he entered Capernaum.

2 Now a certain centurion's bondman, who was dear unto him,  
3 was ill, at the point of death. And the centurion, hearing of  
Jesus, sent unto him elders of the Jews, praying him that he  
4 would come and save his bondman. And when they came unto  
Jesus, they besought him earnestly, saying, He is worthy that  
5 thou shouldst do this for him; for he loveth our nation, and  
6 himself built us our synagogue.—And Jesus went with them.  
But when he was now not far from the house, the centurion  
sent friends, saying to him, Lord, trouble not thyself; for I  
7 am not worthy that thou shouldst enter under my roof; where-  
fore neither thought I myself worthy to come unto thee; but  
8 say the word, and let my servant be healed. For I truly am  
a man set under authority, having soldiers under myself; and  
I say to this one, 'Go', and he goeth; and to another, 'Come',  
and he cometh; and to my bondman, 'Do this', and he doeth  
9 it.—Now when Jesus heard these things, he marvelled at him,  
and turning said to the multitude that followed him, I say  
10 to you, Not even in Israel have I found so great a faith.—And  
they that had been sent, returning to the house, found the bond-  
man in good health.

11 And it came to pass afterwards: that he went unto a city called  
12 Nain; and his disciples and a great multitude went with him. Now  
when he came near the gate of the city, behold, there was being  
carried out one that had died, the only son of his mother, and  
she was a widow; and a great multitude from the city was with  
13 her. And the Lord, seeing her, had compassion on her, and  
14 said to her, Weep not.—And he came up, and touched the bier;  
and the bearers stopped. And he said, Young man, I say to  
15 thee, Arise.—And the dead man sat up, and began to speak;  
16 and he gave him to his mother. But fear seized upon all; and  
they glorified God, saying, A great prophet hath arisen among  
17 us; and, God hath visited his people.—And this report went  
forth concerning him throughout the whole of Judæa and all  
the region round about.

<sup>1</sup> Some MSS., 'had been founded upon the rock.' <sup>2</sup> Or breach. <sup>3</sup> Some MSS., 'it came to pass on the next day.'

18 And John's disciples brought him word of all these things.  
 19 And calling to him two or three of his disciples, John sent them  
 unto the Lord, saying, Art thou the Coming One? or are we  
 20 to look for another?—And when the men had come unto him,  
 they said, John the Baptist sent us unto thee, saying, 'Art  
 21 thou the Coming One? or are we to look for another?'—In  
 that very hour he cured many of diseases and plagues and evil  
 22 spirits; and to many that were blind he granted sight. And  
 he answered and said to them, Go, and take word to John of  
 what ye have seen and heard; blind persons recover their sight,  
 lame walk, lepers are cleansed, and deaf hear, dead persons  
 23 are raised, poor have good tidings preached to them; and  
 blessed is he whosoever shall find in me no cause of stumbling.  
 24 But when John's messengers had departed, Jesus began to  
 say unto the multitudes concerning John, What went ye out  
 into the wilderness to behold? a reed shaken by the wind?  
 25 But what went ye out to see? a man clothed in soft raiment?  
 Behold, they that are gorgeously apparelled and live in luxury  
 26 are in kings' courts. But what went ye out to see? a prophet?  
 Yea, I say to you, and much more than a prophet. This is  
 27 he of whom it is written,

'Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.'

28 I say to you, Among those born of women there is none greater  
 than John; yet he that is least in the kingdom of God is greater  
 29 than he. And all the people when they heard, and the tax-  
 gatherers, pronounced God righteous, having been baptized  
 30 with the baptism of John. But the Pharisees and the law-  
 students brought to naught God's purpose concerning them-  
 31 selves, not having been baptized by John.' To what then  
 shall I liken the men of this generation? and to what are they  
 32 like? They are like children that sit in the market-place, and  
 call one to another; who say,

'We piped to you, and ye did not dance;

We sang lamentations, and ye did not weep.'

33 For John the Baptist hath come, not eating bread nor drinking  
 34 wine; and ye say, 'He hath a demon.' The Son of man hath  
 come, eating and drinking; and ye say, 'Behold, a man, a  
 glutton and a wine-bibber, a friend of tax-gatherers and  
 35 sinners!' And wisdom was pronounced righteous by all her  
 children.

36 Now one of the Pharisees asked him to eat with him. And  
 37 he went into the Pharisee's house, and sat down at table. And,  
 behold, a woman, one living in the city, an outcast; and finding  
 that Jesus was sitting at table in the Pharisee's house, she brought  
 38 an alabaster cruse of ointment, and standing behind at his feet,  
 weeping, with her tears she began to wet his feet, and with the  
 hair of her head she wiped them dry; and she tenderly kissed  
 39 his feet and anointed them with the ointment. Now when

<sup>1</sup> Some take verses 29-30 to be a parenthetical remark of the Evangelist.

the Pharisee who had invited him saw it, he spoke within himself, saying, This man, were he a prophet,<sup>1</sup> would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.—And Jesus answered and said unto him, 40 Simon, I have something to say to thee. (And he saith, Master, 41 say on.) A certain money-lender had two debtors; one owed 42 five hundred shillings, and the other fifty. And as they could not pay, he forgave them both. Which of them, therefore, 43 will love him most?—Simon answered and said, He, I suppose, 44 to whom he forgave the most.—And he said to him, Rightly thou hast judged.—And turning to the woman, he said to Simon, Seest thou this woman? I entered thy house; thou gavest 45 me no water for my feet, but she with her tears wetted my feet, and with her hair she wiped them dry. Thou gavest 46 me no kiss, but she, since I entered, hath never ceased tenderly to kiss my feet. My head with oil thou didst not anoint, but 47 she hath anointed my feet with ointment. Wherefore I say to thee, her sins, her many sins, have been forgiven, because she loved much;<sup>2</sup> but he to whom little is forgiven, little he loves. 48 —And he said to her, Thy sins have been forgiven.—And they that sat at table with him began to say within themselves, 49 What man is this that even forgiveth sins?—But he said unto the woman, Thy faith hath saved thee; go thy way, 50 into peace.<sup>3</sup>

8 And it came to pass afterwards that he himself was passing through city after city and village after village, preaching and publishing the gospel of the kingdom of God; and there were 2 with him the twelve, and certain women who had been cured of evil spirits and infirmities, Mary called Magdalene, from whom 3 seven demons had gone out, and Joana the wife of Chuzas (Herod's steward), and Susanna, and many others, who used to minister to them<sup>4</sup> from their substance.

4 Now, a great multitude gathering together, and those of every 5 city resorting to him, he spoke by a parable; The sower went forth to sow his seed; and as he went, some fell by the way-side; and it was trodden underfoot, and the birds of the air 6 devoured it. And other fell upon the rock; and when it had 7 sprung up, it withered away, because it had no moisture. And other fell amidst the thorns; and the thorns sprang up with 8 it, and choked it. And other fell into the good ground, and sprang up, and brought forth fruit a hundredfold.—As he said these things he cried out, He that hath ears to hear, let him hear.

9 But his disciples began to ask him, What might this parable

<sup>1</sup> Some MSS., 'the prophet.'    <sup>2</sup> The meaning has been disputed; whether her love was the cause or was the proof of her forgiveness. The former is more natural:

'And he wiped off the soiling of despair  
From her sweet soul, because she loved so much.'

H. COLERIDGE.

<sup>3</sup> Or go in peace (A.V.).    <sup>4</sup> Some MSS., 'him.'

10 be?—And he said, To you it hath been given to know the  
 mysteries of the kingdom of God; but to the rest in parables,  
 that beholding they may not behold, and hearing they may not  
 11 understand. Now the parable is this; The seed is the word  
 12 of God. But those by the wayside are they that heard; then  
 cometh the devil and taketh away the word from their hearts,  
 13 that they may not believe and be saved. But those on the  
 rock; they that when they have heard accept the word with  
 joy; and these have no root, who for a while believe, and in  
 14 time of trial fall away. But that which fell among the thorns;  
 these are they that heard, and as they go their way they are  
 choked by cares and riches and pleasures of this life, and bring  
 15 no fruit to perfection. But that in the good ground; these  
 are such as in an honest and good heart, having heard the word,  
 hold it fast, and bear fruit with stedfastness.

16 Now no one, when he hath lighted a lamp, covereth it with  
 a vessel, or putteth it under a couch; but he putteth it on a  
 17 lamp-stand, that they that enter in may see the light. For  
 there is nothing hidden, that will not be made manifest; neither  
 anything made secret, that will not be known and come to light.  
 18 Take heed therefore how ye hear; for whosoever hath,<sup>1</sup> to  
 him shall be given; and whosoever hath not,<sup>1</sup> from him shall  
 be taken away even that which he thinks he hath.<sup>2</sup>

19 Now there came unto him his mother and brothers; and they  
 20 could not get to him for the multitude. And it was told him,  
 Thy mother and thy brothers are standing outside, desiring to  
 21 see thee.—But he answered and said unto them, Mother to me  
 and brothers are they that hear the word of God and do it.

22 Now it came to pass on one of the days, that he and his dis-  
 ciples got into a boat; and he said unto them, Let us go over  
 23 to the other side of the lake.—And they put to sea. But as  
 they sailed, he fell asleep; and there came down upon the  
 lake a storm of wind; and they were filling and were in jeopardy.  
 24 And they went up to him, and awoke him, saying, Master, master,  
 we perish!—But he awoke, and rebuked the wind, and the  
 raging of the water; and they ceased, and there was a calm.  
 25 And he said to them, Where is your faith! But they, being  
 afraid, marvelled, saying one to another, Who then is this,  
 that he commandeth even the winds and the water, and they  
 obey him!

26 And they came to shore at the country of the Gerasenes,<sup>3</sup>  
 27 which is opposite to Galilee. Now, when he had landed, there  
 met him out of the city a certain man, who had demons; and  
 for a long time he had worn no clothes, and abode not in any  
 28 house, but in the tombs. But when he saw Jesus, he cried out,  
 and fell down before him, and with a loud voice said, What  
 hast thou to do with me, Jesus, Son of the Most High God?  
 29 I pray thee, torment me not.—For he was charging the unclean

<sup>1</sup> See note to S. Matthew xii. 12.  
 MSS., \*Gadaraes.\*

<sup>2</sup> Or he seems to have.

<sup>3</sup> Some

spirit to come out from the man. For many times it had laid hold of him; and he was bound with chains and fetters, and kept under guard; and breaking the bonds asunder he would  
 80 be driven by the demon into the deserts. And Jesus asked him, What is thy name?—And he said, Legion—because many  
 81 demons had entered into him. And they besought him, that  
 82 he would not command them to depart into the abyss. Now a herd of many swine was there, feeding on the mountain; and the demons besought him that he would give them leave  
 88 to enter into them. And he gave them leave. And the demons came out from the man and entered into the swine; and the herd rushed down the steep into the lake, and were drowned.  
 84 But when they that fed them saw what had happened, they fled  
 85 and reported it in the city and in the country. And they came out to see what had happened; and they came to Jesus, and found the man, from whom the demons had gone out, sitting, clothed and in his right mind, at the feet of Jesus; and they  
 86 feared. And they that had seen it reported to them how the  
 87 man possessed by demons had been saved. And all the people of the district of the Gerasenes asked him to depart from them, for they were seized with great fear; and he got into a boat,  
 88 and returned. But the man from whom the demons had gone out prayed him that he might remain with him; but he sent him away, saying, Return to thy house, and declare what great  
 89 things God hath done for thee.—And he went his way, publishing throughout the whole city what great things Jesus had done for him.

40 Now as Jesus was returning, the multitudes welcomed him; and they were all waiting for him. And, behold, there came a man named Jairus, and he was a warden of the synagogue; and falling at Jesus' feet, he besought him to come into his house,  
 42 for he had an only daughter, about twelve years of age, and she was dying. But as he went, the multitudes thronged him.

43 And a woman with an issue of blood for twelve years,<sup>1</sup> who  
 44 could not be cured by any, came up behind him, and touched the fringe of his cloak; and immediately the issue of her blood  
 45 stanch'd. And Jesus said, Who is it that touched me?—But when all denied, Peter said, Master, the multitudes throng  
 46 thee and press thee.—But Jesus said, Some one touched me; for I perceived that power had gone forth from me.—But the woman, seeing that she was not hid, came trembling, and falling  
 47 down before him declared before all the people the reason why she had touched him, and how she was healed immediately.  
 48 And he said to her, Daughter, thy faith hath saved thee; go thy way, into peace.<sup>2</sup>

49 While he was yet speaking, there cometh one from the warden of the synagogue's house, saying, Thy daughter hath died, trouble  
 50 not the Master further.—But Jesus hearing it answered him,

<sup>1</sup> Some MSS. add, 'who had spent all her living upon physicians.' <sup>2</sup> Or go in peace (A.V.).

51 Fear not; only show faith, and she shall be saved.—But when  
 he came to the house, he allowed no one to go in with him,  
 except Peter and John and James, and the father of the maiden,  
 52 and her mother. And all were weeping, and bewailing her;  
 53 but he said, Weep not; she is not dead, but asleep.—And they  
 54 laughed him to scorn, knowing that she was dead. But he,  
 55 taking her by the hand, called, saying, Maiden, arise!—And  
 her spirit returned, and she rose up immediately; and he directed  
 56 that something be given her to eat. And her parents were  
 amazed; but he charged them to tell no one what had taken  
 place.

9 Now calling the twelve together he gave them power and  
 2 authority over all the demons, and to cure diseases. And he  
 sent them forth to preach the kingdom of God, and to heal.  
 3 And he said unto them, Take nothing for the journey; no  
 staff, nor wallet, nor bread, nor money; neither have two  
 4 coats apiece. And whatsoever house ye enter, there abide,  
 5 and thence depart. And whosoever receive you not, shake  
 off, as ye depart from that city, the dust from your feet, for a  
 6 testimony against them.—And they departed, and went through-  
 out the villages, preaching the gospel and working cures every-  
 where.

7 Now Herod the tetrarch<sup>1</sup> heard of all that was happening.  
 And he was much perplexed, because it was said by some,  
 8 that John had risen from the dead; and by some, that Elijah  
 had appeared; and by others, that one of the ancient prophets  
 9 had arisen. But Herod said, John I myself beheaded; but  
 who is this, of whom I hear such things?—and he sought to  
 see him.

10 And the apostles on their return narrated unto Jesus what-  
 ever they had done. And he took them with him, and retired  
 11 privately to a city called Bethsaida. But the multitudes,  
 when they knew it, followed him; and he welcomed them,  
 and spoke to them of the kingdom of God; and those in need  
 12 of cure he healed. But the day began to decline, and the twelve  
 came up, and said to him, Send the multitude away, that they  
 may go to the villages and hamlets round about, and find lodging  
 13 and provisions; for we are here in a desert place.—But he said  
 unto them, Give ye them to eat.—And they said, We have no  
 more than five loaves and two fishes, unless we are to go and  
 14 buy food for all this people.—For there were about five thousand  
 men. But he said unto the disciples, Make them sit down in  
 15 companies, about fifty each.—And they did so, and made them  
 16 all sit down. And he took the five loaves and the two fishes,  
 and looking up into heaven he blessed them, and broke into  
 pieces, and began giving to the disciples to set before the multi-  
 17 tude. And they ate and were all filled; and there was picked  
 up what remained over to them of broken pieces, twelve frails.

<sup>1</sup> *Lit.* ruler of a fourth part; governor.



18 And it came to pass, as he was praying in private, his disciples were with him, and he asked them, saying, Who do the  
 19 multitudes say that I am?—And they answered and said, John the Baptist; but others say, Elijah; and others, that  
 20 one of the ancient prophets hath arisen.—And he said to them, But ye, who say ye that I am?—And Peter answered and said,  
 21 The Christ of God.—But he charged them, and commanded  
 22 them to tell no one this thing; saying, The Son of man must suffer many things, and be rejected by the elders and high priests and scribes, and be killed, and on the third day be raised.  
 23 —And he said unto all, If any one wisheth to come after me, let him deny himself, and take up his cross daily, and follow  
 24 me. For whosoever wisheth to save his life, will lose it; but  
 25 whosoever shall lose his life for my sake, he shall save it. For, what is a man profited in gaining the whole world, but losing  
 26 or forfeiting himself? For whosoever shall be ashamed of me and of my words, of him will the Son of man be ashamed, when he cometh in the glory of himself and of the Father and of the  
 27 holy angels. But I say to you of a truth, There are some of them that stand here, who will in no wise taste of death, till they have seen the kingdom of God.

28 Now it came to pass about eight days after these sayings, that he took with him Peter, and John, and James, and went  
 29 up on to the mountain to pray. And as he prayed, the aspect of his countenance was changed, and his raiment became white,  
 30 glistening. And behold, two men were talking with him, and these were Moses and Elijah, who appeared in glory and spoke  
 31 of his departure: which he was about to fulfil in Jerusalem. Now Peter and they that were with him had grown heavy with  
 32 sleep; but when they were fully awake they saw his glory and the two men that stood with him. And it came to pass, as they  
 33 were parting from him, Peter said unto him, Master, it is well that we are here; and let us make three tabernacles; \* one for thee, and one for Moses, and one for Elijah;—not knowing  
 34 what he said. But while he was saying these things, there came a cloud and began to overshadow them; and they feared as  
 35 they entered into the cloud. And a voice came out of the cloud, saying, This is my Son, the chosen; † hearken to him.—And  
 36 when the voice had passed, Jesus was found alone. And they kept silence, and told no one in those days any of the things that they had seen.

37 Now it came to pass the next day, when they had come down from the mountain, a great multitude met him. And, behold,  
 38 a man from the multitude cried, saying, Master, I pray thee to regard my son; for he is my only child. And, behold, a  
 39 spirit taketh him, and he suddenly crieth out; and it convulseth him so that he foameth, and bruising him sorely it scarcely  
 40 departeth from him. And I prayed thy disciples to cast it out; and they could not.—But Jesus answered and said, O faithless

\* *Lit.* exodus.† *Or* bootha.

‡ Some MSS., 'beloved.'

and perverse generation, how long shall I be with you and bear  
 42 with you? bring hither thy son.—And as he was yet coming  
 near, the demon dashed him down and convulsed him. But  
 Jesus rebuked the unclean spirit, and healed the boy, and gave  
 48 him back to his father. And they were all astonished at the  
 majesty of God.

But while they all marvelled at all the things that he did,  
 44 he said unto his disciples, Let these words sink into your ears;  
 for the Son of man is to be delivered into the hands of men.—  
 45 But they understood not this saying, and it was concealed from  
 them, that they might not perceive it; and they were afraid  
 to ask him about this saying.

Now there arose a reasoning among them as to which of them  
 46 was the greatest. But Jesus, knowing the reasoning of their  
 hearts, took a little child, and set him by him, and said to them,  
 48 Whosoever shall receive this little child in my name receiveth  
 me; and whosoever shall receive me receiveth him that sent  
 49 me; for he that is least among you all, the same is great.—But  
 John answered and said, Master, we saw some one casting out  
 demons in thy name; and we would have hindered him, because  
 50 he followeth not with us.—But Jesus said unto him, Hinder  
 ye not; for he that is not against you is for you.

Now it came to pass when the days had come that he should  
 51 be taken up,<sup>2</sup> he stedfastly set his face to go to Jerusalem,  
 52 and sent messengers before his face; and they went and entered  
 53 a village of Samaritans, to make ready for him. And they  
 received him not, because his face was set towards Jerusalem.  
 54 But when the disciples James and John saw it, they said, Lord,  
 willest thou that we bid fire come down from the heaven, and  
 55, 56 consume them?—But he turned and rebuked them.<sup>3</sup> And  
 they went to another village.

And as they went on the way, some one said unto him, I will  
 57 follow thee whithersoever thou goest.—And Jesus said to him,  
 58 The foxes have holes, and the birds of the air shelters; but  
 59 the Son of man hath not where to lay his head.—And he said  
 unto another, Follow me.—But he said, Suffer me first to go  
 60 and bury my father.<sup>4</sup>—But he said to him, Leave the dead  
 to bury their own dead; but go thou, and publish abroad the  
 61 kingdom of God.—And another also said, I will follow thee, Lord;  
 but first suffer me to bid farewell to them that are at my house.  
 62 —But Jesus said unto him, No one, having put his hand to the  
 plough, and looking back, is fit for the kingdom of God.

10 Now after these things the Lord appointed seventy<sup>5</sup> others,  
 and sent them forth two and two before his face, into every  
 2 city and place whither he himself was about to go. And he

<sup>2</sup> *Lk.* of his assumption.

<sup>3</sup> Some MSS. add, 'even as Elijah did.'

<sup>4</sup> Some MSS. add, 'And he said, Ye know not of what manner of spirit you are. 56 For the Son of man came not to destroy men's lives, but to save them.'

<sup>5</sup> See note to 9, Matthew viii. 22.

<sup>6</sup> Some MSS., 'seventy-two.'

said unto them, The harvest indeed is plentiful, but the labourers are few; pray therefore the Lord of the harvest, that he may  
 3 urge forth labourers into his harvest. Go your ways; behold,  
 4 I send you forth as lambs in the midst of wolves. Carry not a  
 purse, nor a wallet, nor shoes; and greet no one on the way.  
 5 And whatsoever house ye enter, first say, 'Peace to this house!'  
 6 And if a son of peace be there, your peace will rest upon him;  
 7 but if not, it will turn back to you. And in that very house  
 remain, eating and drinking such things as they give; for the  
 labourer is worthy of his hire. Move not from house to house.  
 8 And whatsoever city ye enter, and they receive you, eat such  
 9 things as are set before you, and cure the sick that are therein;  
 and say to them, 'The kingdom of God hath come nigh unto  
 10 you.' But whatsoever city ye enter, and they receive you not, go  
 11 out into the streets thereof, and say, 'Even the dust that cleaveth  
 to our feet out of your city, we wipe off against you; yet know  
 12 this, that the kingdom of God hath come nigh.' I say to you,  
 that for Sodom it will be more tolerable in that day,<sup>1</sup> than for  
 13 that city. Alas for thee, Chorazin! alas for thee, Bethsaida!  
 for, if in Tyre and Sidon had been done the mighty works that  
 were done in you, they would long ago have repented, sitting  
 14 in sackcloth and ashes. But for Tyre and Sidon it will be more  
 15 tolerable in the judgement, than for you. And thou, Capernaum,  
 shalt thou be exalted unto heaven? unto Hades thou shalt  
 16 go down. He that heareth you, heareth me; and he that  
 rejecteth you, rejecteth me; but he that rejecteth me, rejecteth  
 him that sent me.

17 Now the seventy returned with joy, saying, Lord, even the  
 18 demons are subject unto us in thy name.—But he said to them,  
 19 I was watching Satan fall as lightning out of the heaven. Behold,  
 I have given you authority to tread upon serpents and scorpions,  
 and over all the power of the enemy; and nothing shall hurt  
 20 you. Yet rejoice not in this, that the spirits are subject unto  
 you; but rejoice that your names have been written in heaven;  
 21 In that very hour he rejoiced in the Holy Spirit, and said,  
 I praise thee, O Father, Lord of the heaven and of the earth,  
 that thou didst hide these things from men wise and prudent,  
 and didst reveal them unto babes; yea, Father, that so it was  
 22 well-pleasing in thy sight. All things were delivered unto me  
 by my Father; and no one knoweth who the Son is, except  
 the Father; and who the Father is, except the Son and him  
 23 to whomsoever the Son willeth to reveal him.—And turning  
 unto the disciples, he said privately, Blessed are the eyes that  
 24 see the things that ye see; for I tell you, that many prophets  
 and kings desired to see the things that you see, and saw them  
 not; and to hear the things that ye hear, and heard them not.  
 25 And, behold, a certain law-student<sup>2</sup> stood up, and made  
 trial of him, saying, Master, what shall I do to inherit eternal  
 26 life?—But he said unto him, What is written in the law? how

<sup>1</sup> The day of judgement.<sup>2</sup> Lawyer (A.V.), (and elsewhere).

27 readest thou?—And he answered and said, 'Thou shalt love  
the Lord thy God from all thy heart, and with all thy soul,  
and with all thy strength, and with all thy mind'; and, 'thy  
28 neighbour as thyself'.—And he said to him, Rightly hast thou  
29 answered; do this, and thou shalt live.—But he, wishing to  
show himself righteous, said unto Jesus, And who is my neigh-  
30 bour?—In reply Jesus said,

A certain man was going down from Jerusalem to Jericho;  
and he fell in with robbers, who, after both stripping and wound-  
31 ing him, departed, leaving him half dead. But, as it happened,  
a certain priest was going down that way; and when he saw  
32 him, he passed by on the other side. And likewise a Levite  
also, when he came to the place and saw him, passed by on  
33 the other side. But a certain Samaritan, as he journeyed,  
came where he was; and when he saw him, he was moved with  
34 compassion, and went up to him, and bound up his wounds,  
pouring on oil and wine; and setting him on his own beast,  
35 he carried him to an inn, and took care of him. And on the  
morrow he took out two shillings, and gave them to the  
innkeeper; and said, 'Take care of him; and whatsoever thou  
36 spendest more, I, on my way back, will repay thee'. Which of  
these three, thinkest thou, hath shown himself neighbour to  
37 him that fell among the robbers?—And he said, He that showed  
him the mercy.—And Jesus said to him, Go, do thou also  
likewise.

38 Now, as they went, he entered a certain village; and a certain  
39 woman named Martha welcomed him into her house. And  
she had a sister called Mary, who also sat down at the Lord's  
40 feet, and listened to his word. But Martha was distracted  
about much serving; and she went up to him, and said, Lord,  
carest thou not that my sister hath left me to serve alone?  
41 tell her therefore to help me.—But the Lord answered and said  
to her, Martha, Martha, thou art anxious and troubled about  
42 many things; yet of few things is there need, or of one; for  
Mary hath chosen the good portion, which will not be taken  
away from her.

11 And it came to pass, as he was in a certain place, praying,  
that when he ceased, one of his disciples said unto him, Lord,  
2 teach us to pray, even as John also taught his disciples.—And  
he said to them, When ye pray, say, Father!<sup>1</sup> Hallowed be thy  
3 name. Thy kingdom come.<sup>2</sup> Give us day by day our daily  
4 bread. And forgive us our sins; for we ourselves also forgive  
every one that is indebted to us. And bring us not into  
temptation.<sup>4</sup>

5 And he said unto them, Which of you shall have a friend, and  
shall go unto him at midnight, and say to him, 'Friend, lend  
6 me three loaves; for a friend of mine hath come unto me off

<sup>1</sup> Some MSS., 'yet of one thing there is need.'      <sup>2</sup> Some MSS., 'Our  
Father, who art in heaven.'  
<sup>3</sup> Some MSS. add, 'Thy will be done, as in  
heaven, so on earth.'      <sup>4</sup> Or trial.

7 a journey, and I have nothing to set before him'; and he from within shall answer and say, 'Trouble me not; the door hath now been shut, and my children with me have gone to bed; 8 I cannot get up and give thee'? I say to you, Although he will not get up and give to him because he is his friend; yet because of his importunity he will rise and give him as many 9 as he needeth. And I, I say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened 10 to you. For every one that asks, receives; and he that seeks, 11 finds; and to him that knocks, it shall be opened. But if of one of you, as being his father, the son shall ask for a fish, 12 will he for a fish hand him a serpent? Or if he shall ask for an 13 egg, will he hand him a scorpion? Therefore, if you, evil as ye are, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to them that ask him!

14 And he was casting out a demon, and it was dumb. And it came to pass, when the demon had gone out, the dumb man spoke, 15 and the multitudes marvelled. But some of them said, By Beelzebub the prince of the demons he casteth out demons.— 16 But others, testing him, sought from him a sign out of heaven. 17 But he, knowing their thoughts, said to them, Every kingdom divided in itself is brought to desolation, and house after house 18 falleth. Now if Satan also is divided in himself, how shall his kingdom stand? because ye say that I cast out demons by 19 Beelzebub. But if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore they shall be your 20 judges. But if by the finger of God I cast out demons, surely 21 the kingdom of God hath come upon you. When the strong man fully armed guardeth his own court, his goods are in peace; 22 but when a stronger than he shall attack him, and overcome him, he taketh from him his whole armour wherein he had trusted, 23 and divideth his spoils. He that is not with me is against me; 24 and he that gathereth not with me, scattereth. When the unclean spirit hath gone out from a man, it passeth through waterless places, seeking rest; and, finding none, it saith, 'I 25 will turn back unto my house whence I came out'; and when 26 it hath come, it findeth it swept and garnished. Then it goeth, and taketh with it seven other spirits more wicked than itself; and they enter in, and settle there; and the last state of that man becomes worse than the first.

27 Now it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, Blessed the womb that bare thee, and the breasts that thou didst suck! 28 —But he said, Nay, rather, blessed are they that hear the word of God, and keep it.

29 But when the multitudes were gathering together unto him, he began to say, This generation is a wicked generation; it seeketh a sign, and no sign shall be given it, except the sign

<sup>1</sup> Some MSS. add, 'a loaf, will he hand him a stone? or.'

30 of Jonah. For even as Jonah became a sign to the Ninevites,  
 31 so will also the Son of man be to this generation. A queen  
 of the south will rise in the judgement with the men of this  
 generation and will condemn them; for she came from the ends  
 of the earth to hear the wisdom of Solomon; and, behold, some-  
 32 thing greater than Solomon is here. Men of Nineveh will rise  
 up in the judgement with this generation, and will condemn  
 it; for they repented at the preaching of Jonah; and, behold,  
 something greater than Jonah is here.

33 No one, when he hath lighted a lamp, putteth it into a cellar,  
 or even under a bushel, but on the lamp-stand, that they that  
 34 enter in may see the light. The lamp of the body is thine eye;  
 when thine eye is sound, thy whole body also is full of light; but  
 35 when it is diseased, thy body also is full of darkness. Look  
 to it therefore, whether the light that is in thee is not darkness.  
 36 Therefore, if thy whole body be full of light, having no part dark,  
 it will be wholly full of light, as when the lamp by its bright  
 shining giveth thee light.

37 Now, after he had spoken, a Pharisee asketh him to break-  
 38 fast with him; and he went in and sat down at table. And  
 when the Pharisee saw it, he marvelled that he had not first  
 39 washed<sup>1</sup> before breakfast. But the Lord said unto him, Now-  
 you, the Pharisees, cleanse the outside of the cup and of the  
 dish; but your inward part is full of extortion and wickedness.  
 40 Foolish ones, did not he that made the outside, make the inside  
 41 also? But the things that are within, give as alms; and, behold,  
 42 all things are clean unto you. But alas for you Pharisees!  
 for ye tithe mint and rue and every herb, and disregard justice  
 and the love of God; but these ye ought to have done, while  
 43 not neglecting the others. Alas for you Pharisees! for ye love  
 the front seat in the synagogues, and the greetings in the market-  
 44 places. Alas for you! for ye are like tombs that are unseen,  
 and the men that walk over them know it not.

45 But one of the law-students answering saith to him, Master,  
 46 in saying these things, thou insultest us also.—But he said,  
 Alas for you law-students also! for ye load men with burdens  
 hard to be borne; and ye yourselves with one of your fingers  
 47 touch not the burdens. Alas for you! for ye build the tombs  
 48 of the prophets, whereas your forefathers killed them. So  
 ye are witnesses, and approve of the deeds of your forefathers;  
 for they indeed killed the prophets, and you do the building.  
 49 Therefore also said the wisdom of God, I will send unto them  
 prophets and apostles, and some of them they will kill and perse-  
 50 cute; that the blood of all the prophets that hath been shed  
 since the foundation of the world may be required of this genera-  
 51 tion; from the blood of Abel unto the blood of Zachariah, who  
 perished between the altar and the sanctuary;<sup>2</sup> yea, I say to  
 52 you, it shall be required of this generation. Alas for you law-

<sup>1</sup> Bathed himself (American Standard Version); *lit.* baptized himself.  
<sup>2</sup> *Lit.* house.

students! for ye have taken away the key of knowledge; ye yourselves entered not, and them that were entering ye hindered.

53 And when he had come out thence, the scribes and the Pharisees began to be very bitter against him, and to provoke him to  
54 speak of further matters; laying wait for him, to seize upon something out of his mouth.

12 In the meantime, when there were gathered together the tens of thousands of the multitude, so that they trod one upon another, he began to say unto his disciples first of all, Beware of the leaven  
2 of the Pharisees, which is hypocrisy. But nothing hath been covered up, that will not be revealed; and nothing hidden,  
3 that will not be known. Therefore, whatsoever ye have said in the darkness will be heard in the light; and that which ye have spoken to the ear in the inner chambers will be proclaimed  
4 upon the house-tops. But I say to you my friends, Be not afraid of them that kill the body, and afterwards have no more that  
5 they can do. But I will show you whom ye shall fear; fear him that after he hath killed hath power to cast into hell;<sup>1</sup>  
6 yea, I say to you, fear him. Are not five sparrows sold for two pence? and not one of them hath been forgotten in the sight  
7 of God. But even the hairs of your heads have all been numbered. Fear not; ye are of more value than many sparrows.  
8 But I say to you, Every one that shall acknowledge me before men, him will the Son of man also acknowledge before the angels  
9 of God; but he that disowneth me in the presence of men will  
10 be disowned in the presence of the angels of God. And every one that shall speak a word against the Son of man, it shall be forgiven him; but to him that blasphemeth against the Holy  
11 Spirit, it will not be forgiven. But when they bring you before the synagogues, and the rulers, and the authorities, be not  
12 anxious how or wherewith ye shall defend yourselves, or what ye shall say; for the Holy Spirit will teach you in that very hour what ye ought to say.

13 Now one out of the multitude said to him, Master, tell my  
14 brother to divide the inheritance with me.—But he said to him,  
15 Man, who made me a judge or a divider over you?—And he said unto them, Take heed, and guard yourselves from all covetousness; for a man's life consisteth not in the abundance of the  
16 things that he possesseth.—But he spoke a parable unto them, saying, The ground of a certain rich man brought forth plentifully;  
17 and he reasoned within himself, saying, 'What shall I do? for I have not where to store my crops'. And he said,  
18 'This I will do; I will pull down my barns and build larger  
19 ones; and there I will store all my wheat and my goods. And I will say to my soul, Soul, thou hast abundance of good things laid up for many years; take thine ease, eat, drink, be merry'.  
20 But God said to him, 'Foolish one, this night they demand thy soul from thee; but the things that thou hast prepared,

<sup>1</sup> *Lit. Gehenna.*

21 whose will they be?' So is he that layeth up treasure for himself, and is not rich towards God.

22 But he said unto his disciples, This is why I say to you, Be not anxious for the life, what ye shall eat; neither for the body, 23 what ye shall put on. For the life is more than the food, and 24 the body than the raiment. Consider the ravens, that they neither sow nor reap; they have neither storehouse nor barn, and God feedeth them; of how much more value are you than 25 the birds! But which of you, by being anxious, can add unto 26 his measure of life: a cubit? Therefore, if ye are not able to do a very little thing, why are ye anxious concerning the rest? 27 Consider the lilies, how: they neither spin nor weave; yet, I say to you, not even Solomon in all his glory was arrayed like 28 one of these. But if God so clotheth the grass in the field, which to-day is, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith! And as for you, 29 seek not what ye shall eat, and what ye shall drink, and be not of doubtful mind. For after all these things the nations 30 of the world seek; but your Father knoweth that ye need 31 these things. But seek his kingdom; and these things shall 32 be added unto you. Fear not, thou little flock; for it was your 33 Father's good pleasure to give you the kingdom. Sell what ye have, and give alms; make for yourselves purses that grow not old, a treasure unfailing in the heavens, where thief draweth 34 not near, neither doth moth destroy. For where your treasure is, there will your heart be also. -

35, 36 Let your loins be girt about, and your lamps burning; and be ye yourselves like men waiting for their lord, when he shall set out from the marriage-feast; that when he cometh and 37 knocketh, they may straightway open to him. Blessed are those servants: whom the lord when he cometh shall find watching; verily, I say to you, he will gird himself, and will make them sit down at table, and will come forward and serve them. 38 And if in the second watch, and if in the third watch, he shall 39 come and find them so, blessed are those servants. But this ye know, that if the master of the house had known at what 40 hour the thief was coming, he would not have suffered his house to be broken into. Make yourselves also ready; for in an hour that ye think not the Son of man cometh.

41 But Peter said, Lord, speakest thou this parable about us, or 42 even about all?—And the Lord said, Who then is the faithful steward, the prudent one, whom his lord will set over his house- 43 hold to give them their portion of food in due season? Blessed is that servant,<sup>5</sup> whom his lord, when he cometh, shall find 44 so doing. Of a truth I say to you, he will set him over all that 45 he hath. But if that servant say in his heart, 'My lord delayeth his coming', and shall begin to beat the menservants and the maidservants, and to eat and drink, and to get drunk;

<sup>1</sup> See S. Matthew vi. 27.   <sup>2</sup> Some MSS. add, 'they grow.'   <sup>3</sup> Or bondmen. Some MSS. add, 'would have watched and.'   <sup>4</sup> Or bondman (and in context).



46 the lord of that servant will come in a day when he is not expecting, and in an hour when he knoweth not, and will cut him asunder, and will appoint his portion with the unfaithful.  
 47 But that servant who knew his lord's will and prepared not nor did according to his will, will be beaten with many stripes;  
 48 whereas he that knew not, but did things deserving of stripes, will be beaten with few stripes. But every one to whom much was given, from him much will be required; and to whom they committed much, of him they will ask the more.

49 It is fire that I came to cast upon the earth; and what will  
 50 I? would that it were already kindled! But a baptism I have to be baptized with; and how am I constrained until it be finished!  
 51 Think ye that I came to give peace in the earth? No, I tell  
 52 you, naught but division; for there will be henceforth five in one house, divided; three against two, and two against three,  
 53 they will be divided; father against son, and son against father; mother against daughter, and daughter against the mother; mother-in-law against her daughter-in-law, and daughter-in-law against the mother-in-law.

54 And he said also to the multitudes, When ye see a cloud rising in the west, straightway ye say, 'A shower is coming'; and so  
 55 it cometh to pass. And when ye see a south wind blowing, ye say, 'There will be a scorching heat'; and it cometh to  
 56 pass. Hypocrites! the face of the earth and of the heaven ye know how to read; but this season, how is it ye read it not?  
 57 But why even of yourselves judge ye not what is right? For when thou art going with thy opponent before a magistrate,  
 58 on the way take pains to be quit of him, lest haply he drag thee along unto the judge, and the judge will deliver thee to the  
 59 officer, and the officer will cast thee into prison. I tell thee, thou wilt not come out thence, till thou hast paid the last mite.

13 Now there came at that very season some who brought him word about those Galileans whose blood Pilate had mingled  
 2 with their sacrifices. And he answered and said to them, Think ye that these Galileans had been sinners beyond all the Galileans, in that they have suffered these things? I tell you,  
 3 Nay; but, unless ye repent, ye will all perish in like manner.  
 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they had been guilty beyond all the  
 5 men that dwell in Jerusalem? I tell you, Nay; but, unless ye repent, ye will all perish in the same manner.

6 Now he spoke this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon,  
 7 and found none. And he said unto the vinedresser, Behold, for three years I come seeking fruit on this fig tree, and find none;  
 8 cut it down; why doth it also waste the ground? But he answering saith to him, Lord, let it alone this year also, till I

<sup>1</sup> Or and what will I, if it has been already kindled?      <sup>2</sup> The mother and the mother-in-law are the same person.      <sup>3</sup> Or interpret.

- shall dig about it and dung it; and if it bear fruit thereafter,  
 9 well and good; but if not, thou shalt cut it down.
- 10 Now he was teaching in one of the synagogues on the sabbath.
- 11 And, behold, a woman that had a spirit of infirmity eighteen  
 years; and she was bowed together, and could in no wise lift  
 12 herself up. But when Jesus saw her, he addressed her, and  
 said to her, Woman, thou art loosed from thine infirmity.—
- 13 And he laid his hands on her; and immediately she was made  
 14 straight and glorified God. But the warden of the synagogue,  
 moved with indignation that Jesus had cured on the sabbath,  
 answered and said to the multitude, Six days there are in which  
 men ought to work; in them therefore come and be cured,  
 15 and not on the sabbath-day.—But the Lord answered him, and  
 said, Hypocrites! doth not each of you on the sabbath loose  
 his ox or his ass from the manger, and lead him away to water-  
 16 ing? And this woman, daughter of Abraham as she is, whom  
 Satan had bound, lo, eighteen years, ought she not to have  
 17 been loosed from this bond on the sabbath-day?—And as he  
 said these things, all his adversaries were put to shame; and  
 all the multitude rejoiced at all the glorious things that were  
 done by him.
- 18 He said therefore, What is the kingdom of God like? and  
 19 to what shall I liken it? It is like a grain of mustard seed,  
 which a man took and threw into his garden; and it grew and  
 became a tree; and the birds of the air sheltered in its branches.
- 20 And he went on to say, To what shall I liken the kingdom of  
 21 God? It is like leaven, which a woman took and hid in three  
 measures of meal, till it was all leavened.
- 22 And he was passing on through cities and villages, teaching  
 23 and making his way towards Jerusalem. But some one said  
 to him, Lord, are they few that are in the way of salvation?
- 24 —But he said unto them, Strive to enter through the narrow  
 door; for many, I say to you, will seek to enter, and will not  
 25 be able. When once the master of the house hath risen, and  
 hath shut the door, and ye begin to stand outside, and to knock  
 26 at the door, saying, 'Lord, open to us'; and he shall answer  
 and say to you, 'I know you not whence ye are'; then ye will  
 begin to say, 'We ate and drank in thy presence, and thou  
 27 didst teach in our streets'; and he will tell you and say, 'I  
 know not whence ye are; depart from me, all ye workers of  
 28 unrighteousness.' There there will be the weeping, and the  
 gnashing of teeth, when ye shall see Abraham and Isaac and  
 Jacob, and all the prophets, in the kingdom of God, but you  
 29 yourselves being cast forth outside. And they will come from  
 east and west, and from north and south, and will sit down in  
 30 the kingdom of God. And, behold, there are last who will be  
 first, and there are first who will be last.
- 31 In that very hour certain Pharisees came up, saying to him,  
 Come out, and go hence; for Herod wants to kill thee.—
- 32 And he said to them, Go, and say to that fox, Behold, I cast

out demons and perform cures to-day and to-morrow, and  
 83 the third day I am perfected. Howbeit I must go my way  
 to-day and to-morrow and the next day; for it cannot be that  
 84 a prophet perish outside Jerusalem. Jerusalem, Jerusalem!  
 that killeth the prophets, and stoneth them that are sent unto  
 her! how often would I have gathered thy children together,  
 even as a hen gathereth her own brood under her wings, and  
 85 ye would not! Behold, your house is left unto you.<sup>1</sup> But I  
 say to you, Ye shall not see me, until the time come when ye  
 shall say,

'Blessed is he that cometh in the name of the Lord.'

14 And it came to pass, when he had entered the house of one  
 of the chief men of the Pharisees on a sabbath, to take food,  
 2 that they were watching him. And, behold, a certain man  
 3 suffering from dropsy was before him. And Jesus answered  
 and spoke unto the law-students and Pharisees, saying, Is it  
 4 lawful to cure on the sabbath, or not?—But they held their  
 peace. And he took him, and healed him, and let him go.  
 5 And he said unto them, Which of you shall have a son<sup>2</sup> or an ox  
 fall into a well, and will not straightway draw him up on a  
 6 sabbath-day?—And they could not answer against these things.  
 7 But he spoke a parable unto them that had been invited,  
 observing how they chose the best seats; saying unto them,  
 8 When thou art invited by any one to a marriage feast, sit not  
 down in the best seat; lest haply some one more honourable  
 9 than thou have been invited by him, and he that invited thee  
 and him shall come and say to thee, 'Give this man place';  
 and then thou wilt begin with shame to take the lowest place.  
 10 But when thou art invited, go and sit down in the lowest place,  
 that when he that hath invited thee cometh, he may say to  
 thee, 'Friend, come up higher'; then thou wilt have glory  
 11 in the presence of all that sit at table with thee. For every  
 one that exalteth himself shall be humbled; and he that  
 humbleth himself shall be exalted.

12 But he said unto him that had invited him, When thou givest  
 a breakfast, or a supper, call not thy friends, nor thy brothers,  
 nor thy kinsmen, nor rich neighbours; lest haply they also  
 13 invite thee in return, and a recompense be made thee. But  
 when thou givest a feast, invite poor, maimed, lame, blind persons;  
 14 and thou shalt be blessed; because they cannot recompense  
 thee; for thou shalt be recompensed in the resurrection of the  
 righteous.

15 Now when one of them that were sitting at table with him  
 heard these things, he said to him, Blessed is he that shall eat  
 16 bread in the kingdom of God.—But he said to him,

A certain man was giving a great supper, and he invited  
 17 many; and he sent his servant<sup>3</sup> at supper time to say to them

<sup>1</sup> Some MSS. add, 'desolate.'

<sup>2</sup> Some MSS., 'an ass.'

<sup>3</sup> Or bondman

(and in context).

that had been invited, 'Come; for all things are now ready.'

18 And they all with one consent began to excuse themselves. The first said to him, 'I have bought a piece of ground, and I must needs go out and see it; I pray thee, hold me excused.'

19 And another said, 'I have bought five yoke of oxen, and I am  
20 on my way to try them; I pray thee, hold me excused.' And another said, 'I have married a wife, and therefore I cannot come.'

21 And the servant came and told his lord these things. Then the master of the house was angered, and said to his servant, 'Go out quickly into the streets and lanes of the city, and bring  
22 in hither the poor and maimed and blind and lame. And the servant said, 'Lord, what thou commandedst hath been done,  
23 and still there is room.' And the lord said unto the servant, 'Go out into the highways and hedges, and constrain them to  
24 come in, that my house may be filled; for, I say to you, not one of those men that were invited shall taste of my supper.'

25 Now great multitudes were going with him; and he turned  
26 and said unto them, If any one cometh unto me, and hateth not his father and mother, and wife and children, and brothers and sisters, yea and his own life also, he cannot be disciple of mine.

27 Whosoever doth not bear his own cross, and come after me,  
28 cannot be disciple of mine. For which of you, wishing to build a tower, doth not sit down first and calculate the cost, whether  
29 he hath the means to complete it? lest haply, after he hath laid a foundation, and is not able to finish, all that behold begin  
30 to mock him, saying, 'This man began to build, and was not  
31 able to finish.' Or what king, setting out to engage in war with another king, will not sit down first and consider whether he is able with ten thousand to meet him that cometh against  
32 him with twenty thousand? Or else, while the other is yet at a distance, he sendeth an embassy, and inquireth the terms  
33 of peace. So therefore, whosoever of you doth not bid farewell to all that he hath, he cannot be disciple of mine. Salt therefore is good; but if even the salt lose its savour, where-  
34 with shall it be seasoned? Neither for the land, nor for the dunghill, is it fit; out they throw it. He that hath ears to  
35 hear, let him hear.

15 But the tax-gatherers and the outcasts were all drawing  
2 nigh to him, to hear him. And the Pharisees and also the scribes murmured, saying, This man receiveth sinners and  
3 eateth with them. But he spoke unto them this parable, saying,  
4 What man of you, having a hundred sheep, and losing one of them, doth not leave the ninety and nine in the wilderness,  
5 and go after that which is lost, until he find it? And when  
6 he hath found it, he layeth it on his shoulders, rejoicing. And, coming home, he calleth together his friends and his neighbours,  
7 saying to them, 'Rejoice with me; for I have found my sheep that was lost.' I say to you, that even so there will be joy in

<sup>1</sup> Forsake (A.V.); renounce (R.V.).

heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need not repentance.

8 Or what woman having ten pieces of silver,<sup>1</sup> if she lose one piece, doth not light a lamp, and sweep the house, and seek  
9 diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, 'Rejoice  
10 with me; for I have found the piece that I lost.' Even so, I say to you, there cometh joy in the presence of the angels  
of God over one sinner that repenteth.

11 And he said, A certain man had two sons; and the younger  
of them said to his father, 'Father, give me of the property  
the portion that falleth to me.' And he divided unto them his  
18 living. And not many days after, the younger son gathered  
everything together, and took his journey into a far country;  
14 and there he wasted his property, living riotously. But when  
he had spent everything, there came a severe famine through-  
15 out that country; and he began himself to suffer want. And he  
went and joined one of the citizens of that country; and he sent  
16 him into his fields to feed swine. And he longed to fill his belly  
from the husks<sup>2</sup> that the swine ate; and no one gave to him.  
17 But when he came to himself, he said, 'How many of my father's  
hired men have bread enough and to spare, whereas I am perish-  
18 ing here with hunger! I will arise and go unto my father, and  
will say to him, Father, I have sinned against heaven and in  
19 thy sight; I am no longer worthy to be called thy son; make  
20 me as one of thy hired men.' And he arose, and went unto his  
father. But while he was yet a long way off, his father saw him,  
and was moved with compassion, and ran, and fell on his neck,  
21 and kissed him tenderly. And the son said to him, 'Father,  
I have sinned against heaven and in thy sight; I am no longer  
22 worthy to be called thy son.' But the father said unto his  
bondmen, 'Haste! bring out a robe, the best,<sup>3</sup> and put it on  
him; and give him a ring for his hand, and shoes for his feet;  
23 and bring the fatted calf, slay it, and let us eat and make merry;  
24 for this my son was dead, and came to life; lost he was,  
25 and was found!' And they began to make merry. But his  
elder son was in the field; and as he came and drew near to  
26 the house, he heard music and dancing; and calling one of the  
27 servants, he inquired what all this might be. And he said to  
him, 'Thy brother hath come; and thy father hath slain the  
fatted calf, because he hath recovered him safe and sound.'  
28 But he was angered, and would not go in; but his father came  
29 out and began to beseech him. But he answered and said to  
his father, 'Lo, these many years I serve thee, and never an  
order of thine did I neglect; and thou never gavest me a kid,  
30 that I might make merry with my friends; but when this thy  
son came, who hath devoured thy living with harlots, thou  
31 didst slay for him the fatted calf.' But he said to him, 'Child,

<sup>1</sup> Drachmas, about a shilling each.

<sup>2</sup> Or pods of the carob tree.

<sup>3</sup> Lit. the first.

82 thou art always with me; and all that is mine is thine. But to make merry and be glad we were bound; for this thy brother was dead, and came to life; and was lost, and was found.'

16 But he said also unto the disciples, There was a certain rich man, who had a steward, of whom tales were brought to him, 2 that he was wasting his goods. And he called him, and said to him, 'What is this that I hear of thee? render the account of thy stewardship; for thou canst no longer be steward.' 8 But the steward said within himself, 'What shall I do? for my lord is taking away from me the stewardship; I have not 4 strength to dig, to beg I am ashamed. I know what I will do, that, when I am put out of the stewardship, they may receive 5 me into their houses.' And calling to him each of his lord's debtors, he said to the first, 'How much owest thou to my lord?' 6 And he said, 'A hundred firkins of oil.' And he said to him, 'Take thy agreement, and sit down quickly, and write Fifty.' 7 Then he said to another, 'And thou, how much owest thou?' And he said, 'A hundred quarters of wheat.' He saith to him, 8 'Take thy agreement, and write Eighty.' And the lord commended the unrighteous steward, in that he had acted prudently; for the sons of this world are, as to their own generation, more 9 prudent than the sons of the light. And I, I say to you, Make for yourselves friends by means of the mammon<sup>2</sup> of unrighteousness; that, when it faileth, they may receive you into the eternal 10 tabernacles. He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous 11 also in much. Therefore if in the unrighteous mammon ye have not proved faithful, who will entrust to you the true riches? 12 And if in that which is another's ye have not proved faithful, 13 who will give you that which is our<sup>2</sup> own? No house-servant can serve two masters; for either he will hate the one, and love the other; or else he will cling to one, and despise the other. Ye cannot serve God and mammon.

14 Now the Pharisees, lovers of money as they were, were listening to all these things, and deriding him. And he said to them, You are they that show themselves righteous in the sight of men. But God knoweth your hearts; for that which is exalted 16 among men is an abomination in the sight of God. Until John came, there were the law and the prophets; since then, the gospel of the kingdom of God is preached, and every one is 17 forcing his way into it. Yet it is easier for the heaven and the earth to pass away, than for one tittle of the law to perish.<sup>3</sup>

18 Every one that putteth away his wife, and marieth another, committeth adultery; and he that marieth a woman that hath been put away from her husband committeth adultery.

19 Now there was a certain rich man, and he used to clothe himself in purple and fine linen, making merry every day in 20 splendid fashion. But at his porch there was laid a certain 21 poor man, named Lazarus, full of sores, and longing to satisfy

<sup>1</sup> Mammon means riches.

<sup>2</sup> Some MSS., 'your.'

<sup>3</sup> Lit. fall.

himself from whatever fell from the rich man's table; nay, even  
 22 the dogs used to come and lick his sores. Now it came to pass  
 that the poor man died, and that he was borne away by the  
 angels into Abraham's bosom. But the rich man also died,  
 23 and was buried. And in Hades<sup>1</sup> lifting up his eyes, being in  
 torment, he seeth Abraham afar off, and Lazarus in his bosom,  
 24 And he cried out and said, 'Father Abraham, have mercy on me,  
 and send Lazarus, that he may dip the tip of his finger in water,  
 25 and cool my tongue; for I am in anguish in this flame.' But  
 Abraham said, 'Child, remember that in thy lifetime thou  
 receivedst thy good things, and Lazarus in like manner received  
 evil things; but now here he is comforted, whereas thou art in  
 26 anguish. And with all this, between us and you a great gulf  
 hath been fixed, that they that would pass hence to you may  
 27 not be able, and that none may cross thence to us.' But he  
 said, 'I pray thee therefore, father, that thou wouldst send him  
 28 to my father's house; for I have five brothers; that he may  
 testify to them, lest they also come into this place of torment.'  
 29 But Abraham saith, 'They have Moses and the prophets; let  
 30 them hearken to them.' And he said, 'Nay, father Abraham;  
 31 but if one go to them from the dead, they will repent.' But  
 he said to him, 'If they hearken not to Moses and the prophets,  
 they will not be persuaded, even if one rise from the dead.'  
 17 And he said unto his disciples, It is impossible that occasions  
 of stumbling should not come; but, alas for him through whom  
 2 they come! It were well for him if a millstone were hung  
 about his neck, and he had been hurled into the sea, rather than  
 that he should cause one of these little ones to stumble. Take  
 3 heed to yourselves. If thy brother sin, rebuke him; and if  
 4 he repent, forgive him. And if seven times in the day he sin  
 against thee, and seven times turn back to thee, saying, 'I  
 repent,' thou shalt forgive him.  
 5 And the apostles said to the Lord, Increase our faith.  
 6 And the Lord said, If ye have faith as a grain of mustard  
 seed, ye might say to this sycamine tree, 'Be rooted out, and  
 7 be planted in the sea'; and it would obey you. But which of  
 you is there, having a servant<sup>2</sup> ploughing or tending sheep, that  
 will say to him when he hath come in from the field, 'Come  
 8 forward straightway, and sit down at table'? But will he not  
 say to him, 'Make ready wherewith I may sup, and gird thyself,  
 and serve me, till I have eaten and drunken; and afterwards  
 9 thou shalt eat and drink'? Is he thankful to the servant  
 10 because he did the things that were commanded? So also  
 as to you, when ye have done all the things that were com-  
 manded you, say, 'We are unprofitable servants; we have  
 done what it was our duty to do.'

11 And it came to pass, as he was on his way to Jerusalem,

<sup>1</sup> Hades means the unseen place (of spirits). The Vulgate has 'et sepultus in inferno. Elevans autem oculos suos.' <sup>2</sup> Or bondman (men).

12 that he was passing between Samaria and Galilee. And as he  
 entered a certain village, there met him ten men, lepers, who  
 18 stood afar off; and they lifted up their voices, saying, Jesus,  
 14 Master, have mercy on us.—And when he saw them, he said to  
 them, Go, and show yourselves to the priests.—And it came  
 15 to pass that, as they went, they were cleansed. But one of them,  
 seeing that he was healed, turned back, with a loud voice glorify-  
 16 ing God; and he fell on his face at Jesus' feet, giving him thanks;  
 17 and he was a Samaritan. But Jesus answered and said, Were  
 18 not the ten cleansed? but where are the nine? Were none  
 found to return and give glory to God, except this stranger?  
 19 —And he said to him, Arise, go thy way; thy faith hath  
 saved thee.

20 But being asked by the Pharisees when the kingdom of God  
 was coming, he answered them and said, The kingdom of God  
 21 cometh not with outward show; neither will they say, 'Lo,  
 here!', or, 'There!' for, behold, the kingdom of God is  
 within you.<sup>1</sup>

22 But he said unto the disciples, Days will come when ye  
 will long to see one of the days of the Son of man, and  
 23 ye will not see it. And they will say to you, 'Lo, there!'  
 24 'Lo, here!' go not away, nor follow after them. For, as  
 the lightning, when it lighteneth, shineth out of one side under  
 the heaven unto the other side under heaven, so will the Son  
 25 of man be in his day. But first he must suffer many things,  
 26 and be rejected by this generation. And even as it came to  
 pass in the days of Noah, so also will it be in the days of the  
 27 Son of man. They ate, they drank, they married, they were  
 given in marriage, until the day that Noah entered the ark,  
 28 and the flood came and destroyed them all. Likewise, even  
 as it came to pass in the days of Lot; they ate, they drank,  
 29 they bought, they sold, they built; but in the day that Lot went  
 out from Sodom, it rained fire and brimstone from heaven and  
 30 destroyed them all; in same wise will it be in the day that the  
 31 Son of man is revealed. In that day, he that shall be upon  
 the house-top, his goods being in the house, let him not go down  
 to take them; and he that is afield, let him likewise not turn  
 32 back. Remember Lot's wife. Whosoever shall seek to gain  
 his life will lose it; and whosoever shall lose his life shall pre-  
 34 serve it. I say to you, In that night there will be two men  
 35 on one bed; one will be taken, and the other will be left. Two  
 women will be grinding together; one will be taken, but the other  
 37 will be left.<sup>2</sup>—And they answer and say to him, Where, Lord?  
 —But he said to them, Where the body is, thither will the  
 vultures also be gathered together.

18 Now he spoke a parable to them, to the effect that they ought  
 2 always to pray, and not to lose heart; saying, There was in a  
 certain city a judge, who feared not God, and regarded not

<sup>1</sup> Or in the midst of you. <sup>2</sup> Some MSS. give 36: 'There will be two men in the field; one will be taken away, and the other will be left.'



3 man. And there was in that city a widow, and she kept coming  
 4 to him, saying, 'Do me justice against my opponent.' And  
 he would not for a while; but afterwards he said within him-  
 5 self, 'Though I fear not God, nor even regard man, yet because  
 this widow troubleth me, I will do her justice, lest by her con-  
 6 tinual coming she wear me out.'—And the Lord said, Hear  
 7 what the unrighteous judge saith. But will not God avenge his  
 elect, who cry to him day and night, and he is longsuffering  
 8 over them? I tell you he will avenge them speedily. How-  
 beit, when the Son of man cometh, will he find faith on the  
 earth?

9 But he spoke also this parable unto certain who trusted in  
 themselves that they were righteous, and despised all others;  
 10 Two men went up into the temple to pray; one a Pharisee,  
 11 and the other a tax-gatherer. The Pharisee stood forth and  
 prayed thus with himself, 'God, I thank thee, that I am not  
 like the rest of men, extortioners, unrighteous, adulterers, or  
 12 even like this tax-gatherer; I fast twice in the week, I give  
 13 a tenth of all that I get.' But the tax-gatherer, standing afar  
 off, would not so much as lift up his eyes to heaven, but smote  
 14 his breast, saying, 'God, be merciful to me the sinner!' I  
 say to you, This man went down to his house accounted righteous  
 rather than the other; for every one that exalteth himself shall  
 be humbled; but he that humbleth himself shall be exalted.

15 Now they were bringing to Jesus their babes also, that he  
 might touch them; but when the disciples saw it, they began  
 16 to rebuke them. But Jesus called them to him, saying, Suffer  
 the little children to come unto me, and hinder them not;  
 17 for to such belongeth the kingdom of God. Verily, I say to  
 you, whosoever shall not receive the kingdom of God as a  
 little child, he will in no wise enter therein.

18 And a certain warden questioned him, saying, Good Master,  
 19 what shall I do to inherit eternal life?—But Jesus said to him,  
 Why callest thou me good? there is none good but one, that  
 20 is, God. Thou knowest the commandments, 'Commit not  
 adultery', 'Murder not', 'Steal not', 'Bear not false witness',  
 21 'Honour thy father and thy mother.'—And he said, All these  
 22 things I have kept from youth up.—But when Jesus heard it,  
 he said to him, Yet one thing thou lackest; all that thou  
 hast, sell it, and distribute to poor persons, and thou shalt  
 23 have treasure in heaven; and come, follow me.—But when  
 he heard these things, he became exceedingly sorrowful; for  
 24 he was very rich. But Jesus, seeing him, said, With what  
 difficulty do they that have riches go into the kingdom of God!  
 25 For it is easier for a camel to enter in through the eye of a needle,  
 26 than for a rich man to enter into the kingdom of God.—And  
 27 they that heard it said, Who then can be saved?—And he  
 said, The things that are impossible with men are possible with

<sup>1</sup> Adversary (A.V.).    <sup>2</sup> Lit. be propitiated.    <sup>3</sup> See note to S. Matthew  
 xix. 14.    <sup>4</sup> Of a synagogue.

28 God.—And Peter said, Lo, we indeed left our homes, and followed  
 29 thee.—And he said to them, Verily, I say to you, there is no  
 one that left house, or wife, or brothers, or parents, or children,  
 30 for the kingdom of God's sake, who shall not receive manifold  
 more in the present time, and in the age to come eternal life.

31 But taking to himself the twelve, he said unto them, Behold,  
 we are going up to Jerusalem, and all things that have been  
 written through the prophets concerning the Son of man will  
 32 be finished. For he will be delivered to the Gentiles, and will  
 be mocked, and shamefully treated, and spit upon; and they  
 33 will scourge him, and kill him; and the third day he will rise  
 34 up.—And they understood none of these things; and this  
 saying was hidden from them, neither did they get to know  
 the things that were said.

35 Now it came to pass, as he drew near Jericho, a certain blind  
 36 man was sitting by the wayside, begging; but hearing a multi-  
 37 tude going through, he inquired what this might be. And  
 38 they told him, Jesus the Nazarene is passing by. And he cried,  
 39 saying, Jesus, son of David, have mercy on me.—And they  
 that went in front began to rebuke him, that he should keep  
 silence; but he cried out a great deal the more, Son of David,  
 40 have mercy on me.—And Jesus stopped, and commanded that  
 he should be brought to him; and when he drew nigh, he asked  
 41 him, What wouldst thou that I should do for thee?—And he  
 42 said, Lord, that I may recover my sight.—And Jesus said to  
 43 him, Recover thy sight; thy faith hath saved thee.—And im-  
 mediately he recovered his sight, and followed Jesus, glorifying  
 God; and all the people, when they saw it, gave praise to God.

19 And Jesus entered and was passing through Jericho. And,  
 2 behold, a man called by name Zacchæus; and he was a chief  
 3 tax-gatherer, and he was rich. And he was trying to see Jesus,  
 who he was; and could not for the multitude, because he was  
 4 little of stature. And running on in front, he climbed up into  
 a sycamore tree to see him; for he was going to pass that way.  
 5 And when Jesus came to the place, he looked up and said unto  
 him, Zacchæus, make haste, and come down; for to-day I  
 6 must abide in thy house.—And he made haste, and came down,  
 7 and welcomed him joyfully. And when they saw it, they all  
 began to murmur, saying, He hath gone in to be guest to a  
 8 man that is a sinner.—But Zacchæus stood and said unto the  
 Lord, Behold, Lord, the half of my goods I herewith give to  
 the poor; and if I ever defrauded any one of anything, I restore  
 9 it fourfold.—And Jesus said unto him, To-day salvation hath  
 come to this house; forasmuch as he also is a son of Abraham.  
 10 For the Son of man came to seek and to save that which  
 was lost.

11 Now as they listened to these things, he went on to speak  
 a parable, because he was near Jerusalem, and because they  
 12 thought that the kingdom of God was going to appear immedi-  
 ately. He said therefore,

A certain nobleman went into a far country to receive for himself  
 13 a kingdom, and to return. And he called ten servants<sup>1</sup> of his  
 own, and gave them ten pounds,<sup>2</sup> and said unto them, Trade  
 14 whilst I am coming. But his citizens hated him, and sent  
 an embassy after him, saying, We will not that this man should  
 15 be king over us. And it came to pass, when he had returned  
 after receiving the kingdom, that he ordered these servants,  
 to whom he had given the money, to be called unto him, that  
 16 he might know what trade each had done. And the first came  
 17 near, saying, 'Lord, thy pound hath gained ten pounds.' And  
 he said to him, 'Well done, good servant; because in a very  
 little thou provedst faithful, have authority over ten cities.'  
 18 And the second came, saying, 'Thy pound, Lord, hath made  
 19 five pounds.' And he said to him also, 'Thou too, be thou set  
 20 over five cities.' And the other came, saying, 'Lord, behold  
 21 thy pound! which I kept laid up in a napkin; for I was afraid  
 of thee, because thou art a hard man; thou takest up what  
 thou layedst not down, and reapest where thou didst not sow.'  
 22 He saith to him, 'Out of thine own mouth I will judge thee,  
 thou wicked servant! knewest thou that I am a hard man,  
 taking up what I laid not down, and reaping what I did not  
 23 sow? and wherefore didst thou not give my money into a  
 bank? and I should have gone and demanded<sup>3</sup> it with interest.'  
 24 And he said to them that stood by, 'Take away from him the  
 25 pound, and give it to him that hath the ten pounds. (And  
 26 they said to him, Lord, he hath ten pounds.) I say to you,  
 To every one that hath<sup>4</sup> shall be given; but from him that hath  
 27 not,<sup>4</sup> even that which he hath shall be taken away. But these  
 my enemies, who would not that I should be king over them,  
 bring them hither, and slay them before me.'

28 And when he had thus spoken, he went on in front, going  
 up to Jerusalem.

29 And it came to pass, when he had drawn nigh to Bethphage  
 and Bethany, at the mount called Olivet, he sent two of his  
 30 disciples, saying, Go your way into the village opposite you;  
 in which at your entering ye will find a colt tied, whereon no  
 31 man ever yet sat; loose it and bring it. And if any one  
 ask you, 'Wherefore are ye loosing it?' thus ye shall say,  
 32 'The Lord hath need of it.'—And they that were sent went  
 33 away, and found even as he had said to them. And as they  
 were loosing the colt, its owners said unto them, Why are ye  
 34 loosing the colt?—And they said, The Lord hath need of it.—  
 35 And they brought it to Jesus: and they threw their cloaks  
 36 upon the colt, and set Jesus thereon. And as he went, men  
 37 spread their cloaks in the way. And as he was now drawing  
 nigh, at the descent of the Mount of the Olive trees, the whole  
 company of the disciples began to rejoice, and to praise God

<sup>1</sup> Or bondmen (and in context).  
 but the actual value is immaterial.

<sup>2</sup> Lit. minæ. The mina = about £4;

<sup>3</sup> Or I at my return should have demanded.

<sup>4</sup> See note to S. Matthew xiii. 12.

38 with a loud voice for all the mighty works they had seen ;  
saying,

' Blessed is he that cometh,  
The King, in the name of the Lord ;  
In heaven peace,  
And glory in the highest.'

39 And some of the Pharisees from the multitude said unto him,  
40 Master, rebuke thy disciples.—And he answered and said, I  
tell you, if these shall hold their peace, the stones will cry out.

41 And when he drew nigh, he saw the city, and wept over it,  
42 saying, Oh, that thou hadst known, in this<sup>1</sup> day, even thou, the  
things that belong unto<sup>2</sup> peace ! But, as it is, they were hidden  
43 from thine eyes. For days will come upon thee, when thine  
enemies will throw up a rampart about thee, and compass thee  
44 round, and keep thee in on every side, and will dash thee to the  
ground, and thy children within thee ; and they will not leave  
45 in thee stone upon stone ; because thou knewest not the time  
of thy visitation.—And he went into the temple, and began  
46 to cast out them that sold ; saying to them, It is written,  
' And my house shall be a house of prayer'<sup>3</sup> ; but you have made  
it a robbers' den.

47 And he was teaching daily in the temple. But the high priests  
and the scribes and the chief men of the people sought to destroy  
48 him, and they could not find what they might do ; for the people  
all hung upon his lips, hearkening.

20 And it came to pass on one of the days, as he was teaching  
the people in the temple, and preaching the gospel, the high  
priests and the scribes together with the elders came upon him ;  
2 and they spoke, saying unto him, Tell us by what authority  
thou doest these things ; or who is he that gave thee this author-  
3 ity ?—But he answered and said unto them, I also will ask you  
4 a question ; and tell ye me ; The baptism of John, was it from  
5 heaven, or from men ?—But they reasoned with themselves,  
saying, If we shall say, ' From heaven', he will say, ' Why did  
6 ye not believe him ?' but if we shall say, ' From men', all the  
people will stone us to death ; for they have been led to believe  
7 that John was a prophet.—And they answered that they knew  
8 not whence it was. And Jesus said to them, Neither tell I  
you by what authority I do these things.

9 But he began to speak unto the people this parable ; A man  
planted a vineyard, and let it out to husbandmen, and went  
10 into another country for a long time. And at the season he sent  
a servant<sup>4</sup> unto the husbandmen, that they should give him  
of the fruit of the vineyard ; but the husbandmen beat him, and  
11 sent him away empty-handed. And he sent yet a second servant ;  
but him also they beat, and treated him shamefully, and sent  
12 him away empty-handed. And he sent yet a third, but him  
13 also they wounded, and threw him out. But the lord of the

<sup>1</sup> Some MSS. insert, ' thy.'

<sup>4</sup> Or bondman.

vineyard said, 'What shall I do? I will send my son, my beloved;  
 14 it may be they will reverence him.' But when the husbandmen saw him, they began to reason one with another, saying, 'This is the heir! let us kill him, that the inheritance may become  
 15 ours.' And they threw him out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them?  
 16 He will come and destroy those husbandmen, and will give the vineyard to others.—And when they heard it, they said,  
 17 God forbid!<sup>1</sup>—But he looked upon them and said, What then is this that is written,

'A stone which the builders rejected,  
 The same became the corner-stone'?

18 Every one that falleth upon that stone will be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.  
 19 And the scribes and the high priests sought to lay hands on him in that very hour, and they feared the people; for they perceived that he had spoken this parable in respect of themselves. And they kept watch, and sent forth spies, who pretended to be righteous men, that they might take hold of his words, so as to deliver him up to the power and to the authority  
 21 of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, and showest no favour  
 22 to any,<sup>2</sup> but of a truth teachest the way of God; Is it lawful  
 23 for us to pay tax to Cæsar,<sup>3</sup> or not?—But, perceiving their  
 24 craftiness, he said unto them, Show me a denarius.<sup>4</sup> Whose image and superscription hath it?—And they said, Cæsar's.  
 25 —And he said unto them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.—  
 26 And they could not take hold of his saying before the people; and, marvelling at his answer, they kept silence.  
 27 Now there came up certain of the Sadducees (who were saying  
 28 that there is no resurrection), and they asked him, saying, Master, Moses wrote for us that if any one's brother die, having a wife, and he be childless, his brother should take the widow,  
 29 and raise up issue to his brother. Now there were seven brothers;  
 30 and the first took a wife, and died childless. And the second,  
 31 and the third, took her; and likewise also the seven left no  
 32 children behind them, and died. Afterwards the woman also  
 33 died. Of which of them, then, doth the woman become wife  
 34 in the resurrection? for the seven had her for wife.—And Jesus said to them, The sons of this world marry, and are given in  
 35 marriage; but those that are accounted worthy to attain that world, and the resurrection from the dead, neither marry, nor  
 36 are given in marriage; for neither can they die any more; for they are equal to angels, and are sons of God, being sons of  
 37 the resurrection. But, that the dead are raised, even Moses intimated (in the Bush<sup>5</sup>), when he calleth the Lord, 'the God

<sup>1</sup> *Lit.* may it not be.

<sup>2</sup> Or neither acceptest thou the person of any (A.V.).

<sup>3</sup> The Roman Emperor.

<sup>4</sup> Elsewhere rendered, 'shilling.'

<sup>5</sup> In that

section of the Book of Exodus (iii. 6).

38 of Abraham, and the God of Isaac, and the God of Jacob.' But  
 God he is, not of dead men, but of living; for unto him all are  
 39 living.—And certain of the scribes answered and said, Master,  
 40 thou hast said well;—for they durst not any more ask him any  
 question.

41 But he said unto them, How say they that the Christ is David's  
 42 son? whereas David himself saith in the book of Psalms,  
 'The Lord said to my Lord, Sit at my right hand,

48 Until I make thine enemies a footstool under thy feet.'  
 44 David therefore calleth him Lord; and how is he his son?

45 But in the hearing of all the people, he said to the disciples,  
 46 Beware of the scribes, whose desire is to walk about in long  
 robes; and they love greetings in the market-places, and front  
 47 seats in the synagogues, and best places at feasts; who devour  
 widows' houses, and for a pretence make long prayers; these  
 will receive a heavier sentence.

21 But looking up he saw the rich casting their gifts into the  
 2 treasury. But he saw a certain poor widow casting in thither  
 3 two mites. And he said, I tell you, Of a truth, this widow,  
 4 poor as she is, cast in more than they all. For all these out of  
 their abundance cast in unto the gifts; but she out of her want  
 cast in all the living that she had.

5 And as some were speaking of the temple, that it had been  
 6 adorned with beautiful stones and offerings, he said, As for  
 these things which ye behold, days will come, in which there  
 will not be left stone upon stone, that will not be thrown down.—  
 7 And they asked him, saying, Master, when, therefore, will these  
 things be? and what will be the sign when these things are  
 8 coming to pass?—And he said, Take heed that ye be not led  
 astray; for many will come in my name, saying, 'I am he,'  
 9 and, 'The time is at hand'; go not after them. But when  
 ye shall hear of wars and tumults, be not terrified; for these  
 things must first come to pass; but the end cometh not im-  
 mediately.

10 Then he said to them, Nation will rise against nation, and  
 11 kingdom against kingdom; and there will be great earthquakes,  
 and in divers places pestilences and famines; and there will  
 12 be terrors and great signs from heaven. But before all these  
 things, they will lay hands on you, and persecute you, delivering  
 you up to the synagogues and prisons, as ye are led away unto  
 13 kings and governors for my name's sake. It shall turn out  
 14 unto you for a testimony. Settle therefore in your hearts, not  
 15 to meditate beforehand how to defend yourselves; for I will  
 give you utterance and wisdom which all your adversaries will  
 16 not be able to withstand or to gainsay. But ye will be delivered  
 up even by parents, and brothers, and kinsfolk, and friends; and  
 17 some of you they will put to death. And ye will be hated  
 18 by all men for my name's sake. And not a hair of your  
 19 heads shall perish. In your stedfastness ye will win your souls.

<sup>1</sup> Or lives.

20 But when ye see Jerusalem being encompassed with armies,<sup>1</sup>  
 21 then know that her desolation is at hand. Then let them that  
 are in Judæa flee to the mountains; and let them that are in  
 the midst of the city depart out; and they that are in the  
 22 country, let them not come in to her. For these are days of  
 vengeance, that all things that are written may be fulfilled.  
 23 Alas for them that are with child and for them that give suck  
 in those days! for there will be great distress upon the land,  
 24 and wrath for this people. And they will fall by the edge of  
 the sword, and will be led away captive unto all the nations;  
 and Jerusalem will remain trodden down by the Gentiles, until  
 25 the seasons of the Gentiles be fulfilled. And there will be signs  
 in sun and moon and stars; and upon the earth distress of  
 26 nations, in perplexity for the roaring of sea and billows; men  
 fainting for fear, and for expectation of the things that are  
 coming on the world; for the powers of the heavens will be  
 27 shaken. And then they shall see the Son of man coming in a  
 28 cloud with power and great glory. But when these things begin  
 to come to pass, look up, and lift up your heads; because your  
 deliverance draweth nigh.

29 And he spoke a parable to them; Behold the fig tree, and all  
 30 the trees; when they now shoot forth, ye see and know of your  
 31 own selves that now the summer is nigh. So also you, when  
 ye see these things coming to pass, know ye that the kingdom  
 32 of God is nigh. Verily, I say to you, this generation will not  
 33 pass away, till all things have come to pass. The heaven and  
 the earth will pass away, but my words will not pass away.  
 34 But take heed to yourselves, lest haply your hearts be over-  
 charged with surfeiting and drunkenness and cares of this  
 35 life, and that day come upon you suddenly, as a snare; for  
 come it will upon all that dwell on the face of all the earth.  
 36 But be wakeful, praying at every season, that ye may succeed  
 in escaping all these things that will come to pass, and in stand-  
 ing before the Son of man.

37 Now as for the days he was teaching in the temple; but as  
 for the nights he used to go out and pass them on the mount  
 38 called Olivet. And all the people used to rise early and go to  
 him in the temple, to hear him.

22 Now the feast of the unleavened bread, the feast called the  
 2 Passover, drew near. And the high priests and the scribes  
 were seeking how they might put him to death; for they feared  
 3 the people. But Satan entered into Judas, the one that was  
 4 called Iscariot, who was of the number of the twelve. And  
 he went away and conferred with the high priests and captains,  
 5 how he might deliver him to them. And they were glad,  
 6 and covenanted to give him money. And he agreed, and  
 sought an opportunity to deliver him to them without  
 tumult.<sup>2</sup>

<sup>1</sup> Or encampments.

<sup>2</sup> Or in the absence of a multitude.

7 Now the day of the unleavened bread came, on which the  
 8 passover lamb had to be slain. And he sent Peter and  
 John, saying, Go your way, and make ready for us the  
 9 passover, that we may eat it.—And they said to him,  
 10 Where wilt thou that we make ready?—And he said to  
 them, Behold, on your entering the city, there will meet you a  
 man, carrying a pitcher of water; follow him into the house  
 11 that he goeth into. And ye shall say to the master of the house,  
 The Master saith to thee, 'Where is the guest-chamber, where  
 12 I may eat the passover with my disciples?' And he will show  
 13 you a large upper room furnished; there make ready.—And they  
 went, and found even as he had said to them; and they made  
 ready the passover.

14 And when the hour had come, he sat down, and the apostles  
 15 with him. And he said unto them, Earnestly I desired to eat  
 16 this passover with you before I suffer; for I say to you, I shall  
 no more<sup>1</sup> eat it, until it be fulfilled in the kingdom of God.—  
 17 And he received a cup, and giving thanks he said, Take this,  
 18 and divide it among yourselves; for I say to you, I shall not  
 drink henceforth of the fruit of the vine, until the kingdom  
 19 of God hath come.—And he took bread,<sup>2</sup> and, having given  
 thanks, he broke it, and gave it them, saying, This is my body,  
 which is given for you; this do,<sup>3</sup> in remembrance of me;  
 20 —and the cup likewise, after they had supped, saying, This  
 cup is the new covenant in my blood, which is poured forth  
 21 for you. But, behold, the hand of him that betrayeth me is  
 22 with me on the table. For the Son of man indeed goeth, as it  
 hath been determined; yet alas for that man through whom  
 23 he is betrayed!—And they began to question among them-  
 selves, which of them it might be that would do this thing.

24 Now there arose also a contention among them, which of  
 25 them was accounted to be greatest. But he said to them, The  
 kings of the Gentiles have lordship over them; and they that  
 26 have authority over them are called Benefactors. But with  
 you it is not so; but he that is the greatest among you, let  
 him become as the youngest; and he that ruleth as he that  
 27 serveth. For which is the greater, he that sitteth at table?  
 or he that serveth? is it not he that sitteth at table? but I  
 28 am in your midst as he that serveth. But you are they that  
 29 have ever continued with me in my temptations. And I  
 appoint unto you a kingdom, even as my Father appointed  
 30 unto me, that ye may eat and drink at my table in my  
 kingdom; and ye shall sit on thrones, ruling<sup>4</sup> the twelve tribes  
 31 of Israel. Simon, Simon! behold, Satan asked and obtained you,  
 32 that he might sift you as wheat; but I prayed for thee, that  
 thy faith might not fail; and thou, when once thou hast  
 33 turned back, strengthen thy brethren.—But he said to him,  
 Lord, I am ready to go with thee both to prison and to death.

<sup>1</sup> Some MSS., 'I shall not.'    <sup>2</sup> Or a loaf.    <sup>3</sup> i. e. continue to do  
 this (not once for all); i. e. be doing this.    <sup>4</sup> See note to S. Matthew xix. 28.



84 —But he said, I tell thee, Peter, a cock will not crow this day until thou hast thrice denied that thou knowest me.

85 And he said to them, When I sent you forth without purse and wallet and shoes, lacked ye anything?—And they said, 86 Nothing.—And he said to them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath not, 87 let him sell his cloak, and buy a sword. For I say to you, This that is written must be fulfilled in me, 'And he was reckoned with transgressors'; for that which concerneth me is at its 88 finish.—And they said, Lord, behold, here are two swords!—And he said to them, Let it suffice!

89 And he came out, and went, as he was wont, to the Mount 40 of the Olive trees; and the disciples followed him. But when he was at the place, he said to them, Pray, that ye come 41 not into temptation.—And he withdrew himself from them about a stone's throw; and kneeling down, he began to pray, 42 saying, Father, if thou wilt, take away this cup from me; 43 yet not my will, but thine, be done!—And there appeared 44 unto him an angel from heaven, strengthening him. And falling into an agony, he began to pray more fervently; and his sweat became as it were great drops of blood falling down upon the 45 ground.<sup>1</sup> And rising from his prayer, he came to the disciples, 46 and found them sleeping for sorrow; and he said to them, Why sleep ye? rise and pray, that ye come not into temptation.

47 While he was yet speaking, behold, a multitude; and he that was called Judas, one of the twelve, was going before them; 48 and he drew near to Jesus, to kiss him. But Jesus said to him, Judas, betrayest thou the Son of man with a kiss!—But when they that were about him saw what would follow, they said, 49 Lord, shall we smite with the sword?—And a certain one of them smote the bondman of the high priest, and cut off his 50 right ear. But Jesus answered and said, Bear with it thus 51 far.—And he touched the ear, and healed him. But Jesus said unto the high priests and captains of the temple and elders, who had come against him, As against a robber came ye out, 52 with swords and clubs? While I was daily with you in the temple, ye stretched not forth your hands against me; but 53 this is your hour, and the power of the darkness.

54 And they seized him, and led him away, and took him into the high priest's house. But Peter was following at a distance. 55 Now when they had kindled a fire in the middle of the court, 56 and had sat down together, Peter was sitting amidst them. But a certain maidservant saw him sitting at the blaze, and, gazing 57 upon him, she said, This man also was with him.—But he denied, 58 saying, Woman, I know him not.—And after a little while, some one else saw him, and said, Thou also art one of them.— 59 But Peter said, Man, I am not.—And about the space of an hour afterwards another stoutly maintained it, saying, Of a 60 truth this man also was with him; for he is a Galilæan.—But

<sup>1</sup> Verses 43, 44 omitted in some MSS.

Peter said, Man, I know not what thou sayest.—And immediately, while he was yet speaking, a cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said to him, Before a cock crew this day, thou wilt disown me thrice. And he went forth outside, and wept bitterly.

And the men that had Jesus in charge began to beat him and to mock him. And, blindfolding him, they began to ask him, saying, Prophecy; who is it that struck thee?—And many other things they spoke against him, reviling him.

And when day came, the college of elders of the people, both high priests and scribes, were gathered together; and they led him away into their council, saying, If thou art the Christ, tell us.—But he said to them, If I tell you, ye will not believe; and if I question you, ye will not answer. But henceforth the Son of man will be sitting at the right hand of the power of God.—And they all said, Thou art, then, the Son of God!—And he said unto them, You say truly that I am.—And they said, What further need have we of witness? for we have heard it ourselves from his own mouth.

And the whole assemblage of them arose, and brought him before Pilate. And they began to accuse him, saying, We found this man upsetting our nation, and preventing the payment of taxes to Cæsar, and saying that he himself is Christ, a king.—And Pilate asked him, saying, Thou! art thou the king of the Jews?—And he answered him and said, Thou sayest it.—And Pilate said unto the high priests and the multitudes, I find no crime in this man.—But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even to this place.—But Pilate, hearing it, asked whether the man was a Galilæan. And having ascertained that he belonged to Herod's jurisdiction, he sent him back unto Herod, who himself also was in Jerusalem in those days.

Now when Herod saw Jesus, he was exceedingly glad; for he had been a long time desirous to see him, because he had heard of him; and he was hoping to see some sign worked by him. Now he questioned him in many words; but he made him no answer. Now the high priests and the scribes were standing, vehemently accusing him. But Herod with his soldiers set him at naught, and mocked him, and arraying him in bright apparel sent him back to Pilate. And that very day Herod and Pilate became friends with each other; for previously they had been at enmity between themselves.

Now Pilate called together the high priests and the rulers and the people, and said unto them, Ye brought me this man, as one that perverteth the people; and, behold, I, having examined him in your presence, found no crime in the man as

<sup>1</sup> See note to S. Matthew xxvi. 25.      <sup>2</sup> Members of the Sanhedrin, the Jewish Senate and highest native court in both civil and ecclesiastical matters.

15 touching those things whereof ye accuse him; no, nor yet  
 Herod; for he sent him back to us; and, behold, nothing  
 16 deserving of death hath been committed by him. I will therefore  
 18 chastise him, and release him.<sup>1</sup>—But they cried out all together,  
 saying, Away with this man! but release unto us Barabbas;—  
 19 one who for a certain tumult made in the city, and for murder,  
 20 had been cast into prison. But Pilate again addressed them,  
 21 desiring to release Jesus. But they kept shouting, saying,  
 22 Crucify! crucify him!—And he said unto them a third time,  
 Why, what evil hath this man done? I found in him no crime  
 deserving death; I will therefore chastise him, and release  
 23 him.—But they were urgent with loud voices, asking that he  
 24 should be crucified, and their voices prevailed. And Pilate  
 gave sentence that what they asked for should be done.  
 25 And he released him that for tumult and murder had been cast  
 into prison, for whom they asked; but Jesus he delivered up  
 to their will.

26 And as they led him away, they laid hold of one Simon, a  
 Cyrenian, coming from the country; and upon him they laid  
 the cross, to bear it after Jesus.

27 Now there was following him a great multitude of the people,  
 28 and of women who bewailed and lamented him. But Jesus  
 turning unto them said, Daughters of Jerusalem, weep not  
 29 for me; but weep for yourselves, and for your children. For,  
 behold, days are coming, in which men will say, 'Blessed are  
 the barren, and the wombs that never bore, and the breasts  
 30 that never gave suck.' Then they will begin to say to the  
 31 mountains, 'Fall on us'; and to the hills, 'Cover us.' For if  
 they do these things with a green tree, what is to happen with  
 the withered?

32 Now there were also others, two malefactors, led with him  
 to be put to death.

33 And when they came to the place called The Skull, there they  
 crucified him, and the malefactors, one at the right hand, and  
 34 the other at the left. But Jesus said, Father, forgive them;  
 for they know not what they do.<sup>2</sup> Now in dividing his garments  
 35 among themselves they cast lots. And the people stood be-  
 holding. And the rulers also derided him, saying, Others he  
 saved; let him save himself, if he is the Christ of God, the  
 36 chosen.—And the soldiers also mocked him, coming to him,  
 37 offering him vinegar, and saying, If thou art the king of the  
 38 Jews, save thyself.—And above him there was also an inscription,

THIS IS THE KING OF THE JEWS.

39 Now one of the malefactors that were hanged was railing on  
 40 him, Art thou not the Christ? save thyself and us.—But the other,  
 rebuking him, answered and said, Dost thou not even fear

<sup>1</sup> Some MSS., 'for I remitted you to him.' <sup>2</sup> Some MSS. add verse 17:  
 'Now at festival-time, he must needs release one unto them.' <sup>3</sup> A.V., Calvary  
 (from the Latin word for skull). <sup>4</sup> Last thirteen words are omitted in  
 some MSS. <sup>5</sup> See note to verse 13.

41 God, seeing thou art under the same sentence? and we indeed  
justly, for we are receiving the due reward of our deeds; but  
42 this man did nothing amiss.—And he said, Jesus, remember  
43 me when thou comest into thy kingdom.—And he said to him,  
Verily, I say to thee, to-day thou shalt be with me in paradise.<sup>3</sup>

44 And it was now about the sixth hour, and darkness came over  
the whole land until the ninth hour, the sun having failed; <sup>3</sup>  
45, 46 and the veil of the sanctuary was rent in the midst. And  
Jesus cried out with a loud voice, and said, Father, into thy  
hands I commit my spirit.—And having said this, he expired.  
47 Now when the centurion saw what had happened, he glorified  
48 God, saying, Surely this was a righteous man.—And all the  
multitudes that had come together to this sight, when they  
beheld the things that had happened, began to return, smiting  
49 their breasts. But all his acquaintances, and some women  
who had accompanied him from Galilee, were standing at a  
distance, seeing these things.

50 And, behold, a man named Joseph, of Arimathæa (a city of  
51 the Jews), councillor as he was, a good and righteous man (he  
had not consented to their counsel and doing), who was waiting  
52 for the kingdom of God; this man went to Pilate, and asked  
53 for the body of Jesus. And he took it down, and wrapped  
it in a linen sheet, and laid him in a rock-hewn tomb, where no  
54 one had ever yet lain. And it was the Preparation day, and  
55 a sabbath was drawing on. And the women, those that had  
come with him out of Galilee, followed after, and beheld the  
56 tomb, and how his body was laid. And they returned, and  
prepared spices and ointments; and on the sabbath they rested  
according to the commandment.

24 But on the first day of the week, at early dawn, they came  
2 to the tomb, bringing the spices they had prepared. Now  
3 they found the stone rolled away from the tomb; but when  
4 they entered, they found not the body of the Lord Jesus.<sup>4</sup> And  
it came to pass while they were perplexed about this, behold, two  
5 men came and stood by them, in glistening apparel; and when  
they were affrighted and were bowing their faces to the earth,  
they said unto them, Why seek ye the living one among the  
6 dead? He is not here, but is risen; <sup>5</sup> remember how he spoke  
7 to you while he was yet in Galilee, saying that the Son of man  
must be delivered into the hands of sinful men, and be crucified,  
8 and on the third day rise up.—And they remembered his words  
9 and returned from the tomb,<sup>6</sup> and reported all these things  
10 to the eleven, and to all the rest. Now they were Mary the  
Magdalene, and Joana, and Mary the mother of James; also  
the other women with them told these things unto the apostles.  
11 And these words appeared in their sight as idle tales; and they

<sup>3</sup> Some MSS., 'in.'      <sup>4</sup> Lit. in the paradise.      <sup>5</sup> Or being eclipsed  
(which English word is derived from the Greek word here used).      <sup>6</sup> Some  
MSS. omit the last four words.      <sup>7</sup> Some MSS. omit the last seven words.  
<sup>8</sup> Some MSS. omit, 'from the tomb.'

12 disbelieved them. But Peter arose, and ran to the tomb; and  
 looking in, he beholdeth the linen cloths by themselves; and he  
 departed, wondering to himself at that which had come to pass.<sup>1</sup>  
 13 And, behold, two of them were going that very day to a village  
 named Emmaus, which is threescore furlongs from Jerusalem.  
 14 And they were conversing with each other about all these things  
 15 that had happened. And it came to pass, while they conversed  
 and argued together, that Jesus himself drew near, and went  
 16 on with them. But their eyes were holden from recognizing  
 17 him. And he said unto them, What words are these that ye  
 exchange one with the other, as ye walk?—And they came  
 18 to a stand, looking sad. But one of them, named Cleopas,  
 answered and said unto him, Dost thou dwell alone in Jerusalem?  
 and knowest thou not the things that have come to pass therein  
 19 in these days?—And he said to them, What things?—And  
 they said to him, Those concerning Jesus the Nazarene, who  
 proved to be a prophet mighty in deed and word before God  
 20 and all the people; and how the high priests and our rulers<sup>2</sup>  
 delivered him up to be sentenced to death, and crucified him.  
 21 But we were hoping that he was the one that should deliver  
 22 Israel. Yea, and besides all this, it is now the third day since  
 these things came to pass. Moreover, certain women of our  
 23 company astounded us; having been early at the tomb, and  
 not having found his body, they came, saying that they had  
 24 also seen a vision of angels, who said that he was alive. And  
 some of them that were with us went away to the tomb, and  
 found it even as the women had said; but him they saw not.—  
 25 And he said unto them, O foolish ones, and slow of heart to believe  
 26 in all that the prophets spoke. Was it not necessary that the  
 Christ should suffer these things, and should enter into his  
 27 glory?—And beginning with Moses and with all the prophets, he  
 interpreted to them, in all the scriptures, the things concerning  
 28 himself. And they drew near unto the village whither they were  
 29 going; and he made as if he would go farther. And they con-  
 strained him, saying, Abide with us, for it is towards evening,  
 and the day is now far spent.—And he went in to abide with  
 30 them. And it came to pass when he had sat down at table  
 with them, he took the bread and blessed, and broke and  
 31 began handing to them. And their eyes were opened, and they  
 32 recognized him; and he vanished out of their sight. And  
 they said one to the other, Did not our heart burn within us,  
 while he spoke to us on the way, while he opened to us the  
 33 scriptures?—And they rose up that very hour, and returned  
 to Jerusalem, and found the eleven gathered together, and  
 34 those that were with them; who said, The Lord is risen  
 35 indeed, and hath appeared to Simon.—And they began to  
 relate what things were done in the way, and how he was  
 made known to them in the breaking of the bread.  
 36 Now as they were speaking these things, he himself stood

<sup>1</sup> This verse is omitted in some MSS.<sup>2</sup> See note on xxiii. 13.

in the midst of them, and saith to them, Peace be unto you!<sup>1</sup>  
 87—But they were terrified and affrighted, and thought that they  
 88 saw a spirit. And he said to them, Why are ye troubled?  
 89 and why do questionings arise in your hearts? See my hands  
 and my feet, that it is I myself; feel me and see; for a spirit  
 40 hath not flesh and bones, as ye see that I have.—And having  
 41 said this, he showed them his hands and his feet.<sup>2</sup> But while  
 they yet disbelieved for joy, and marvelled, he said to them,  
 42 Have ye here anything to eat?—And they handed him a piece  
 43 of broiled fish;<sup>3</sup> and he took it, and ate before them.<sup>4</sup>  
 44 Now he said unto them, These are my words which I spoke  
 unto you, while I was yet with you, that all things must be ful-  
 filled that are written in the law of Moses, and in the prophets  
 45 and psalms, concerning me.—Then he opened their minds,  
 46 that they might understand the scriptures; and he said to them,  
 Thus it is written, that the Christ should suffer and should rise  
 47 up from the dead the third day, and that repentance unto  
 remission of sins should be preached in his name unto all the  
 48 nations, beginning from Jerusalem. You are witnesses of these  
 49 things. And I, behold, I send forth upon you what was promised  
 by my Father; but tarry ye in the city until ye have put on  
 strength from on high.  
 50 Now he led them out as far as Bethany; and he lifted up his  
 51 hands, and blessed them. And it came to pass, while he blessed  
 them, he parted from them, and was carried up into heaven.<sup>5</sup>  
 52 And they worshipped him, and returned to Jerusalem with  
 53 great joy; and were continually in the temple, blessing God.

<sup>1</sup> Some MSS. omit the last eight words.      <sup>2</sup> Some MSS. omit verse 40.  
<sup>3</sup> Some MSS. add, 'and some honeycomb.'      <sup>4</sup> Vulgate has 'et cum manducasset coram eis, sumens reliquias dedit eis.'  
<sup>5</sup> Some MSS. omit from verses 51, 'and was carried . . . heaven'; and from  
 verse 53, 'worshipped him and.'

# THE GOSPEL:—

## ACCORDING TO JOHN

[A.D. 69]

1 In the beginning was the Word, and the Word was with:  
2 God, and the Word was God. He was in the beginning with:  
3 God. Through him all things came into being, and apart  
from him there came into being no one thing that hath so come.  
4 In him was life, and the life was the light of men. And the  
5 light shineth in the darkness; and the darkness overcame:  
it not.

6 There came a man sent from God; his name was John.  
7 He came for witness, that he might bear witness to the light,  
8 that through him all might believe. He was not the light,  
9 but came that he might bear witness to the light. There was  
the light, the true light, which lighteneth every man, coming  
10 into the world. He was in the world, and through him the  
11 world came into being, and the world knew him not. He  
came to what was his own,<sup>3</sup> and they that were his own<sup>3</sup> received  
12 him not. But as many as received him, to them he gave the  
right to become children of God, to them that believe on his  
13 name; who were begotten, not of blood,<sup>4</sup> nor yet of the will  
14 of the flesh, nor yet of the will of man, but of God. And the  
Word became flesh,<sup>5</sup> and tabernacled among us; and we beheld  
his glory, glory as of an only-begotten from a father, full of  
15 grace and truth. John beareth witness of him, and crieth,  
saying, 'This was he of whom I said, He that cometh after me  
hath taken his place in front of me; because he was before  
16 me.' For out of his fullness we all received, and grace for  
17 grace. For the law was given through Moses; the grace and  
18 the truth came through Jesus Christ. No one hath ever seen  
God; God only-begotten,<sup>6</sup> who is in the bosom of the Father,  
he declared him.

19 And this is the witness of John, when the Jews sent unto  
him from Jerusalem priests and Levites to ask him, Who art  
20 thou?—And he confessed, and denied not; and he confessed,  
21 I am not the Christ.—And they asked him, What then? art  
thou Elijah?—And he saith, I am not.—Art thou the prophet?

<sup>1</sup> Apud, Vulgate (as in S. Matthew xiii. 56).    <sup>2</sup> Comprehended (A.V.); or  
apprehended.    <sup>3</sup> Lit. his own things . . . his own persons ('propria . . .  
sui,' Vulgate).    <sup>4</sup> Lit. bloods.    <sup>5</sup> See Appendix III, page 390.    <sup>6</sup> Some  
MSS., including Codex Alexandrinus, read, 'the only-begotten Son.' The  
reading here translated gathers together the statements in verses 1 and 14.

22 And he answered, No.—They said therefore to him, Who art thou? that we may give an answer to them that sent us. What  
 23 sayest thou of thyself?—He said, I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' even  
 24 as Isaiah the prophet said.—And some of the Pharisees had  
 25 been sent. And they asked him, and said to him, Why then baptizest thou, if thou art not the Christ, nor Elijah, nor the  
 26 prophet?—John answered them, saying, I baptize in water; in the midst of you there standeth one whom you know not,  
 27 he that cometh after me, the thong of whose shoe I am not  
 28 worthy to untie.—These things took place in Bethany,<sup>2</sup> beyond the Jordan, where John was baptizing.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world.  
 30 This is he of whom I said, After me cometh a man who hath taken his place in front of me; because he was before me.  
 31 And I knew him not; but the reason why I came baptizing  
 32 in water was that he might be made manifest to Israel.—And John bore witness, saying, I have beheld the Spirit descending  
 33 as a dove out of heaven; and it abode upon him. And I knew him not; but he that sent me to baptize in water, he said to me, 'He on whom thou shalt see the Spirit descending and abiding upon him, this is he that baptizeth in the Holy Spirit.'  
 34 And I have seen, and have borne witness that this is the Son of God.

35 On the morrow again John was standing with two of his  
 36 disciples; and looking upon Jesus as he walked, he saith, Behold, the Lamb of God!—And the two disciples heard him speak,  
 37 and they followed Jesus. But Jesus turned and beheld them following, and he saith to them, What seek ye?—But they said to him, Rabbi (which is to say, being interpreted, Master),  
 38 where abidest thou?—He saith to them, Come, and ye shall see.—So they went and saw where he abode; and they abode  
 39 with him that day; it was about the tenth hour.<sup>3</sup> One of the two that heard John speak, and followed Jesus,<sup>4</sup> was Andrew,  
 40 Simon Peter's brother. He findeth first his own brother Simon, and saith to him, We have found the Messiah—(which is, being  
 41 interpreted, the Christ<sup>5</sup>). He brought him unto Jesus. Jesus looked on him and said, Thou art Simon, the son of John; thou shalt be called Cephas—(which is, by interpretation, Peter<sup>6</sup>).

43 On the morrow he was minded to go forth into Galilee, and  
 44 he findeth Philip. And Jesus saith to him, Follow me.—Now Philip was from Bethsaida, of the city of Andrew and Peter.  
 45 Philip findeth Nathanael, and saith to him, We have found him of whom Moses in the law, and the prophets, wrote, Jesus  
 46 of Nazareth, Joseph's son.—And Nathanael said to him, Can any good thing come out of Nazareth?—Philip saith to him,  
 47 Come and see.—Jesus saw Nathanael coming unto him, and

<sup>1</sup> Some MSS., 'Bethabara'; others, 'Betharaba.'    <sup>2</sup> 10 a.m.    <sup>3</sup> Lit. him.  
<sup>4</sup> i.e. Anointed.    <sup>5</sup> i.e. a rock or stone.



saith to him, Behold, an Israelite indeed, in whom is no guile!—  
 48 Nathanael saith to him, Whence knowest thou me?—Jesus  
 answered and said to him, Before Philip called thee, when thou  
 49 wast under the fig tree I saw thee.—Nathanael answered him,  
 Rabbi, thou art the Son of God; thou art King of Israel.—  
 50 Jesus answered and said to him, Because I said to thee, 'I saw  
 thee underneath the fig tree,' believest thou? thou shalt see  
 51 greater things than these.—And he saith to him, Verily, verily,  
 I say to you, ye shall see the heaven standing open, and the  
 angels of God ascending and descending upon the Son of man.  
 2 And on the third day a marriage took place in Cana of Galilee,  
 2 and the mother of Jesus was there; and Jesus also and his  
 3 disciples were invited to the marriage. And wine having  
 run short, the mother of Jesus saith unto him, They have no  
 4 wine.—And Jesus saith to her, Woman, what hast thou to do  
 5 with me? my hour hath not yet come.—His mother saith to  
 6 the attendants, Whatsoever he saith to you, do it.—Now there  
 were standing there, according to the Jews' manner of purifica-  
 tion, six water-jars of stone, holding two or three firkins apiece.  
 7 Jesus saith to them, Fill the jars with water.—And they filled  
 8 them to the brim. And he saith to them, Draw now, and  
 9 bear unto the ruler of the feast.—And they bore it.—Now when  
 the ruler of the feast tasted the water after it had become wine,  
 and knew not whence it was (but the attendants that had drawn  
 the water knew), the ruler of the feast calleth the bridegroom,  
 10 and saith to him, Every man setteth on the good wine first;  
 and when they are drunk, then the poorer; but thou hast kept  
 11 the good wine until now.—This beginning of his signs Jesus did  
 in Cana of Galilee, and manifested his glory; and his disciples  
 believed on him.  
 12 After this he, and his mother and brothers, and his disciples,  
 went down to Capernaum; and there they abode some few days.  
 13 And the passover of the Jews was at hand, and Jesus went  
 14 up to Jerusalem. And he found in the temple them that sold  
 15 oxen and sheep and doves, and the money-brokers sitting. And  
 he made a scourge of cords, and drove all out of the temple,  
 both the sheep and the oxen; and he poured out the changers'  
 16 coins, and overturned their tables; and to them that sold the  
 doves he said, Take these things hence, make not my Father's  
 17 house a house of merchandise.—His disciples remembered that  
 18 it is written, 'Zeal for thy house will devour me.' The Jews  
 therefore answered and said to him, What sign showest thou  
 19 to us, seeing that thou doest these things?—Jesus answered  
 and said to them, Destroy this sanctuary, and in three days  
 20 I will raise it up.—The Jews therefore said, Forty and six years  
 was this sanctuary in building; and thou, wilt thou raise it  
 21 up in three days?—But he was speaking of the sanctuary of  
 22 his body. Therefore when he was raised from the dead, his  
 disciples remembered that he had said this; and they believed  
 the scripture, and the word that Jesus had spoken.

23 Now while he was in Jerusalem at the passover, during the  
 feast, many believed on his name, beholding his signs which he  
 24 did. Yet Jesus did not trust himself to them, in that he knew  
 25 all men, and because he needed not that any one should  
 bear witness concerning man; for he himself knew what was  
 in man.

3 Now there was a man from among the Pharisees, Nicodemus  
 2 was his name, a ruler<sup>1</sup> of the Jews; he came unto him by night,  
 and said to him, Rabbi, we know that thou art a teacher come  
 from God; for no one can do these signs that thou doest, unless  
 3 God is with him.—Jesus answered and said to him, Verily,  
 verily, I say to thee, unless any one be born<sup>2</sup> anew,<sup>3</sup> he cannot  
 4 see the kingdom of God.—Nicodemus saith unto him, How can  
 a man be born when he is old? surely he cannot enter his mother's  
 5 womb a second time, and be born?—Jesus answered, Verily,  
 verily, I say to thee, unless any one be born of water and of  
 6 spirit,<sup>4</sup> he cannot enter into the kingdom of God. That which  
 hath been born of the flesh, is flesh; and that which hath  
 7 been born of the Spirit, is spirit. Marvel not that I said to  
 8 thee, Ye must be born anew.<sup>3</sup> The wind bloweth where it  
 willeth, and thou hearest the voice thereof, but knowest not  
 whence it cometh and whither it goeth; so is every one that  
 9 hath been born of the Spirit.—Nicodemus answered and said  
 10 to him, How can these things come to pass?—Jesus answered  
 and said to him, Art thou the teacher of Israel, and understandest  
 11 not these things? Verily, verily, I say to thee, we speak that  
 which we know, and bear witness of that which we have seen;  
 12 and ye receive not our witness. If I told you earthly things,  
 and ye believe not, how shall ye believe if I tell you heavenly  
 13 things? And no one hath gone up into heaven, except him  
 14 that came down out of heaven, the Son of man.<sup>5</sup> And as Moses  
 lifted up the serpent in the wilderness, even so must the Son  
 15 of man be lifted up; that whosoever believeth in him may  
 16 have eternal life. For<sup>6</sup> God so loved the world, that he gave  
 the Son, the only-begotten, that whosoever believeth on him  
 17 may not perish, but may have eternal life. For God sent the  
 Son into the world, not that he should judge the world, but  
 18 that the world through him should be saved. He that believeth  
 on him cometh not into judgement; he that believeth not hath  
 been judged already, because he hath not believed on the name  
 19 of the only-begotten Son of God. But the judgement is this,  
 that the light hath come into the world, and men loved the  
 20 darkness rather than the light; for their works were evil. For  
 every one whose doings are bad hateth the light, and cometh

<sup>1</sup> A member of the Sanhedrin.

<sup>2</sup> The Greek word used here, and in

verses 4 to 8, means according to context, 'born,' or 'begotten.' It has both meanings in S. Matthew i. 16.

<sup>3</sup> Or from above.

<sup>4</sup> Or of the Spirit.

<sup>5</sup> Some MSS. add, 'who is in heaven.' <sup>6</sup> There is doubt as to the two sections (16-21 and 31-36), whether they are continuations of the preceding discourses or the author's comments thereon. There are no means of settling the question.

- 21 not unto the light, that his works may not be exposed. But he that doeth the truth, cometh unto the light, that his works may be made manifest, that they have been wrought in God.
- 22 After these things Jesus and his disciples went into the land  
23 of Judæa; and there he tarried with them, and baptized. But John also was baptizing in Ænon, near Salim, because there were many waters there; and they came and were baptized.
- 24 For John had not yet been cast into prison. There arose therefore a controversy on the part of John's disciples with a Jew  
25 about purification. And they went unto John and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, he baptizeth, and all men go  
26 unto him.—John answered and said, A man can receive nothing,  
27 unless it hath been given him from heaven. You yourselves bear me witness that I said, I am not the Christ, but, that I  
28 have been sent before him. He that hath the bride is the bridegroom; but the bridegroom's friend, who standeth and  
29 heareth him, rejoiceth greatly because of the bridegroom's  
30 voice; this my joy therefore hath been made full. He must  
31 increase, but I must decrease. He that cometh from above is over all; he that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven is over all;  
32 what he hath seen and heard, of that he beareth witness, and  
33 his witness no one receiveth. He that hath received his witness  
34 hath set his seal to this, that God is true. For he whom God sent speaketh the words of God; for not by measure doth he  
35 give the Spirit. The Father loveth the Son, and hath given  
36 all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son will not see life, but the wrath of God abideth on him.
- 4 Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John  
2 (though it was not Jesus himself that baptized, but his disciples),  
4 he left Judæa, and went away back into Galilee. Now he must  
5 needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near the piece of ground that Jacob gave to his  
6 son Joseph. Now Jacob's spring was there. Jesus therefore, wearied by his journey, was sitting, just as he was, by the spring;  
7 it was about the sixth hour. There cometh a woman of Samaria  
8 to draw water. Jesus saith to her, Give me to drink.—For  
9 his disciples had gone away into the city to buy food. The Samaritan woman therefore saith to him, How is it that thou, being a Jew, askest drink from me, who am a Samaritan woman?  
10 —For Jews do not associate with Samaritans. Jesus answered and said to her, If thou hadst known the gift of God, and who it is that saith to thee, 'Give me to drink,' thou wouldst have  
11 asked of him, and he would have given thee living water.—She saith to him, Sir, thou hast nothing to draw with, and the well

<sup>1</sup> See note to verse 16.<sup>2</sup> Some MSS. have 'God.'

12 is deep; whence then hast thou the living water? Surely thou  
 art not greater than our forefather Jacob, who gave us the well,  
 13 and drank thereof himself, and his sons and his cattle?—Jesus  
 answered and said to her, Every one that drinketh of this water  
 14 will thirst again. But whosoever shall drink of the water  
 that I will give him shall never thirst; but the water that I  
 will give him shall become in him a spring of water leaping  
 15 up unto eternal life.—The woman saith unto him, Sir, give me  
 this water, that I thirst not, neither come over hither to draw.  
 16 —He saith to her, Go, call thy husband, and come hither.—  
 17 The woman answered and said, I have no husband.—Jesus  
 18 saith to her, Thou saidst rightly, 'I have no husband'; for  
 thou hast had five husbands, and he whom thou hast now is  
 19 not thy husband; in this thou hast spoken truth.—The woman  
 20 saith to him, Sir, I perceive that thou art a prophet. Our  
 forefathers worshipped on this mountain; and you say that  
 21 in Jerusalem is the place where men ought to worship.—Jesus  
 saith to her, Believe me, woman, an hour cometh, when neither  
 on this mountain, nor in Jerusalem, will ye worship the Father.  
 22 Ye worship that which ye know not; we worship that which  
 23 we know; for salvation is from the Jews. But an hour cometh,  
 and now is, when the true worshippers will worship the Father  
 in spirit and truth; for the Father also seeketh such as his  
 24 worshippers. God is spirit; and they that worship must  
 25 worship in spirit and truth.—The woman saith to him, I know  
 that Messiah cometh, who is called Christ; he, when he hath  
 26 come, will declare to us all things.—Jesus saith to her, I that  
 speak to thee am he.  
 27 And hereupon his disciples came, and they wondered that  
 he was speaking with a woman; yet no one said, What seekest  
 28 thou? or, Why speakest thou with her? The woman there-  
 fore left her water-pot, and went away into the city, and saith  
 29 to the men, Come, see a man, who told me all things that ever  
 30 I did; can this be the Christ?—They set out from the city  
 31 and were going unto him. Meanwhile the disciples prayed  
 32 him, saying, Rabbi, eat.—But he said to them, I have food to  
 33 eat that you know not.—The disciples therefore said one to  
 34 another, Did any one bring him anything to eat?—Jesus saith  
 to them, My food is that I may do the will of him that sent  
 35 me and accomplish his work. Say you not, 'There are yet  
 four months, and the harvest cometh'? behold, I say to you,  
 Lift up your eyes, and behold the fields, that they are white  
 36 unto harvest. Already the reaper<sup>2</sup> receiveth a reward, and  
 gathereth fruit unto life eternal; that the sower and the reaper  
 37 may rejoice together. For herein is the saying true, 'One is  
 38 the sower, and another the reaper.' I sent you forth to reap  
 that whereon you have not laboured; others have laboured,  
 and you have entered into their labour.  
 39 Now from that city many of the Samaritans believed on him

<sup>1</sup> Is a spirit (A.V.).    <sup>2</sup> Or are white already unto harvest. The reaper, etc.

because of the word of the woman as she testified, He told me  
 40 all things that ever I did. So when the Samaritans came unto  
 him, they besought him to abide with them; and he abode  
 41 there two days. And many more believed because of his word;  
 42 and they said to the woman, No longer do we believe because  
 of thy story; for we have heard for ourselves, and know that  
 this is indeed the Saviour of the world.

43 Now after the two days he went forth thence into Galilee.  
 44 For Jesus himself testified that a prophet hath no honour in  
 45 his native place.<sup>1</sup> Wherefore when he came into Galilee, the  
 Galilæans received him, having seen all the things that he did  
 in Jerusalem at the feast; for they also had gone to the feast.

46 He went therefore again unto Cana of Galilee, where he had  
 made the water wine. And there was one of the king's<sup>2</sup> officers,  
 47 whose son was ill in Capernaum. When he heard that Jesus  
 had come out of Judæa into Galilee, he went off unto him, and  
 besought him to come down and heal his son; for he was at  
 48 the point of death.<sup>3</sup> Jesus therefore said unto him, Unless  
 49 ye see signs and wonders, ye will in no wise believe.—The officer  
 50 saith unto him, Sir, come down ere my child die.—Jesus saith  
 to him, Go thy way, thy son liveth.—The man believed the  
 51 word that Jesus spoke to him, and went his way. But as he  
 was now going down, the servants<sup>4</sup> met him, saying that his boy  
 52 was alive. He inquired therefore of them the hour in which  
 he got better. So they said to him, Yesterday in the seventh  
 53 hour the fever left him.—The father therefore knew that it  
 was in the same hour in which Jesus said to him, Thy son liveth;  
 and he himself and his whole household became believers.  
 54 Now this again, a second sign, Jesus did on coming out of Judæa  
 into Galilee.

5 After these things there was a<sup>5</sup> feast of the Jews; and Jesus  
 went up to Jerusalem.

6 Now there is in Jerusalem by the sheep-gate a pool, the one  
 8 called (in Hebrew) Bethzatha,<sup>6</sup> having five cloisters. In these  
 were lying a multitude of the sick, of blind, lame, withered,<sup>7</sup>  
 4 waiting for the moving of the water. For an angel went down  
 at certain seasons into the pool, and stirred the water; he then  
 that first after the stirring of the water went in got well, what-  
 5 ever disease he had.<sup>7</sup> Now a certain man was there, who had  
 6 had his infirmity thirty and eight years. Jesus, seeing him  
 lying, and knowing that he had now been a long time in this  
 7 state, saith to him, Wouldst thou get well?—The sick man  
 answered him, Sir, I have no man, when the water is stirred,  
 to put me into the pool; but, while I am going, another goeth  
 8 down before me.—Jesus saith to him, Rise, take up thy pallet,

<sup>1</sup> i.e. Judæa.

<sup>2</sup> Herod Antipas, tetrarch of Galilee (S. Matthew xiv. 9).

<sup>3</sup> Incipiebat enim mori (Vulgate).

<sup>4</sup> Or bondmen.

<sup>5</sup> Some MSS., 'the.'

<sup>6</sup> i.e. House of the Olive; some MSS. have 'Bethesda,' others, 'Bethsaida.'

<sup>7</sup> The words 'waiting for . . . he had' are omitted in many authorities.

9 and walk.—And straightway the man got well, and took up his pallet, and began to walk. Now on that day was a sabbath.

10 The Jews therefore said to him that had been cured, It is a  
 11 sabbath, and it is not lawful for thee to take up thy pallet.—But  
 he answered them, He that made me well, even he said to me,  
 12 'Take up thy pallet and walk.'—They asked him, Who is the  
 13 man that said to thee, 'Take it up and walk'?—But he that  
 had been healed knew not who it was; for Jesus had withdrawn,  
 14 a multitude being in the place. Afterwards Jesus findeth him  
 in the temple, and said to him, Behold, thou hast got well;  
 15 sin no more, lest some worse thing befall thee.—The man went  
 away, and told the Jews that it was Jesus who made him well.  
 16 And this is why the Jews began to persecute Jesus; because  
 17 he did these things on the sabbath. But he answered them,  
 18 My Father worketh even until now, and I work.—This then  
 is why the Jews sought the more to kill him, because not only  
 was he doing away with the sabbath, but also he was calling  
 God his own Father, making himself equal to God.

19 Jesus therefore answered and said to them, Verily, verily,  
 I say to you, the Son can do nothing of himself, but only anything  
 he seeth the Father doing; for whatsoever things he doeth,  
 20 these the Son also doeth in like manner. For the Father loveth  
 the Son, and showeth him all things that he himself doeth; and  
 greater works than these he will show him, that you may marvel.  
 21 For as the Father raiseth the dead, and giveth them life; even so  
 22 the Son also giveth life to whom he will. For even the Father  
 judgeth not any one, but the judgement he hath given wholly  
 23 unto the Son; that all may honour the Son, even as they honour  
 the Father. He that honoureth not the Son, honoureth not  
 24 the Father who sent him. Verily, verily, I say to you, he that  
 heareth my word and believeth him that sent me, hath eternal  
 life, and cometh not into judgement, but hath passed out of  
 25 death into life. Verily, verily, I say to you, an hour cometh  
 and now is, when the dead will hear the voice of the Son of  
 26 God; and they that hear will live. For as the Father hath  
 life in himself, even so he gave to the Son also to have life in  
 27 himself; and he gave him authority to execute judgement;  
 28 because he is Son of man. Marvel not at this; for an hour  
 cometh in which all that are in the tombs will hear his voice,  
 29 and will come forth; they that did what was good, unto a  
 resurrection to life; they that did what was evil, unto a resur-  
 rection to judgement.

30 Of myself I can do nothing; even as I hear, I judge; and  
 my judgement is righteous, because I seek not my own will,  
 31 but the will of him that sent me. If I bear witness concerning  
 32 myself, my witness is not true. It is another that beareth  
 witness of me; and I know that the witness that he witnesseth  
 33 of me is true. You have sent unto John, and he hath borne  
 34 witness to the truth. But the witness that I receive is not  
 from man; yet these things I say, that you may be saved.

35 He was the lamp that burneth and shineth; but you were  
 36 willing to exult for a while in his light. But the witness that  
 I have is greater than that of John; for the works which the  
 Father hath given me to accomplish, the very works that I  
 37 do, bear witness of me that the Father hath sent me. And  
 the Father who sent me, he hath borne witness of me. Ye have  
 38 neither heard his voice at any time, nor seen his form. And  
 ye have not his word abiding in you; because you believe not  
 39 him whom he sent. Ye search<sup>1</sup> the scriptures, because you  
 think that in them ye have eternal life; and it is these that  
 40 bear witness of me; and ye are not willing to come unto me  
 42 that ye may have life. I receive not glory from men. But  
 43 I know you, that ye have not the love of God in yourselves. I  
 have come in my Father's name, and ye receive me not; if  
 44 another shall come in his own name, him ye will receive. How  
 can you believe, while ye receive glory one from another? and  
 45 the glory that is from the only God ye seek not. Think not  
 that I will accuse you to the Father; there is one that accuseth  
 46 you, even Moses, on whom you have set your hope. For,  
 if ye believed Moses, ye would believe me; for he wrote of  
 47 me. But if ye believe not his writings, how will ye believe  
 my words?

6 After these things Jesus went away across the sea of Galilee  
 2 (which is the sea of Tiberias). And a great multitude followed  
 him, because they beheld the signs that he worked on them  
 3 that were sick. And Jesus went up on to the mountain, and  
 4 there he sat with his disciples. Now the passover, the feast  
 5 of the Jews, was at hand. Jesus therefore lifting up his eyes,  
 and seeing that a great multitude was coming unto him, saith  
 unto Philip, Whence are we to buy loaves, that these may eat?  
 6—Now this he said, testing him; for he himself knew what he  
 7 was going to do. Philip answered him, Two hundred shillings-  
 worth of loaves is not sufficient for them, that each may take  
 8 a little.—One of his disciples, Andrew, Simon Peter's brother,  
 9 saith to him, There is a lad here, who hath five barley loaves  
 10 and two fishes; but what are these for so many?—Jesus said,  
 Make them all<sup>2</sup> sit down.—Now there was much grass in the  
 place. So the men sat down, in number about five thousand.  
 11 Jesus therefore took the loaves, and gave thanks, and distributed  
 to them that were seated; likewise also of the fishes, as much  
 12 as they would. But when they were filled, he saith to his dis-  
 ciples, Gather together the broken pieces that remain over,  
 13 that nothing be lost.—So they gathered them together, and  
 laded twelve frails with broken pieces that remained over from  
 14 the five barley loaves unto them that had eaten. Therefore

<sup>1</sup> Or search (imperative).

<sup>2</sup> Here, and in verse 14, the Greek has a word ('the men,' A.V.) which includes women and children. Later in the verse it has a word ('the men') which excludes them. The Vulgate discriminates with 'homines,' 'viri.'

when they had all seen the sign that he wrought, they said, This is of a truth the prophet that cometh into the world.

15 Jesus therefore, perceiving that they were going to come and take him by force, to make him king, withdrew again to the mountain himself alone.

16 But when evening came, his disciples went down to the sea ;  
17 and getting into a boat, they were going over the sea towards Capernaum. And darkness had now come on, and Jesus had  
18 not yet come unto them ; and the sea was rising by reason  
19 of a strong wind that blew. So when they had rowed about  
20 five and twenty or thirty furlongs, they beheld Jesus walking  
21 on the sea and drawing nigh to the boat ; and they feared. But  
22 he saith to them, It is I, be not afraid.—They were willing therefore to take him into the boat ; and straightway the boat was at the land whither they were going.

23 On the morrow the multitude that were standing at the other side of the sea found that there had been at that place no boat save one ;<sup>1</sup> and that Jesus had not gone into the boat with  
24 his disciples, but that his disciples had gone away alone ; yet boats from Tiberias had come near the place where, after the  
25 Lord had given thanks, they had eaten the bread. Therefore, when the multitude saw that Jesus was not there, neither were his disciples, they themselves got into the boats, and went to  
26 Capernaum, seeking Jesus. And when they had found him on the other side of the sea, they said to him, Rabbi, when  
27 camest thou hither ?—Jesus answered them and said, Verily, verily, I say to you, ye seek me, not because ye saw signs, but  
28 because ye ate of the loaves and were filled. Work not for the food that perisheth, but for the food that abideth unto eternal life, which food the Son of man will give you ; for on  
29 him the Father hath set his seal, even God.—They said therefore unto him, What must we do, that we may work the works  
30 of God ?—Jesus answered and said to them, This is the work of God, that ye should believe on him whom he sent.—They  
31 said therefore to him, What doest thou then as a sign, that we may see it, and believe thee ? What workest thou ? Our  
32 forefathers ate the manna in the wilderness, even as it is written, 'He gave them bread out of heaven to eat.'—Jesus therefore  
33 said to them, Verily, verily, I say to you, it is not Moses that hath given<sup>2</sup> you the bread out of heaven ; but my Father giveth  
34 you the bread out of heaven, the true bread. For the bread of God is that which cometh down out of heaven, and giveth  
35 life to the world.—They said therefore unto him, Sir,<sup>3</sup> evermore give us this bread.—Jesus said to them, I am the bread of life ; he that cometh unto me shall not hunger, and he that believeth  
36 on me shall never thirst. But I said to you, that ye have even  
37 seen me, and believe not. All that which the Father giveth me, will come unto me ; and him that cometh unto me I will

<sup>1</sup> Some MSS. add, 'that into which his disciples had gone.'    <sup>2</sup> Some MSS., 'that gave.'    <sup>3</sup> Or Lord (but cf. iv. 11).



88 in no wise cast out. For I have come down from heaven, not that I may do my own will, but the will of him that sent me.  
 89 Now this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up  
 90 in the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life, and I will raise<sup>1</sup> him up in the last day.

91 The Jews therefore murmured about him, because he said,  
 92 I am the bread that came down out of heaven. And they said, Is not this Jesus, Joseph's son, whose father and mother we know? how doth he now say, 'I have come down out of  
 93 heaven'?—Jesus answered and said to them, Murmur not  
 94 among yourselves. No one can come unto me, unless the Father who sent me draw him; and I will raise him up in the  
 95 last day. It is written in the prophets, 'And they all shall be taught by God.' Every one that hath heard from the Father,  
 96 and hath learnt, cometh unto me. Not that any one hath seen the Father, except him that is from God; he hath  
 97 seen the Father. Verily, verily, I say to you, he that believeth  
 98 hath eternal life. I am the bread of life. Your forefathers  
 99 ate the manna in the wilderness, and they died. This is the bread that cometh down out of heaven, that one may eat thereof  
 100 and not die. I am the bread, the living bread, which came down out of heaven; if any one eat of this bread, he shall live for ever; yea, and the bread that I will give is my flesh, for the life of the world.

101 The Jews therefore contended one with another, saying,  
 102 How can this man<sup>2</sup> give us his flesh to eat?—Jesus therefore said to them, Verily, verily, I say to you, unless ye eat the flesh of the Son of man, and drink his blood, ye have no life in yourselves. He that feedeth on my flesh, and drinketh my blood,  
 103 hath eternal life; and I will raise him up at the last day. For  
 104 my flesh is true food, and my blood is true drink. He that feedeth on my flesh and drinketh my blood abideth in me,  
 105 and I in him. As the living Father sent me, and I live because of the Father; so he that feedeth on me, he also shall live  
 106 because of me. This is the bread that came down out of heaven; not as the forefathers ate and died, he that feedeth on this  
 107 bread shall live for ever.—These things he said in synagogue,<sup>3</sup> as he taught in Capernaum.

108 Many therefore of his disciples, when they heard it, said,  
 109 This is a hard saying; who can hear it?—But Jesus, knowing in himself that his disciples murmured at this, said to them,  
 110 Doth this cause you to stumble? What then if ye should behold  
 111 the Son of man ascending to where he was before? The spirit is that which giveth life; the flesh profiteth nothing; the words  
 112 that I have spoken to you are spirit, and are life. But there are of you some that believe not.—For Jesus knew from the

<sup>1</sup> Or and that I should raise.

<sup>2</sup> 'This man' is emphatic.

<sup>3</sup> = 'in church.'

beginning who they were that believed not, and who it was  
 65 that would betray him. And he said, This is why I have said  
 to you that no one can come unto me, unless it hath been given  
 him from the Father.

66 Thereupon many of his disciples went back, and no longer  
 67 walked with him. Jesus therefore said to the twelve, Do  
 68 you also wish to go away?—Simon Peter answered him, Lord,  
 69 to whom shall we go? thou hast words of eternal life; and we  
 have believed and know that thou art the Holy One of God.—  
 70 Jesus answered them, Did not I choose you, the twelve? and  
 71 one of you is a devil!—Now he was speaking of Judas, son of  
 Simon Iscariot; for he it was that was going to betray him,  
 one of the twelve.

7 And after these things Jesus walked in Galilee; for he would  
 not walk in Judæa, because the Jews were seeking to kill him.  
 2 Now the feast of the Jews, the feast of tabernacles, was at hand.  
 3 His brothers therefore said unto him, Depart hence, and go  
 into Judæa, that thy disciples also may behold thy works which  
 4 thou doest. For no one doeth anything in secret, and himself  
 seeketh<sup>1</sup> to be known openly. If thou doest these things,  
 5 manifest thyself to the world.—For even his brothers did not  
 6 believe on him. Jesus therefore saith to them, My time hath  
 7 not yet come; but your time is always ready. The world  
 cannot hate you; but me it hateth, because I testify of it, that  
 8 its works are evil. Go ye up to the feast; I am not yet going<sup>2</sup>  
 up to this feast, because my time hath not yet been fulfilled.—  
 9 And having said these things to them, he remained in Galilee.  
 10 But when his brothers had gone up to the feast, then he also  
 11 went up, not publicly, but as it were in secret. The Jews  
 therefore sought him at the feast, and said, Where is he?—  
 12 And there was much murmuring among the multitudes con-  
 cerning him; some said, He is a good man;—others said, Nay,  
 13 but he leadeth the multitude astray.—Yet no one spoke openly  
 of him, for fear of the Jews.

14 But when it was now the middle of the feast, Jesus went  
 15 up into the temple, and began to teach. The Jews there-  
 fore marvelled, saying, How cometh this man with his learning,  
 16 never having been at school?—Jesus therefore answered them,  
 and said, My teaching is not my own, but the teaching of him  
 17 that sent me. If any one willeth to do his will, he will get to  
 know of the teaching, whether it is of God, or whether I speak  
 18 from myself. He that speaketh from himself seeketh his own  
 glory; but he that seeketh the glory of him that sent him, he  
 19 is true, and there is no unrighteousness in him. Did not  
 Moses give you the law? and not one of you carrieth out the  
 20 law. Why seek ye to kill me?—The multitude answered,  
 21 Thou hast a demon; who is seeking to kill thee?—Jesus  
 answered and said to them, One work I did, and ye all

<sup>1</sup> Some MSS., 'and seeketh it to be.'

<sup>2</sup> Some MSS., 'am not going.'

22 marvelled thereat. Moses hath given you circumcision—not  
 23 that it is from Moses, but from the fathers—and on a sabbath  
 24 ye circumcise a male. If a male receiveth circumcision on a  
 25 sabbath that the law of Moses may not be done away with,  
 26 are ye angry with me, because I made a man perfectly well on  
 27 a sabbath? Judge not according to appearance, but judge  
 28 righteous judgement.

29 Some therefore of the inhabitants of Jerusalem said, Is not this  
 30 he whom they seek to kill? And, lo, he speaketh openly; and  
 31 they say nothing to him! Have the rulers<sup>3</sup> indeed come to  
 32 know that this is the Christ? Yet we know this man, whence  
 33 he is; but when the Christ cometh, no one knoweth whence  
 34 he is.—Jesus therefore cried out in the temple, teaching and  
 35 saying, Ye know me, and ye know also whence I am; and I  
 36 have not come of myself, but he that sent me is true, whom  
 37 you know not. I know him; because I am from him, and he  
 38 sent me forth.—They sought therefore to seize him. And  
 39 no one laid his hand upon him; because his hour had not yet  
 40 come. But of the multitude many believed on him, and said,  
 41 When the Christ shall come, will he do more signs than those  
 42 that this man hath done?—The Pharisees heard the multitude  
 43 murmuring these things about him; and the high priests and  
 44 the Pharisees sent out officers to seize him. Jesus therefore  
 45 said, Yet a little while I am with you, and I go away unto him  
 46 that sent me. Ye will seek me, and will not find; and where  
 47 I am, you cannot come.—The Jews therefore said among them-  
 48 selves, Whither is this man going, that we shall not find him?  
 49 will he go to the Dispersion<sup>2</sup> among the Grecks, and teach the  
 50 Greeks? What words are these that he said, 'Ye will seek  
 51 me, and will not find; and where I am, you cannot come'?

52 Now on the last day, the great day of the feast, Jesus stood  
 53 and cried out, saying, If any one thirsteth, let him come unto  
 54 me and drink. He that believeth on me, from within him,  
 55 even as the scripture said, there shall flow rivers of living water.  
 56 —But this he spake concerning the Spirit, which they that  
 57 believed on him would receive; for as yet there was no Spirit,<sup>3</sup>  
 58 seeing that neither was Jesus yet glorified. Some of the multi-  
 59 tude, therefore, hearing these words, said, This is of a truth  
 60 the prophet. Others said, This is the Christ. Some said,  
 61 What! doth the Christ come out of Galilee? Did not the  
 62 scripture say that the Christ cometh of the seed of David, and  
 63 from Bethlehem, the village where David lived?—So there  
 64 arose a division in the multitude because of him. And some  
 65 of them wanted to seize him; but no one laid hands on him.  
 66 The officers therefore came unto the high priests and Phari-  
 67 sees; and these said to them, Why did ye not bring him?—  
 68 The officers answered, Never man spoke as this man speaketh.—  
 69 The Pharisees therefore answered them, Have you also been led

<sup>2</sup> See note, S. Luke xxiii. 13.      <sup>3</sup> A technical term for the Jews living  
 outside Palestine.      <sup>4</sup> Some MSS., 'the Holy Spirit had not yet been given.'

48 astray? Hath any of the rulers<sup>1</sup> believed on him? or of the  
 49 Pharisees? But this multitude that knoweth not the law,  
 50 they are accursed.—Nicodemus, he that had come to him before,  
 51 being one of them, saith unto them, Doth our law sentence a  
 man, unless it first give him a hearing and learn what he  
 52 doeth?—They answered and said to him, Art thou also of  
 Galilee? Search and see that out of Galilee ariseth no prophet.

53 And<sup>2</sup> every one went to his own house; but Jesus went to  
 8 the Mount of the Olive trees. But at daybreak he went again  
 2 into the temple; and all the people came unto him. And  
 3 he sat down, and began to teach them. But the scribes and  
 the Pharisees bring unto him a woman caught in adultery;  
 4 and setting her in the midst, they say to him, Master, this woman  
 5 was caught committing adultery, in the very act. Now in the  
 law Moses commanded us that such should be stoned; what  
 6 then sayest thou?—But this they said, testing<sup>3</sup> him, that  
 they might have something whereof to accuse him. But Jesus  
 7 stooping down wrote with his finger on the ground. But when  
 they continued asking him, he lifted himself up, and said unto  
 them, He of you that is without sin, let him be first to throw  
 8 the stone at her.—And again he stooped down, and wrote on the  
 9 ground. But they, hearing it, and their consciences convicting  
 them, went out one by one, beginning at the older men, even  
 unto the last; and Jesus was left alone with the woman standing  
 10 in the midst. But Jesus lifting himself up and seeing no one  
 but the woman, said to her, Woman, where are those thy  
 11 accusers? did no one condemn thee?—And she said, No one,  
 Lord.—And Jesus said to her, Neither do I condemn thee; go  
 thy way, and sin no more.

12 Jesus therefore spoke again to them, saying, I am the light  
 of the world; he that followeth me will not walk in the darkness,  
 13 but will have the light of life.—The Pharisees therefore said  
 to him, Thou bearest witness of thyself; thy witness is not  
 14 true.—Jesus answered and said to them, Even if I bear witness  
 of myself, my witness is true; because I know whence I came,  
 and whither I go; but you know not whence I come, or whither  
 15 I go. You judge according to the flesh; I judge no one. But  
 16 even if I should judge, my judgement is true; because I am  
 17 not alone, but there are I and he that sent me. And in your  
 18 own law it is written that the witness of two men is true. There  
 is I who bear witness of myself; and the Father who sent me  
 19 beareth witness of me.—They said therefore to him, Where is  
 thy father?—Jesus answered, Ye know neither me, nor my

<sup>1</sup> See note, S. Luke xxiii. 13.      <sup>2</sup> The passage, vii. 53-viii. 11, is omitted  
 in the Vatican, Sinaitic, and other MSS., and there are some variations in the  
 MSS. that give it. This is no argument against the truth of the narrative.  
 The author, or a friend, may have added it in what would now be called a  
 second edition.      <sup>3</sup> Tempting (A.V.); see note, S. Matthew iv. 1.

Father; if ye knew me, ye would know my Father also.—  
 20 These words he spake in the treasury, while teaching in the temple; and no one seized him, because his hour had not yet come.

21 He said therefore again to them, I am going away, and ye will seek me, and ye will die in your sin; whither I go, you cannot  
 22 come.—The Jews therefore said, Will he kill himself, that he  
 23 saith, 'Whither I go, you cannot come'?—And he said to them, You are of the things below, I am of the things above; you  
 24 are of this world, I am not of this world. I said therefore to you that ye will die in your sins; for unless ye believe that I  
 25 am,<sup>a</sup> ye will die in your sins.—They said therefore to him, Who art thou?—Jesus said to them, That which I have also spoken  
 26 to you from the first.<sup>a</sup> Many things I have to speak and to judge concerning you; but he that sent me is true, and the things that I heard from him, these I speak unto the world.—  
 27 They understood not that he was speaking to them about the  
 28 Father. Jesus therefore said, When ye have lifted up the Son of man, then ye will know that I am,<sup>a</sup> and that of myself I do nothing; but that, even as the Father taught me, I speak these  
 29 things. And he that sent me is with me, he hath not left me alone; because I do always the things that are pleasing to  
 30 him.—As he spake these things, many believed on him.

31 Jesus therefore said unto the Jews that had believed him,  
 32 If you abide in my word, ye are truly my disciples; and ye shall  
 33 know the truth, and the truth will set you free.—They answered unto him, We are Abraham's seed, and have never yet been in bondage to any one; how sayest thou, 'Ye shall be made  
 34 free'?—Jesus answered them. Verily, verily, I say to you,  
 35 every one that committeth sin is a bondman to sin. But a bondman abideth not in the house for ever; a son abideth  
 36 for ever. Therefore, if the Son shall set you free, ye will be free  
 37 indeed. I know that ye are Abraham's seed; yet ye seek  
 38 to kill me, because my word maketh no way in you. The things that I have seen with the Father: I speak; therefore do ye also the things that ye have heard from the  
 39 Father.—They answered and said to him, Abraham is our Father.—Jesus saith to them, If ye are Abraham's children,  
 40 do<sup>4</sup> the works of Abraham. But, as it is, ye seek to kill me, a man that hath spoken the truth to you, which I heard  
 41 from God; this Abraham did not. You do the works of your father.—They said to him, We were not begotten from fornication; we have one father, even God.—Jesus said to them, If God were your Father, ye would love me; for I came forth and am come from God; for neither have I come of myself,

<sup>a</sup> Implying the self-existence of Divinity (same Greek as in 28, 58; xiii. 19. The A.V., except in 58, supplies *he*, meaning *the Christ*, though the context does not suggest it, as it does in iv. 26). See Exodus iii. 14. <sup>b</sup> Or How is it that I even speak to you at all? <sup>c</sup> *Lit.* at the side of the Father.

<sup>d</sup> Or ye do (indicative.)

43 but he sent me. Why do ye not understand my speech? it  
 44 is because ye cannot hearken to my word. You are of your  
 father the devil, and the lusts of your father it is your will to  
 do. He was a murderer from the beginning, and standeth  
 not in the truth, because there is no truth in him. Whenever  
 he speaketh a lie, he speaketh it out of his own; for a liar he is,  
 45 and the father thereof. But as for me, because I say the truth,  
 46 ye believe me not. Which of you convicteth me of sin? If  
 47 I say truth, why do ye not believe me? He that is of God  
 hearkeneth to the words of God; the reason why you hearken  
 48 not is that ye are not of God.—The Jews answered and said to  
 him, Say we not well that thou art a Samaritan, and hast a  
 49 demon?—Jesus answered, I have no demon; but I honour  
 50 my Father, and you dishonour me. But I seek not my own  
 51 glory; there is one that seeketh and judgeth. Verily, verily,  
 I say to you, if any one keep my word, he will never see death.  
 52 —The Jews said to him, Now we know that thou hast a demon.  
 Abraham died, and the prophets died; and thou sayest, 'If  
 53 any one keep my word, he will never taste of death.' Surely  
 thou art not greater than our father Abraham, who died? and  
 54 the prophets died; whom makest thou thyself?—Jesus an-  
 swered, If I glorify myself, my glory is nothing; it is my Father  
 55 that glorifieth me, of whom you say, 'He is our God'; and  
 ye have not known him; but I know him. And if I should  
 say, 'I know him not,' I should be like you, a liar; but I know  
 56 him, and keep his word. Abraham, your father, rejoiced in  
 57 desire of seeing my day; and he saw it, and was glad.—The  
 Jews therefore said unto him, Thou art not yet fifty years old,  
 58 and hast thou seen Abraham?—Jesus said to them, Verily,  
 59 verily, I say to you, before Abraham was born, I am.<sup>1</sup>—They  
 took up stones therefore to throw at him; but Jesus was  
 hidden, and went out of the temple.<sup>3</sup>

9 And, as he was passing by, he saw a man blind from birth.  
 2 And his disciples asked him, saying, Rabbi, who sinned, this  
 3 man, or his parents, that he should be born blind?—Jesus  
 answered, Neither did this man sin, nor his parents; but it was  
 that the works of God should be made manifest in him. While  
 4 it is day, we must work the works of him that sent me; night  
 5 cometh, when no one can work. Whosoever I am in the  
 6 world, I am light to the world.—When he had thus spoken,  
 he spat on the ground, and made clay with the spittle; and  
 7 he put the clay on the man's eyes,<sup>4</sup> and said to him, Go, wash  
 in the pool of Siloam;—which is by interpretation, Sent. So  
 8 he went away, and washed, and came seeing. The neighbours  
 therefore and they that had seen him beforetime, that he was a

<sup>1</sup> Lit. out of [vos ex patre diabolo estis (Vulgate)]; the phrase, which frequently occurs in S. John, denotes the power or source on which any one depends, by which he is prompted and governed, from which he derives his habits and likings, his character. <sup>2</sup> See note to viii. 24. <sup>3</sup> Some MSS. add, 'and going through the midst of them went his way, and so passed by.' <sup>4</sup> Some MSS., 'and he anointed the man's eyes with the clay.'

9 beggar, said, Is not this he that used to sit and beg? Others said, This is he. Others said, No, but he is like him. The  
 10 man said, I am he. They said therefore to him, How then  
 11 were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed my eyes, and said to me, 'Go to Siloam, and wash'; so I went away and washed, and re-  
 12 covered my sight. And they said to him, Where is he? He saith, I know not.

13 They bring him unto the Pharisees, the man that aforetime  
 14 was blind. Now the day whereon Jesus made the clay and  
 15 opened the man's eyes was a sabbath. In turn therefore the Pharisees also asked him how he recovered his sight. And he said to them, He put clay upon my eyes, and I washed, and see.

16 —Some therefore of the Pharisees said, This man is not from God, seeing that he keepeth not the sabbath.—Others said, How can a man that is a sinner do such signs?—And there was  
 17 a division among them. They say therefore to the blind man again, What sayest thou thyself of him, seeing that he opened  
 18 thine eyes?—And he said, He is a prophet. The Jews therefore did not believe about him, that he had been blind and had recovered his sight, until they called the parents of him that  
 19 had recovered his sight, and questioned them, saying, Is this your son, who you say was born blind? how then doth he now  
 20 see?—His parents therefore answered and said, We know that  
 21 this is our son, and that he was born blind; but how he now seeth, we know not; or who opened his eyes, we for our part know not; ask him, he is of age; he will speak for himself.

22 —These things his parents said, because they feared the Jews; for the Jews had agreed already, that if any one should acknowledge him as Christ, he should be put out of the synagogue.

23, 24 This is why the man's parents said, He is of age, ask him. They called therefore a second time the man that had been blind, and said to him, Give glory to God; as for us, we know that this  
 25 man is a sinner.—He therefore answered, Whether he is a sinner, I know not; one thing I know, that, whereas I was blind,  
 26 now I see.—They said therefore to him, What did he to thee?  
 27 how opened he thine eyes?—He answered them, I told you but now, and ye did not hearken; why would ye hear it again?  
 28 would you also become his disciples?—And they reviled him and said, Thou indeed art that man's disciple; but we are  
 29 Moses' disciples. We know that God hath spoken to Moses; but as for this man, we know not whence he is.—The man answered and said to them, Why, herein is the marvel, that  
 31 you know not whence he is, and yet he opened my eyes. We know that God heareth not sinners; but if any one is a worshipper  
 32 of God, and doeth his will, him he heareth. Since the world began, it was never heard that any one opened the eyes of one  
 33 born blind. If this man were not from God, he could do nothing.—  
 34 They answered and said to him, Thou wast altogether begotten in sins; and dost thou teach us?—And they put him forth.

35 Jesus heard that they had put him forth; and he found  
 36 him, and said, Dost thou believe on the Son of man?—The  
 man answered and said, And who is he, Lord, that I may believe  
 37 on him?—Jesus said to him, Thou hast seen him, and also he  
 38 that speaketh with thee is he.—And he said, Lord, I believe.—  
 39 And he worshipped him. And Jesus said, For judgement I  
 came into this world, that they that see not may see, and  
 40 that they that see may become blind.—Some of the Pharisees,  
 they that were with him, heard these things, and said to him,  
 41 Are we also blind?—Jesus said to them, If ye were blind, ye  
 would have no sin; but, as it is, ye say, 'We see'; your sin  
 remaineth.

10 Verily, verily, I say to you, he that entereth not through the  
 door into the sheepfold, but climbeth up some other way, he  
 2 is a thief and a robber. But he that entereth through the  
 3 door is shepherd of the sheep. To him the door-keeper openeth;  
 and the sheep hearken to his voice; and his own sheep he calleth  
 4 by name, and leadeth them out. When he hath put forth  
 all his own, he goeth before them, and the sheep follow him;  
 5 because they know his voice. But a stranger they will not  
 follow, but will flee from him; because they know not the voice  
 6 of strangers.—This proverb Jesus spoke to them; but they  
 understood not what things they were that he spoke to them.  
 7 Jesus therefore said further, Verily, verily, I say to you,  
 8 I am the door of the sheep. All, as many as came before me,  
 thieves they are and robbers; but the sheep hearkened not  
 9 to them. I am the door; through me if any one go in, he  
 shall be saved, and shall go in and go out, and shall  
 10 find pasture. The thief cometh simply that he may steal and  
 slay and destroy; I came that they may have life, and may  
 11 have abundance. I am the good shepherd; the good shepherd  
 12 layeth down his life for the sheep. He that is a hireling, and  
 not a shepherd, whose own the sheep are not, beholdeth the  
 wolf coming, and leaveth the sheep, and fleeth, and the wolf  
 13 snatcheth and scattereth them; he fleeth, because he is a hireling  
 14 and careth not for the sheep. I am the good shepherd; and  
 15 I know mine own, and mine own know me, even as the Father  
 knoweth me and I know the Father; and I lay down my life  
 16 for the sheep. And other sheep I have, which are not of this  
 fold; those also I must lead, and they will hearken to my voice;  
 17 and there shall be one flock, one shepherd. The reason why  
 my Father loveth me is that I lay down my life, that I may  
 18 take it again. No one took it away<sup>2</sup> from me, but I lay it  
 down of myself. I have authority to lay it down, and I have  
 authority to take it again;<sup>3</sup> this commandment I received  
 from my Father.

19 There arose again a division among the Jews, because of these  
 20 words. And many of them said, He hath a demon, and is

<sup>1</sup> Some MSS., 'the Son of God.'

<sup>2</sup> Some MSS., 'taketh-it away.'

<sup>3</sup> He took it the first time at the Incarnation.



21 mad; why hearken ye to him?—Others said, These are not the sayings of one possessed by a demon. Can a demon open blind men's eyes?

22 At that time there came the feast of the dedication, in Jeru-  
23 salem; it was winter; and Jesus was walking in the temple,  
24 in Solomon's cloister. The Jews therefore came round about  
him, and said to him, How long dost thou keep us in suspense?  
25 If thou art the Christ, tell us plainly.—Jesus answered them,  
I told you, and ye believe not; the works that I do in my Father's  
26 name, these testify of me. But you believe not, because ye  
27 are not of my sheep. My sheep hearken to my voice, and I  
28 know them, and they follow me; and I give them eternal life;  
and they shall never perish, neither shall any one snatch them  
29 out of my hand. That which my Father hath given me is  
greater than all else;<sup>1</sup> and no one is able to snatch out of the  
30 Father's hand. I and the Father are one.<sup>2</sup>

11, 82 The Jews again brought stones to stone him. Jesus answered  
them, Many good works I have shown you from the Father;  
33 for which of these works do ye stone me?—The Jews answered  
him, Not for a good work do we stone thee, but for blasphemy;  
34 and because thou, being a man, makest thyself God.—Jesus  
answered them, Is it not written in your law, 'I said, ye are gods'?  
35 If it called them gods, unto whom the word of God came (and  
36 the scripture cannot be done away with<sup>3</sup>), say you of him whom  
the Father consecrated and sent forth into the world, 'Thou  
37 blasphemest,' because I said, 'I am Son of God'? If I do not  
38 the works of my Father, believe me not; but if I do them,  
though ye believe not me, believe the works; that ye may  
know and understand that the Father is in me, and I am in  
39 the Father.—Therefore they sought again to seize him; and  
he went forth out of their hands.

40 And he went away again beyond the Jordan to the place  
where John had been baptizing at the first; and there he abode.  
41 And many came unto him; and they said, John indeed did  
no sign; but all things whatsoever John spoke of this man  
42 were true.—And many believed on him there.

11 Now there was a certain man sick, Lazarus of Bethany, from  
2 the village of Mary and her sister Martha. The Mary that  
anointed the Lord with ointment and wiped his feet dry  
3 with her hair, was she whose brother Lazarus was sick. The  
sisters therefore sent unto him, saying, Lord, behold, he whom  
4 thou lovest is sick.—But Jesus, hearing it, said, This sickness  
is not unto death, but for the glory of God, that the Son of God  
5 may be glorified thereby.—Now Jesus loved Martha, and her  
6 sister, and Lazarus. Therefore, when he heard that he was  
sick, he abode at the time two days in the place where he was;

<sup>1</sup> Some MSS., 'My Father who hath given them to me is greater than all  
also.' <sup>2</sup> Lit. one being ('unum,' Vulgate). <sup>3</sup> Broken (A.V.), solvi (Vulgate).  
See v. 18; vii. 23.

7 then, after this, he saith to the disciples, Let us go into Judæa  
 8 again.—The disciples say to him, Rabbi, the Jews but now were  
 9 seeking to stone thee; and goest thou thither again?—Jesus  
 answered, Are there not twelve hours in the day? If any  
 walketh in the day, he stumbleth not, because he seeth the light  
 10 of this world. But if any walketh in the night, he stumbleth,  
 11 because the light is not in him.—These things he spoke; and  
 after this he saith to them, Lazarus, our friend, hath fallen  
 12 asleep; but I go, that I may awake him out of sleep.—The  
 disciples therefore said to him, Lord, if he hath fallen asleep,  
 13 he will be saved.—Now Jesus had spoken of his death; but they  
 14 thought that he was speaking of the rest taken in sleep. Jesus  
 15 therefore then said to them plainly, Lazarus is dead. And  
 I am glad for your sakes that I was not there, to the intent that  
 16 ye may believe; nevertheless, let us go unto him.—Thomas  
 therefore (who is called Didymus<sup>1</sup>), said to his fellow-disciples,  
 Let us also go, that we may die with him.

17 So when Jesus came, he found that he had been in the tomb  
 18 four days already. Now Bethany was near Jerusalem, about  
 19 fifteen furlongs off. Now many of the Jews had come unto  
 Martha and Mary, to console them concerning their brother.  
 20 Martha therefore, when she heard that Jesus was coming, went  
 21 to meet him; but Mary remained sitting in the house. Martha  
 therefore said unto Jesus, Lord, if thou hadst been here, my  
 22 brother had not died. And even now I know that, whatsoever  
 23 thou shalt ask of God, God will give thee.—Jesus saith to her,  
 24 Thy brother shall rise.—Martha saith to him, I know that he  
 25 will rise in the resurrection in the last day.—Jesus saith to her,  
 I am the resurrection and the life; he that believeth on me  
 26 shall live, though he die; and whosoever liveth and believeth  
 27 on me shall never die. Believest thou this?—She saith to  
 him, Yea, Lord, I have come to believe that thou art the Christ,  
 28 the Son of God, he that cometh into the world.—And having  
 said this, she went away and called Mary her sister, saying  
 29 secretly, The Master is come, and calleth thee.—And she, when  
 30 she heard, riseth quickly, and went unto him. Now Jesus  
 had not yet come into the village, but was still in the place  
 31 where Martha had met him. The Jews therefore that were  
 with her in the house, and were consoling her, seeing Mary  
 that she rose up quickly and went out, followed her, thinking  
 32 that she was going to the tomb to wail there. Mary, therefore,  
 when she came where Jesus was, and saw him, fell down at his  
 feet, saying to him, Lord, if thou hadst been here, my brother  
 33 had not died.—Jesus therefore, when he saw her wailing, and the  
 Jews wailing that came with her, was greatly moved in the spirit,  
 34 and troubled himself, and said, Where have ye laid him?—  
 85, 86 They say to him, Lord, come and see.—Jesus wept.<sup>2</sup> The  
 Jews therefore said, Behold, how dear he was to him!—  
 87 But some of them said, Could not this man, who opened the

<sup>1</sup> i. e. Twin.<sup>2</sup> Lit. shed tears.

- blind man's eyes, have caused that this man also should not die ?  
 38 —Jesus therefore, again greatly moved within himself, cometh  
 to the tomb. Now it was a cave, and a stone was lying upon  
 39 it. Jesus saith, Lift the stone.—Martha, the sister of the dead  
 man, saith to Jesus, Lord, by this time he stinketh ; for it is  
 40 now the fourth day.—Jesus saith to her, Said I not to thee,  
 41 If thou believe, thou shalt see the glory of God ?—So they lifted  
 the stone. But Jesus lifted his eyes upwards, and said, Father,  
 42 I thank thee, that thou heardest me. Yet I knew that thou  
 hearest me always ; but because of the multitude that stand  
 around I said it, that they may believe that thou didst send me.  
 43 —And having said this, he cried with a loud voice, Lazarus,  
 44 come forth !—Forth came the dead man, bound feet and hands  
 with grave-cloths ; and his face was bound about with a napkin.  
 Jesus saith to them, Loose him, and let him go.  
 45 Many therefore of the Jews, they that had come to Mary  
 46 and had beheld what he did, believed on him. But some of  
 them went away unto the Pharisees, and told them what things  
 47 Jesus had done. The high priests therefore and the Pharisees  
 gathered together a council, and said, What are we doing ?  
 48 seeing that this man doeth many signs. If we let him alone  
 in this way, all will believe on him ; and the Romans will come  
 49 and take away both our place and our nation.—But a certain  
 one of them, Caiaphas, being high priest that year, said to them,  
 50 You know nothing at all, nor do ye consider that it is expedient  
 for you that one man should die for the people, and that the  
 51 whole nation perish not.—Now this he said, not from himself ;  
 but, being high priest that year, he prophesied that Jesus would  
 52 die for the nation ; and not for the nation only, but that he  
 might also gather together into one the children of God that  
 53 have been scattered abroad. So from that day forth they  
 took counsel that they might kill him.  
 54 Jesus therefore no longer walked openly among the Jews,  
 but went away thence into the country near the wilderness,  
 to a city called Ephraim ; and there he tarried with the disciples.  
 55 Now the passover of the Jews was nigh ; and many went up  
 out of the country to Jerusalem before the passover, to purify  
 56 themselves. They sought therefore for Jesus, and said one to  
 another as they stood in the temple, What think ye ? that he  
 57 will not come to the feast ?—Now the high priests and the  
 Pharisees had given orders that, if any one knew where he was,  
 he should report it, that they might seize him.  
 12 Jesus therefore, six days before the passover, went to Bethany,  
 2 where Lazarus was, whom Jesus had raised from the dead. So  
 they gave a supper there in his honour ; and Martha was serving,  
 8 but Lazarus was one of them that sat<sup>1</sup> at table with him. Mary  
 therefore took a pound of ointment of pure nard, very precious,  
 and anointed the feet of Jesus, and with her hair wiped his feet  
 dry ; and the house was filled with the odour of the ointment.

<sup>1</sup> Lit. reclined (and in some other places).

4 But Judas Iscariot, one of his disciples, who was about to betray  
 5 him, saith, Why was not this ointment sold for three hundred  
 6 shillings, and given to poor persons?—But he said this, not  
 7 because he cared for the poor, but because he was a thief, and  
 8 keeping the box used to pilfer what was put therein. Jesus  
 9 therefore said, Let her alone, that she may keep it for the day  
 10 of my burial. For the poor ye have always with you, but me  
 11 ye have not always.

12 The common people therefore of the Jews learnt that he was  
 there; and they came, not for Jesus' sake only, but that they  
 might see Lazarus also, whom he had raised from the dead.  
 13 But the high priests took counsel that they might kill Lazarus  
 14 also, because by reason of him many of the Jews went away  
 and believed on Jesus.

15 On the morrow the common people that had come to the  
 16 feast, hearing that Jesus was coming to Jerusalem, took the  
 branches of the palm trees, and went forth to meet him; and  
 they were shouting,

'Hosanna!

Blessed is he that cometh in the name of the Lord,  
 Even the king of Israel!'

17 But Jesus, finding a young ass, took his seat thereon, even as it  
 is written,

18 'Fear not, daughter of Zion;  
 Behold, thy king cometh  
 Sitting on an ass's colt.'

19 These things the disciples understood not at first; but when  
 Jesus was glorified, then they remembered that these things  
 had been written of him, and that they had done these things  
 20 to him. The multitude, therefore, that were with him when  
 he called Lazarus out of the tomb and raised him from the dead,  
 21 bore witness. And the reason why the multitude went to meet  
 22 him was that they heard that he had wrought this sign. The  
 Pharisees therefore said among themselves, Ye see that ye do  
 no good; behold, the world hath gone away after him.

23 Now there were certain Greeks among them that went up  
 24 to worship at the feast; these men, therefore, went up to Philip,  
 who was of Bethsaida of Galilee, and began to ask him, saying,  
 25 Sir, we would see Jesus.—Philip goeth and telleth Andrew;  
 26 Andrew goeth, and Philip, and they tell Jesus. But Jesus  
 answered them, saying, The hour hath come that the Son of  
 27 man should be glorified. Verily, verily, I say to you, unless  
 a grain of wheat fall into the ground and die, it abideth alone;  
 but if it die, it beareth much fruit. He that loveth his life  
 loseth it; and he that hateth his life in this world shall keep  
 it unto life eternal. If any one serve me, let him follow me;  
 and where I am, there shall also my servant be; if any one  
 serve me, him will the Father honour. Now hath my soul  
 been troubled; and what am I to say? Father, bring me safe  
 out of this hour. Nay, this is why I came unto this hour.

28 Father, glorify thy name.—There came therefore a voice out  
of heaven, I both have glorified it, and will glorify it again.—  
29 The multitude therefore, that stood by and heard it, said that  
it had thundered; others said, An angel hath spoken to him.  
30 —Jesus answered and said, Not for my sake hath this voice  
31 come, but for your sakes. Now is a judgement of this world;  
32 now will the prince of this world be cast out. And I, if I be  
33 lifted up out of the earth, will draw all men unto myself.—Now  
this he said, signifying by what manner of death he should die.  
34 The multitude therefore answered him, We have heard out  
of the law that the Christ abideth for ever; and how sayest  
thou, 'The Son of man must be lifted up'? Who is this Son  
35 of man?—Jesus therefore said to them, Yet a little while the  
light is among you. Walk while ye have the light, that dark-  
ness may not overtake you; and he that walketh in the darkness  
36 knoweth not whither he goeth. While ye have the light, believe  
on the light, that ye may become sons of light.

These things Jesus spoke; and he departed and was hidden  
37 from them. But though he had done so many signs before  
38 them, they believed not on him; that the word of Isaiah the  
prophet might be fulfilled, which he spoke,

'Lord, who believed our report?

And to whom was the arm of the Lord revealed?'

39 This is why they could not believe, because Isaiah said further,  
40 'He hath blinded their eyes, and he darkened their heart;  
That they should not see with their eyes,  
And perceive with their heart, and turn,  
And I should heal them.'

41 These things Isaiah said, because he saw his glory; and he spoke  
42 of him. Nevertheless even of the rulers many believed on  
him; but because of the Pharisees they did not acknowledge  
43 it, lest they should be put out of the synagogues; for they loved  
the glory that is from men rather than the glory that is from  
44 God. But Jesus cried out and said, He that believeth on me,  
45 believeth not on me, but on him that sent me. And he that  
46 beholdeth me beholdeth him that sent me. I have come as  
light into the world, that whosoever believeth on me may not  
47 abide in the darkness. And if any one heareth my sayings,  
and keepeth them not, I do not myself judge him; for I came  
not that I might judge the world, but that I might save the  
48 world. He that rejecteth me, and receiveth not my sayings,  
hath one that judgeth him; the word that I have spoken, the  
49 same will judge him in the last day. For I have not spoken  
from myself; but the Father who sent me, he hath given me  
a commandment, what I should say, and what I should speak.  
50 And I know that his commandment is eternal life; therefore  
the things that I speak, even as the Father hath said to me,  
so I speak.

<sup>1</sup> See note to S. Luke xxiii. 13.

13 Now, before the feast of the passover, Jesus, knowing that his hour had come that he should depart out of this world unto the Father, having loved his own that were in the world, loved them to the uttermost.<sup>1</sup> And during supper (the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray him), Jesus, knowing that the Father had given him all things into his hands, and that he had come forth from God, and was going unto God, riseth from supper and layeth aside his garments; and taking a towel he girded himself. Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them dry with the towel wherewith he was girded. So he cometh unto Simon Peter. He saith to him, Lord, dost thou wash my feet!—Jesus answered and said to him, What I do, thou knowest not now; but thou shalt learn hereafter.—Peter saith to him, Thou shalt never wash my feet! Jesus answered him, If I wash thee not, thou hast no portion with me.—Simon Peter saith to him, Lord, not my feet only, but also my hands and my head.—Jesus saith to him, He that hath been bathed needeth not to wash, except his feet,<sup>2</sup> but is altogether clean; and you are clean, but not all.—For he knew who was his betrayer; this was why he said, Ye are not all clean.

12 So when he had washed their feet, and had taken his garments, and had sat down again, he said to them, Know ye what I have done to you? You call me, Master, and, Lord; and ye say well; for so I am. Therefore, if I have washed your feet, I, the Lord and the Master, you also ought to wash one another's feet; for I have given you an example, that, even as I have done to you, you also should do. Verily, verily, I say to you, there is no bondman greater than his lord, nor apostle greater than he that sent him. If ye know these things, blessed are ye if ye do them. Not of you all am I speaking; I know them whom I chose; but it was that the scripture may be fulfilled, 'He that feedeth on my bread lifted up his heel against me.' Henceforth I tell you before it cometh to pass, that, when it hath come to pass, ye may believe that I am.<sup>4</sup> Verily, verily, I say to you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had said these things, he was troubled in the spirit, and testified, and said, Verily, verily, I say to you, that one of you will betray me. The disciples began to look one on another, doubting of whom he spoke. There was at the table one of his disciples, the one that Jesus loved, reclining on Jesus' bosom. Simon Peter therefore beckoneth to him, and saith to him, Tell us who it is of whom he speaks.—He leaning back, as he was, on to Jesus' breast, saith to him, Lord, who is it?—Jesus therefore answereth, He it is, for whom I shall dip the morsel, and give it him.—So having dipped the

<sup>1</sup> Or unto the end.      <sup>2</sup> Some MSS. omit the last three words.      <sup>3</sup> Or messenger; but see the same titles in 2 Peter i. 1.      <sup>4</sup> See note to viii. 24.

morsel, he taketh and giveth it to Judas, son of Simon Iscariot.  
 27 And, after the morsel, then Satan entered into him. Jesus  
 28 therefore saith to him, What thou doest, hasten it on.—Now  
 no one of those at the table knew with what intent he said this  
 29 to him. For some thought, inasmuch as Judas kept the box,  
 that Jesus said to him, 'Buy the things that we need for the  
 30 feast'; or, that he should give something to the poor. He  
 then, having taken the morsel, went out straightway; now it  
 was night.

31 Therefore, when he had gone out, Jesus saith, Now hath the  
 Son of man been glorified, and God hath been glorified in him.  
 32 If God hath been glorified in him,<sup>1</sup> God will also glorify him  
 33 in himself; and straightway he will glorify him. Little children,  
 yet a little while I am with you. Ye will seek me; and even  
 as I said to the Jews, 'Whither I go, you cannot come,' so now  
 34 I say to you. A new commandment I give you, that ye love  
 one another; even as I have loved you, that you also love one  
 35 another. By this all will perceive that ye are my disciples;  
 if ye have love one to another.

36 Simon Peter saith to him, Lord, whither goest thou?—Jesus  
 answered, Whither I go, thou canst not follow me now, but thou  
 37 shalt follow later.—Peter saith to him, Lord, why cannot I  
 follow thee even now? I will lay down my life for thee.—  
 38 Jesus answereth, Wilt thou lay down thy life for me? Verily,  
 verily, I say to thee, a cock will not crow, until thou hast dis-  
 owned me thrice.

14 Let not your heart be troubled; believe in God, believe also  
 2 in me. In my Father's house are many abiding-places;<sup>2</sup> if it  
 were not so, I would have told you; because I go to prepare a  
 3 place for you. And if I go and prepare a place for you, I come  
 again, and will receive you unto myself; that where I am,  
 4 you also may be. And whither I go, ye know the way.<sup>3</sup>—  
 5 Thomas saith to him, Lord, we know not whither thou goest;  
 6 how know we the way?—Jesus saith to him, I am the way,  
 and the truth, and the life; no one cometh unto the Father  
 7 but through me. If ye had known me, ye would have known  
 my Father also; henceforth ye know him, and have seen him.—  
 8 Philip saith to him, Lord, show us the Father, and it sufficeth  
 9 us.—Jesus saith to him, Have I been so long time with you,  
 and dost not thou know me, Philip? he that hath seen me  
 hath seen the Father; how sayest thou, 'Show us the Father'?  
 10 Believest thou not that I am in the Father, and the Father  
 in me? The words that I say to you, I speak not from myself;  
 11 but the Father abiding in me doeth his works. Believe me,  
 that I am in the Father, and the Father in me; or else believe  
 12 me for the very works' sake. Verily, verily, I say to you,  
 he that believeth on me, the works that I do he also shall do;

<sup>1</sup> Some MSS. omit the last seven words, reading, in him; 32 and God will glorify him in himself. <sup>2</sup> Mansions (A.V.). <sup>3</sup> Some MSS., 'And whither I go ye know, and the way ye know.'

and greater works than these he shall do, because I go unto  
 13 the Father. And whatsoever ye shall ask in my name, that  
 14 I will do, that the Father may be glorified in the Son. If ye  
 shall ask me anything in my name, I will do it.

15, 16 If ye love me, ye will keep my commandments; and I will  
 request the Father, and he will give you another Advocate,<sup>1</sup>  
 17 to be with you for ever, even the Spirit of truth; whom the  
 world cannot receive, because it beholdeth him not, neither  
 knoweth him. You know him, because he abideth with you  
 18 and will be in you. I will not leave you fatherless; <sup>2</sup> I am  
 19 coming unto you. Yet a little while, and the world no longer  
 beholdeth me, but you behold me; because I live, you also shall  
 20 live. In that day you will know that I am in my Father, and  
 21 you in me, and I in you. He that hath my commandments,  
 and keepeth them, he it is that loveth me; but he that loveth  
 me will be loved by my Father, and I will love him, and will  
 manifest myself unto him.

22 Judas (not Judas Iscariot) saith to him, Lord, and how cometh  
 it that thou wilt manifest thyself unto us, and not unto the  
 23 world?—Jesus answered and said to him, If any one loveth me,  
 he will keep my word; and my Father will love him, and we  
 24 will come unto him, and make our abiding-place with him. He  
 that loveth me not, keepeth not my words; and the word that  
 ye hear is not mine, but the word of the Father who sent me.  
 25 These things I have spoken to you, while yet abiding with you.  
 26 But the Advocate, the Holy Spirit, whom the Father will send  
 in my name, he will teach you all things, and will bring to your  
 27 remembrance all things that I have said to you. Peace I leave  
 with you; my peace I give unto you; not as the world giveth,  
 give I unto you. Let not your heart be troubled, neither let  
 28 it be afraid. Ye heard that I said to you, 'I go away and am  
 coming unto you.' If ye loved me, ye would have rejoiced  
 that I go unto the Father; because the Father is greater than  
 29 I. And now I have told you before it come to pass; that,  
 30 when it hath come to pass, ye may believe. No longer will  
 I talk much with you, for the prince of the world cometh, and  
 31 in me he hath nothing; but he cometh that the world may  
 know that I love the Father, and that, as the Father gave me  
 commandment, even so I do. Arise, let us go hence.

15 I am the vine, the true vine, and my Father is the husband-  
 2 man. Every branch in me, not bearing fruit, he taketh it  
 away; and every branch bearing fruit, he cleanseth it, that  
 3 it may bear more fruit. Alrcady you are clean because of the  
 4 word that I have spoken unto you. Abide in me, and I in  
 you.<sup>3</sup> Even as the branch cannot bear fruit from itself, unless  
 it abide in the vine; so neither can you, unless ye abide in me.  
 5 I am the vine, you are the branches. He that abideth in me,  
 and I in him, he beareth much fruit; because apart from

<sup>1</sup> Greek, Paraclete (Comforter, A.V.). <sup>2</sup> Or bereaved (*lit.* orphans); see xiii. 33, and 8. James i. 27. <sup>3</sup> = admit me to abide in you.



- 6 me ye can do nothing. If any one abideth not in me, he is cast  
 outside as the branch, and is withered; and they<sup>1</sup> gather them  
 7 together, and cast them into the fire, and they are burnt. If  
 ye abide in me, and my words abide in you, ask whatsoever  
 8 ye will, and it shall come to pass for you. In this is my Father  
 glorified, that ye may bear much fruit; and ye shall become  
 9 my disciples. Even as the Father hath loved me, I also have  
 10 loved you; abide in my love. If ye keep my commandments,  
 ye will abide in my love; even as I have kept my Father's  
 11 commandments and abide in his love. These things I have  
 spoken to you, that my joy may be in you, and that your joy  
 12 may be made full. My commandment is this, that ye love  
 13 one another, even as I have loved you. Greater love hath  
 no one than this, that one lay down his life for his friends.  
 14, 15 You are my friends, if ye do that which I command you. No  
 longer do I call you bondmen; because the bondman knoweth  
 not what his lord doeth. But you I have called Friends; because  
 all things that I heard from my Father I made known  
 16 unto you. You did not choose me, but I chose you, and ap-  
 pointed you, that you should go and bear fruit, and that your  
 fruit should abide; that whatsoever ye shall ask of the Father  
 17 in my name, he may give it you. These things I command  
 18 you, that ye may love one another. If the world hateth you,  
 19 know<sup>2</sup> that it hath hated me before it hated you. If ye were of  
 the world, the world would love what was its own; but because  
 ye are not of the world, but I chose you out of the world, therefore  
 20 the world hateth you. Remember the word that I said to  
 you, There is no bondman greater than his lord. If they per-  
 secuted me, they will persecute you also; if they kept my word,  
 21 they will keep yours also. But all these things they will do  
 unto you for my name's sake, because they know not him that  
 22 sent me. If I had not come and spoken to them, they would  
 23 have no sin; but now they have no excuse for their sin. He  
 24 that hateth me, hateth my Father also. If I had not done  
 among them works such as no one else ever did, they would  
 have no sin; but now they have both seen and hated both me  
 25 and my Father. But they do it that the word written in their  
 26 law may be fulfilled, 'They hated me without a cause.' When  
 the Advocate hath come, whom I will send from the Father,  
 even the Spirit of truth, who proceedeth from the Father, he  
 27 will bear witness of me; yea, you also bear witness, because  
 ye are with me from the beginning.  
 16 These things I have spoken to you, that ye may not be made  
 2 to stumble. They will put you out of the synagogue; yea,  
 an hour cometh for every one that killeth you to think that he  
 8 is offering service unto God. And these things they will do,  
 4 because they knew not the Father nor me. But these things

<sup>1</sup> The pronoun is here used impersonally, as the French 'on,' there being no reason for defining the gatherers; cf. S. Luke xii. 20, and many other places.  
<sup>2</sup> Or ye know.

I have spoken to you, that when their hour hath come, ye may remember them, that I told you. Yet I told you not these 5 things from the beginning; because I was with you. But now I am going unto him that sent me; and not one of you 6 asketh me, 'Whither goest thou?' But because I have spoken 7 these things to you, sorrow hath filled your hearts. Nevertheless, I tell you the truth; It is expedient for you that I go away; for if I go not away, the Advocate will not come unto you; but 8 if I depart, I will send him unto you. And he, when he hath come, will convict the world in respect of sin, and of righteous- 9 ness, and of judgement; of sin, because they believe not on me; of righteousness, because I go unto the Father, and ye 10 behold me no longer; of judgement, because the prince of this world hath been judged.

12 Many things yet I have to say to you, but ye cannot bear them now. But when he, the Spirit of truth, hath come, he will guide you into all the truth; for he will not speak from himself, but whatsoever things he heareth he will speak, and 14 he will declare to you the things to come. He will glorify me; for he will take of what is mine, and will declare it to you. All things whatsoever the Father hath are mine; this is why I said that he taketh of what is mine and will declare it to you. 16 A little while, and ye behold me no more; and again a little while, and ye shall see me.—Some of his disciples therefore said one to another, What is this that he saith to us, 'A little while, and ye behold me not; and again a little while, and ye shall see 18 me, and 'Because I go to the Father'?—They said therefore, This 'little while' that he saith, what is it? We know not what he 19 speaketh.—Jesus perceived that they were desirous to ask him, and he said to them, Is it of this that ye are inquiring one of another, my saying, 'A little while, and ye behold me not; 20 and again a little while, and ye shall see me'? Verily, verily, I say to you, that you will weep and lament, but the world will rejoice; you will be made to sorrow, but your sorrow shall 21 be turned into joy. A woman, when she is in travail hath sorrow, because her hour hath come; but when she is delivered of the child, she remembereth no more the anguish, for joy 22 that a man hath been born into the world. And you therefore now have sorrow; but I will see you again, and your heart 23 will rejoice, and your joy no one taketh from you. And in that day ye will ask me nothing. Verily, verily, I say to you, if ye shall ask the Father for anything, he will give it you in my 24 name. Hitherto ye have asked for nothing in my name; ask, and ye shall receive, that your joy may be made full.

25 These things I have spoken to you in proverbs; there cometh an hour when I will no more speak to you in proverbs, but will 26 tell you plainly of the Father. In that day ye shall ask in my name; and I say not to you, that I will request the Father 27 for you; for of himself the Father loveth you, because you have 28 loved me and have believed that I came forth from God. I

came out from the Father, and have come into the world; again,  
 29 I leave the world, and go unto the Father.—His disciples say,  
 30 Lo, now thou speakest plainly, and speakest no proverb; now  
 we know that thou knowest all things, and needest not that  
 any one should ask thee; herein we believe that thou camest  
 31 forth from God.—Jesus answered them, Do ye now believe?  
 32 Behold, an hour cometh, yea, hath come, for you to be scattered,  
 each to his home, and to leave me alone; and I am not alone,  
 33 because the Father is with me. These things I have spoken  
 to you, that in me ye may have peace. In the world ye have  
 tribulation; but be of good cheer, I have overcome the world.

17 These things Jesus spoke; and lifting up his eyes to heaven,  
 he said, Father, the hour hath come; glorify thy Son, that  
 2 the Son may glorify thee, even as thou gavest him authority  
 over all flesh, that whatsoever<sup>1</sup> thou hast given him, he should  
 3 give to them eternal life. But the eternal life is this, that  
 they may know thee, the only true God, and him whom thou  
 4 didst send, Jesus Christ. I glorified thee on the earth, in  
 5 accomplishing the work that thou hast given me to do. And  
 now glorify thou me, Father, with<sup>2</sup> thine own self, with the  
 6 glory that I had with<sup>3</sup> thee before the world was. I manifested  
 thy name to the men that thou gavest me out of the world;  
 thine they were, and thou gavest them to me, and they have  
 7 kept thy word. Now they know that all things whatsoever  
 8 thou hast given me are from thee; for the words that thou  
 gavest me I have given unto them; and they received them, and  
 knew of a truth that I came forth from thee, and they believed  
 9 that thou didst send me. It is for them I make request; not  
 for the world do I make it, but for them that thou hast given  
 10 me; because they are thine. And all things that are mine are  
 thine, and thine are mine; and I have been glorified in them.  
 11 And no longer am I in the world, and these are in the world  
 and I am coming unto thee. Holy Father, keep them in thy  
 name which thou hast given me, that they may be one,<sup>3</sup> even  
 12 as we are. While I was with them, I kept them in thy name  
 which thou hast given me; and I guarded them, and not one  
 of them perished, except the son of perdition; that the scripture  
 13 might be fulfilled. But now I am coming unto thee; and  
 these things I speak in the world, that they may have my joy  
 14 made full in themselves. I have given them thy word, and the  
 world hated them, because they are not of the world, even as  
 15 I am not of the world. I request not that thou wouldst take  
 them out of the world, but that thou wouldst keep them out of  
 16 the evil. They are not of the world, even as I am not of the  
 17 world. Consecrate them in the truth; thy word is truth. Even  
 as thou didst send me into the world, so did I also send them  
 18 into the world. And for their sakes I consecrate myself, that  
 19

<sup>1</sup> The Greek here is in the singular. Believers are given as an united whole.

<sup>2</sup> Apud (Vulgate), as in i. 39; viii. 38; xiv. 25, etc.; 'with,' i.e. in one's house, town, society.

<sup>3</sup> Lit. one being (as in x. 30).

20 they also may be consecrated in truth. Yet not for these only  
 do I make request, but for them also that believe on me through  
 21 their word, that they all may be one; <sup>2</sup> even as thou, Father,  
 in me, and I in thee, that they also may be in us; that the world  
 22 may believe that thou didst send me. And the glory that thou  
 hast given me I have given to them, that they may be one; <sup>3</sup>  
 23 even as we are one; <sup>4</sup> I in them, and thou in me, that they  
 may be perfected into one; that the world may know that  
 thou didst send me, and didst love them, even as thou lovedst  
 24 me. Father, that which <sup>5</sup> thou hast given me, I would that  
 they also may be with me where I am, that they may behold my  
 glory, which thou hast given me, because thou lovedst me before  
 25 the foundation of the world. Righteous Father, the world  
 indeed knew thee not; but I knew thee, and these knew that  
 26 thou didst send me; and I made known to them thy name,  
 and will make it known; that the love wherewith thou lovedst  
 me may be in them, and I in them.

18 Jesus after saying these words went forth with his disciples  
 over the brook of the Cedars, where there was a garden, into  
 2 which he entered, himself and his disciples. Now Judas also,  
 his betrayer, knew the place; because Jesus often resorted  
 3 thither with his disciples. Judas therefore, having received the  
 band of soldiers, and officers from the high priests and from  
 the Pharisees, goeth thither with lanterns and torches and  
 4 weapons. Jesus therefore, knowing all the things that were  
 coming upon him, went forth, and saith to them, Whom seek  
 5 ye?—They answered him, Jesus the Nazarene.—He saith to  
 them, I am he.—Now Judas also, his betrayer, was standing  
 6 with them. Therefore when he said to them, 'I am he,' they  
 7 drew back and fell to the ground. So he asked them again,  
 8 Whom seek ye?—And they said, Jesus the Nazarene.—Jesus  
 answered, I told you that I am he; therefore, if ye seek me,  
 9 let these go their way—that the word that he had spoken might  
 be fulfilled, 'Of them that thou hast given me I lost not one.'  
 10 Simon Peter therefore having a sword drew it, and smote the  
 high priest's bondman, and cut off his right ear. Now the  
 11 bondman's name was Malchus. Jesus therefore said to Peter,  
 Put up the sword into the sheath; the cup that the Father  
 hath given me, shall I not drink it?

12 So the soldiers and the commandant and the officers of the  
 13 Jews seized Jesus, and bound him, and led him unto Annas  
 first; for he was father-in-law to Caiaphas, who was high priest  
 14 that year. Now Caiaphas was he that counselled the Jews,  
 that it was expedient that one man should die for the people.

15 Now Simon Peter was following Jesus, and so was another  
 disciple. But that disciple was known to the high priest,  
 16 and went with Jesus into the high priest's court; but Peter  
 was standing outside at the door. So the other disciple, the

<sup>1</sup> *Lit.* one being (as in x. 30). <sup>2</sup> The Greek is in the singular, as in verse 2.

one known unto the high priest, went out and spoke to her  
 17 that kept the door, and he brought Peter in. So the maid-  
 servant that kept the door saith to Peter, Art thou also one of  
 18 this man's disciples?—He saith, I am not.—Now the bondmen  
 and the officers had made a charcoal fire (because it was cold)  
 and were standing and warming themselves; but Peter also  
 was with them, standing and warming himself.

19 The high priest therefore asked Jesus about his disciples,  
 20 and about his teaching. Jesus answered him, I have spoken  
 openly to the world; I always taught in synagogue and in the  
 temple, where all the Jews come together; and in secret I spoke  
 21 nothing. Why askest thou me? ask them that have heard  
 me, what I spoke to them; behold, these know what I said.—

22 Now when he had said these things, one of the officers, who was  
 standing by, struck Jesus with his hand, saying, Answerest  
 23 thou the high priest so?—Jesus answered him, If I spoke evilly,  
 bear witness of the evil; but if well, why smitest thou me?  
 24 Annas therefore sent him bound unto Caiaphas the high priest.

25 But Simon Peter was standing and warming himself. So  
 they said to him, Art thou also one of his disciples?—He denied,  
 26 and said, I am not.—One of the high priest's bondmen, being  
 a kinsman of him whose ear Peter cut off, saith, Did not I see  
 27 thee in the garden with him?—Peter therefore denied again;  
 and straightway a cock crew.

28 So they led Jesus from Caiaphas's house into the palace;<sup>1</sup>  
 now it was early, and they themselves went not into the palace,  
 that they might not be defiled, but might eat the passover.  
 29 Pilate therefore went forth outside to them, and saith, What  
 30 accusation bring ye against this man?—They answered and  
 said to him, Had not this man been doing evil,<sup>2</sup> we should not  
 31 have delivered him to thee.—Pilate therefore said to them,  
 Take him yourselves, and judge him according to your own law.  
 —The Jews said to him, It is not lawful for us to put any one  
 32 to death—that the saying of Jesus might be fulfilled, which he  
 spoke, signifying by what manner of death he should die.

33 So Pilate went back into the palace, and called Jesus, and said  
 34 to him, Thou art thou the king of the Jews?—Jesus answered,  
 Of thyself sayest thou this? or did others tell it thee of me?—  
 35 Pilate answered, Am I a Jew? Thine own nation and the high  
 priests delivered thee to me; what hast thou done?—Jesus  
 36 answered, My kingdom is not of this world; if my kingdom  
 were of this world, my servants would fight, that I should not  
 be delivered to the Jews; but, as it is, my kingdom cometh  
 37 not hence.—Pilate therefore saith to him, Thou art a king, then?  
 —Jesus answered, Thou sayest that I am a king. To this end  
 I have been born, and to this end I have come into the world,  
 that I may bear witness to the truth; every one that is of  
 38 the truth hearkeneth to my voice.—Pilate saith to him, What

<sup>1</sup> *Lis.* the prætorium (prætor's house).

<sup>2</sup> Some MSS., 'been an evil doer.'

\* See note to viii. 44.

is truth?—And having said this, he went out again unto the Jews,  
 39 and saith to them, I find in him no crime. But ye have a  
 custom that I should release unto you one at the passover;  
 will ye therefore that I release unto you the king of the Jews?  
 40 —They shouted therefore again, saying, Not this man, but  
 Barabbas!—Now Barabbas was a robber.

19 Thereupon Pilate took Jesus, and scourged him. And the  
 soldiers platted a crown of thorns, and put it on his head, and  
 3 arrayed him in a purple cloak; and they kept going unto him,  
 and saying, Hail! King of the Jews!—And they struck him  
 4 with their hands. And Pilate again went forth outside, and  
 saith to the Jews, Behold, I bring him out to you, that ye may  
 5 know that I find in him no crime.—Jesus therefore came forth  
 outside, wearing the crown of thorns and the purple cloak.  
 6 And Pilate saith to them, Behold, the man!—Therefore, when  
 the high priests and the officers saw him, they shouted, saying,  
 Crucify, crucify!—Pilate saith to them, Take him yourselves,  
 7 and crucify him; for I find in him no crime.—The Jews  
 answered him, We have a law, and according to that law he  
 8 ought to die, because he made himself Son of God.—Therefore,  
 9 when Pilate heard that saying, he feared the more; and he  
 went back into the palace, and saith to Jesus, Whence art  
 10 thou?—But Jesus gave him no answer. Pilate therefore saith  
 to him, Speakest thou not to me? knowest thou not that I  
 have authority to release thee, and have authority to crucify  
 11 thee?—Jesus answered, Thou wouldst have no authority at  
 all over me, had it not been given thee from above; therefore  
 12 he that delivered me to thee hath greater sin.—Upon this Pilate  
 sought to release him; but the Jews shouted, saying, If thou  
 release this man, thou art no friend of Cæsar; every one that  
 13 maketh himself a king setteth himself against Cæsar.—There-  
 fore when Pilate heard these words, he brought Jesus outside,  
 and sat down on the judgement-seat at a place called the Pave-  
 14 ment (but in Hebrew, Gabbatha). Now it was the Preparation  
 for the passover; it was about the sixth hour. And he saith  
 15 to the Jews, Behold, your king!—They therefore shouted, Away  
 with him, away with him; crucify him!—Pilate saith to them,  
 Shall I crucify your king?—The high priests answered, We have  
 16 no king but Cæsar.—Thereupon he delivered him to them to be  
 crucified.

17 They took Jesus therefore with them; and he went forth,  
 bearing the cross for himself, unto the place called, The place  
 18 of a skull (which in Hebrew is called Golgotha); where they  
 crucified him, and with him two others, on each side one, but  
 19 Jesus in the midst. Moreover Pilate wrote a title, and put it  
 on the cross; and there was written,

JESUS THE NAZARENE, THE KING OF THE JEWS.

20 This title therefore many of the Jews read; for the place where  
 Jesus was crucified was near the city; and the writing was in

21 Hebrew, in Latin, and in Greek. The high priests of the Jews said therefore to Pilate, Write not, 'The king of the Jews';  
 22 but, that he said, 'I am king of the Jews.'—Pilate answered, What I have written, I have written.

23 The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, for each soldier a part; and also the coat. Now the coat was without seam, woven from  
 24 the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be—that the scripture might be fulfilled, 'They divided my garments among themselves, and upon my vesture they cast lots.' These things therefore the soldiers did.

25 Now there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary  
 26 the Magdalene. Jesus therefore, seeing his mother, and the disciple standing by, the one he loved, saith to his mother, Woman, behold, thy son!—Then he saith to the disciple, Behold,  
 27 thy mother!—And from that hour the disciple took her to his home.

28 After this, knowing that all things have now been finished, Jesus, that the scripture might be accomplished,<sup>2</sup> saith, I thirst.  
 29 —There was standing a vessel full of vinegar; so placing upon a hyssop-stem<sup>3</sup> a sponge full of the vinegar, they put it to his  
 30 mouth. Therefore, when Jesus had received the vinegar, he said, It is finished—and bowing his head he gave up his spirit.

31 The Jews therefore, because it was the Preparation, that the bodies might not remain upon the cross on the sabbath (for that sabbath-day was a high day), asked Pilate that their legs  
 32 might be broken and they taken away. The soldiers therefore came and broke the legs of the first, and of the other that was  
 33 crucified with him; but when they came to Jesus, and saw that he was already dead, they broke not his legs; but one  
 34 of the soldiers stabbed his side with a spear, and straightway there came out blood and water. And he that hath seen hath  
 35 borne witness (and his witness is true, and he knoweth that he saith things that are true), that you also may believe. For  
 36 these things came to pass, that the scripture might be fulfilled, 'A bone of him shall not be broken.'<sup>4</sup> And, further, another  
 37 scripture saith, 'They shall look on him whom they pierced.'

38 But after these things, Joseph of Arimathæa (being a disciple of Jesus, but for fear of the Jews a secret one) asked Pilate that he might take away the body of Jesus; and Pilate gave  
 39 him leave. He came therefore and took away his body. And Nicodemus also (who at the first came unto him by night) came, bringing a mixture<sup>5</sup> of myrrh and aloes, about a hundred pounds.  
 40 They took therefore the body of Jesus, and bound it in linen

<sup>2</sup> Psalm lxxix. 21. <sup>3</sup> Hyssop is perhaps the caper-plant, the stem of which, two or three feet long, would be sufficient for the purpose. In this case it is the same as the 'reed' of S. Matthew and S. Mark. <sup>4</sup> Or non comminuetis ex eo (Vulgate). <sup>5</sup> Some MSS., 'a roll.'

cloths with the spices, even as is usual with the Jews in burying.

41 Now in the place where he was crucified there was a garden, and in the garden a new tomb, wherein no one had yet been laid.

42 So there, because of the Jews' Preparation (for the tomb was nigh at hand), they laid Jesus.

20 Now on the first day of the week Mary the Magdalene cometh early, while it is still dark, to the tomb, and seeth the stone, 2 that it had been taken away out of the tomb. So she runneth, and cometh unto Simon Peter, and unto the other disciple, the one who was dear to Jesus; and she saith to them, They have taken away the Lord out of the tomb, and we know not 8 where they have laid him.—Peter therefore went forth, and 4 the other disciple, and they went their way to the tomb. Now they began to run, the two together; and the other disciple ran on before, faster than Peter, and came first to the tomb; 5 and looking in he seeth lying there the linen cloths; yet he 6 went not in. Simon Peter therefore also cometh, following him, and he went into the tomb; and he beholdeth the linen 7 cloths, and the napkin that had been over his head, not lying 8 with the linen cloths, but folded in a place by itself. Thereupon the other disciple also, who had come first to the tomb, 9 went in; and he saw, and believed. For not even yet had they understood the scripture, that he must rise from the dead. 10 The disciples therefore went back to their own homes.

11 But Mary was standing outside at the tomb, weeping; so, 12 as she wept, she looked into the tomb, and she beholdeth two angels in white garments, sitting, one at the head and one at the 18 feet, where the body of Jesus had lain. And they say to her, Woman, why weepest thou?—She saith to them, They have taken away my Lord, and I know not where they have laid him.—

14 Having said this, she turned round, and beholdeth Jesus standing, 15 and she knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? whom seekest thou?—She, thinking that it was the gardener, saith to him, Sir, if thou didst bear him hence tell me where thou hast laid him, and I will take him away.—

16 Jesus saith to her, Mary!—Turning she saith to him in Hebrew, 17 Rabbuni!—which is to say, Master! Jesus saith to her, Hold me not; for I have not yet ascended unto the Father; but go unto my brethren and say to them, I ascend unto him that is my Father and your Father, and my God and your God.— 18 Mary the Magdalene goeth and telleth the disciples, 'I have seen the Lord'; and that he had said these things to her.

19 Therefore, when it was evening on that day, the first day of the week, and the doors, where the disciples were, had been shut for fear of the Jews, Jesus came and stood in the midst, 20 and saith to them, Peace be unto you!—And when he had said this, he showed them his hands and his side. Glad therefore 21 were the disciples when they saw the Lord. Jesus therefore said to them again, Peace be unto you! even as the Father 22 hath sent me forth, so send I you.—And when he had said this,



- he breathed on them, and saith to them, Receive the Holy Spirit; whose soever sins ye forgive, they have been forgiven to them; whose soever ye retain, they have been retained.
- 24 But Thomas, one of the twelve, who is called Didymus,<sup>1</sup>  
 25 was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord.—But he said to them, Unless I see in his hands the print of the nails, and put my finger into the place<sup>2</sup> of the nails, and put my hand into his side, I will not believe.
- 26 And eight days afterwards his disciples were again within, and Thomas was with them. Jesus cometh, the doors having been shut; and stood in the midst, and said, Peace be unto you!  
 27 —Afterwards he saith to Thomas, Bring hither thy finger, and see my hands; and bring thy hand, and put it into my side; and be not faithless, but believing.—Thomas answered and said  
 28 to him, My Lord and my God!—Jesus saith to him, Because thou hast seen me, hast thou believed? blessed are they that have not seen, and have believed.
- 30 Many other signs, therefore, Jesus did in the presence of the  
 31 disciples, signs that have not been written in this book; but these have been written that ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life in his name.
- 32 After these things Jesus manifested himself again to the disciples, by the sea of Tiberias; and this is how he manifested  
 2 himself. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael of Cana in Galilee, and the  
 3 sons of Zebedee, and two other of his disciples. Simon Peter saith to them, I am going fishing.—They say to him, We also are coming with thee.—They went out, and got into the boat;  
 4 and that night they caught nothing. But when day was now breaking, Jesus came and stood on the beach; the disciples  
 5 however knew not that it was Jesus. Jesus therefore said to them, Children, have ye anything besides bread?—They  
 6 answered him, No.—And he said to them, Cast the net on the right side of the boat, and ye will find.—So they cast; and no longer had they strength to draw it for the multitude of the  
 7 fishes. That disciple therefore whom Jesus loved saith to Peter, It is the Lord!—Simon Peter therefore, hearing that it was the  
 8 Lord, girded his outer garment about him (for he was stripped), and cast himself into the sea; but the other disciples came in the small boat (for they were not far from the land, but about two  
 9 hundred cubits off), dragging the net with the fishes. So, when they had landed, they see a charcoal fire set ready, and fish  
 10 lying thereon, and bread. Jesus saith to them, Bring some of the fishes that ye caught just now.—Simon Peter went on board, and drew the net to land, full of large fishes, a hundred and fifty three; and though there were so many, the net was not:

<sup>1</sup> i. e. Twin.    <sup>2</sup> Some MSS., 'print.'    <sup>3</sup> Have ye aught to eat? (R. V.).  
 Lit. anything extra to eat, pulmentarium (Vulgate).

- 12 rent. Jesus saith to them, Come and breakfast.—Not one of  
 the disciples durst inquire of him, Who art thou? knowing  
 18 that it was the Lord. Jesus cometh, and taketh the bread,  
 14 and giveth to them, and the fish likewise. This is now the  
 third time that Jesus was manifested to the disciples, after he  
 was raised from the dead.
- 15 So when they had breakfasted, Jesus saith to Simon Peter,  
 Simon, son of John, lovest thou me more than these do?—  
 He saith to him, Yea, Lord, thou knowest thou art dear to me.
- 16 —He saith to him, Feed my lambs.—He saith to him again, a  
 second time, Simon, son of John, lovest thou me?—He saith  
 to him, Yea, Lord, thou knowest thou art dear to me.—He  
 17 saith to him, Be shepherd to my sheep.—He saith to him, the  
 third time, Simon, son of John, am I dear to thee?—Peter  
 was grieved that he said to him, at the third time, Am I dear  
 to thee? and he said to him, Lord, thou knowest all things;  
 thou seest thou art dear to me.—Jesus saith to him, Feed my  
 18 sheep. Verily, verily, I say to thee, when thou wast younger,  
 thou didst gird thyself and didst walk whither thou wouldst;  
 but when thou art old, thou wilt stretch forth thy hands, and  
 another will gird thee, and will take thee whither thou wouldst  
 19 not.—Now this he said, signifying by what manner of death  
 he should glorify God. And having said this, he saith to him,  
 20 Follow me.—Peter, turning round, seeth following them the  
 disciple that Jesus loved, who leant back also on his breast at  
 the supper and said, Lord, who is he that betrayeth thee?  
 21 Peter therefore, seeing him, saith to Jesus, Lord, and what of  
 22 this man?—Jesus saith to him, If I will that he tarry while I  
 28 am coming, what is it to thee? follow thou me.—There went  
 forth therefore this saying unto the brethren, that that disciple  
 dieth not; yet Jesus said not to him, that he dieth not, but,  
 ‘If I will that he tarry while I am coming, what is it to thee?’
- 24 This is the disciple that beareth witness of these things, and  
 wrote these things; and we know that his witness is true.
- 25 But there are also many other things which Jesus did, such  
 that, if they should be written one by one, I think that even  
 the world itself would not have room for the books that would  
 be written.

---

<sup>1</sup> See S. Matthew xxvi. 23.

# ACTS OF APOSTLES<sup>1</sup>

[A.D. 80]

1 The first narrative that I composed, O Theophilus, had to do  
2 with all that Jesus began both to do and to teach, until the day  
in which he was received up, after he had given commandment  
through the Holy Spirit to the apostles whom he had chosen ;  
3 to whom he also presented himself alive, after he had suffered,  
by many proofs ; appearing to them during forty days, and  
4 speaking the things concerning the kingdom of God. And,  
while in their company, he charged them not to depart from  
Jerusalem, but to wait for what was promised by the Father,  
5 Which promise ye heard from me, that, whereas John baptized  
with water, you shall be baptized in the Holy Spirit not many  
days hence.

6 So, when they had come together, they began to ask him,  
saying, Lord, dost thou at this time restore the kingdom to  
7 Israel ?—He said unto them, It is not for you to know times or  
seasons that the Father hath set within his own authority ;  
8 but ye shall receive strength by the coming of the Holy Spirit  
upon you ; and ye shall be my witnesses in Jerusalem, and in  
all Judæa and Samaria, and unto the utmost part of the earth.—  
9 And having said these things, he was taken up while they  
10 were looking ; and a cloud withdrew him from their eyes. And  
while they were gazing into the heaven as he went, behold,  
11 two men stood by them in white apparel ; who also said, Men  
of Galilee, why stand ye looking into the heaven ? this Jesus,  
who was received up from you into heaven, will come in like  
manner as ye beheld him going into heaven.

12 Then they returned to Jerusalem from the mount called Olivet,  
13 which is near Jerusalem, a sabbath-day's journey. And when  
they had come in, they went up into the upper chamber where  
they were staying ; Peter and John and James and Andrew,  
Philip and Thomas, Bartholomew and Matthew, James, son of  
Alphæus, and Simon the Zealot, and Judas, son of James.  
14 These all with one accord continued stedfastly in prayer with  
certain women, and Mary the mother of Jesus, and with his  
brothers.

15 And in these days Peter stood up in the midst of the brethren  
(and there was a multitude of persons met together, about a

---

<sup>1</sup> The title is correct, by the Greek—and by reason ; the book does not contain all the doings of the few apostles concerned—and all the apostles are not even named, except in a mere list.

16 hundred and twenty), and he said, Brethren, it was necessary that the scripture should be fulfilled, which the Holy Spirit through the mouth of David spoke beforehand concerning  
 17 Judas, who became guide to them that seized Jesus; for he had been numbered among us, and was allotted his share in this  
 18 ministry. (Now<sup>1</sup> this man acquired a field with the reward of his unrighteousness, and falling headlong, he burst asunder  
 19 in the midst, and all his bowels gushed out. And it became known to all the dwellers in Jerusalem, so that the field was called in their own language 'Aceldama,' that is to say, 'Field  
 20 of blood.' For it is written in the book of Psalms,

'Let his habitation become desolate,  
 And let there be no one dwelling therein';

and,

'His overseership let another take.')

21 Therefore of the men that were in our company all the time that  
 22 the Lord Jesus came in and went out among us, beginning with John's baptism, unto the day that he was received up from us, of these one must become a witness with us of his resurrection.  
 23—And they put forward two, Joseph, called Barsabbas (who was  
 24 also called Justus), and Matthias. And they prayed and said, Thou, Lord, who knowest the hearts of all men, appoint<sup>2</sup> him  
 25 whom thou hast chosen, one of these two, to take the place in this ministry and apostleship from which Judas fell away,  
 26 to go to his own place.—And they gave them lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

2 And when the day of Pentecost had now come, they were  
 2 all together in one place. And there came suddenly out of the heaven a noise as of a mighty wind bearing onwards,<sup>3</sup> and it  
 3 filled the whole house where they were sitting. And there  
 4 appeared unto them tongues, as it were of fire, parting them-  
 4 selves; and it settled upon each of them. And they were all filled with the Holy Spirit, and began to speak in other tongues,<sup>4</sup> even as the Spirit gave them utterance.

5 Now there were dwelling in Jerusalem Jews, devout men,  
 6 from every nation of those under the heaven. But when there came this sound, the multitude met together, and were confounded, because each heard them speaking in his own language.  
 7 But they were amazed and marvelled, saying, Behold, are not  
 8 all these that speak Galileans? And how hear we, each in his  
 9 own language wherein he was born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and  
 10 Cappadocia, in Pontus and the province of Asia,<sup>5</sup> in Phrygia and

<sup>1</sup> Verses 18-20; author's parenthetical comment.      <sup>2</sup> Same word as in S. Luke x. 1.      <sup>3</sup> Or rushing on.      <sup>4</sup> See Appendix VI, page 392.      <sup>5</sup> Asia in the N.T. denotes the Roman province of that name, which included the Western part of what is now called Asia Minor; Mysia, Phrygia, Lydia, and Caria, with adjacent islands, Ephesus being the capital. The words 'the province of' are not in the Greek, but are needed in the English to avoid error.

Pamphylia, in Egypt and the parts of Libya about Cyrene,  
 11 and the sojourners from Rome, Jews and their converts,<sup>1</sup> Cretans  
 and Arabians, we hear them speaking in our tongues the mighty  
 12 works of God.—And they were all amazed, and were much  
 18 perplexed, saying one to another, What meaneth this?—But  
 14 others mocking said, They are filled with new wine.—But Peter,  
 standing up with the eleven, lifted up his voice and spoke out  
 to them ;

Men of Judæa, and all ye that dwell in Jerusalem, be this  
 15 known unto you, and give ear to my words. For these men  
 are not drunken, as you suppose, seeing that it is but the third  
 16 hour of the day. But this is that which hath been spoken  
 through the prophet Joel ;

17 'And it shall be in the last days, saith God,  
 I will pour out of my Spirit upon all flesh ;  
 And your sons and your daughters shall prophesy,  
 And your young men shall see visions,  
 And your older men shall dream dreams ;  
 18 Yea, and upon my bondmen and upon my bondwomen  
 In those days I will pour out of my Spirit,  
 And they shall prophesy.  
 19 And I will give wonders in the heaven above,  
 And signs on the earth beneath,  
 Blood and fire and vapour of smoke ;  
 20 The sun shall be turned into darkness,  
 And the moon into blood,  
 Before the day of the Lord come, the great and notable  
 day ;

21 And it shall be that whosoever shall call on the name  
 of the Lord shall be saved.'  
 22 Men of Israel, hear these words ; Jesus the Nazarene, a man  
 attested unto you from God by mighty works and wonders and  
 signs, which God did through him in the midst of you, even as  
 23 ye yourselves know ; him, delivered up by the settled purpose  
 and foreknowledge of God, ye by the hand of men without law  
 24 crucified and slew ; whom God raised, loosing the pangs of  
 death, because it was not possible that he should be held by it.  
 25 For David saith concerning him,

'I saw the Lord before my face continually,  
 Because he is at my right hand, that I may not be moved ;  
 26 This is why my heart was glad, and my tongue exulted ;  
 Moreover also my flesh will tabernacle in hope,  
 27 Because thou wilt not abandon my soul unto Hades,  
 Neither wilt thou give thy Holy One to see destruction.  
 28 Thou madest known to me ways of life,  
 Thou wilt make me full of gladness in thy presence.'

29 Brethren, I may say unto you freely of the patriarch David,  
 that he both died and was buried, and his tomb is with us unto  
 30 this day. Therefore, prophet as he was, and knowing that God

<sup>1</sup> Or and proselytes.

had sworn to him with an oath that of the fruit of his loins he  
 81 would set one on his throne, he, foreseeing it, spoke of the resur-  
 rection of the Christ, that neither was he abandoned unto Hades,  
 82 nor did his flesh see destruction. This Jesus God raised;  
 83 whereof<sup>1</sup> we all are witnesses. Therefore, exalted by the right  
 hand of God, and receiving from the Father what had been  
 promised, the Holy Spirit, he hath poured forth this which you  
 84 both see and hear. For David ascended not into the heaven,  
 but he saith himself,

'The Lord said to my Lord, Sit at my right hand,

85 Until I make thine enemies a footstool under thy feet.'

86 Therefore let every house<sup>2</sup> of Israel know assuredly that God  
 made him both Lord and Christ, this Jesus whom you crucified.

87 Now, when they heard, they were pricked to the heart, and  
 said unto Peter and the rest of the apostles, Brethren, what  
 88 must we do?—But Peter said unto them, Repent, and let each  
 of you be baptized in the name of Jesus Christ unto remission  
 89 of your sins, and ye will receive the gift of the Holy Spirit. For  
 to you is the promise, and to your children, and to all that are  
 90 far off, as many as the Lord our God shall call to himself.—And  
 with many other words he testified, and exhorted them, saying,  
 Save yourselves from this crooked generation.

91 Therefore, they that received his word were baptized, and  
 92 on that day there were added about three thousand souls. And  
 they continued stedfastly in the teaching of the apostles and in  
 the fellowship, the breaking of the bread<sup>3</sup> and the prayers.  
 93 And fear came upon every soul, and many wonders and signs  
 94 came to pass through the apostles.<sup>4</sup> And all that believed  
 95 had all things in common together, and from time to time they  
 sold their possessions and goods, and distributed them among  
 96 all, according as any had need. And persevering daily with one  
 accord in the temple, and breaking bread at home,<sup>5</sup> they took  
 97 their food with gladness and simplicity of heart, praising God,  
 and being in favour with all the people. And the Lord  
 added together day by day those that were in the way of  
 salvation.

3 Now Peter and John were going up into the temple for the  
 2 hour of prayer, the ninth hour. And a certain man, who was  
 lame from his mother's womb, was being carried, whom they  
 laid daily at the door of the temple, the door called Beautiful,  
 8 to ask alms from them that went into the temple. And he,  
 seeing Peter and John about to go into the temple, begged  
 4 that he might receive an alms. But Peter, gazing upon him,  
 5 with John, said, Look on us.—And he gave heed to them, expect-  
 6 ing to receive something from them. But Peter said, Silver

<sup>1</sup> Or of whom.

<sup>2</sup> All the house (A.V.).

<sup>3</sup> The Vulgate combines the

last two clauses thus, 'et communicatione fractionis panis'; the 'fellowship' is manifested in the bread broken and in the common prayers. <sup>4</sup> Some MSS. add, 'in Jerusalem, and great fear was upon all.' <sup>5</sup> Or in private houses.

and gold I have none ; but what I have, that I give thee. In  
 7 the name of Jesus Christ the Nazarene, walk. And taking him  
 by the right hand, he raised him up ; and immediately his feet  
 8 and his ankle-bones were strengthened. And leaping up he  
 stood, and began to walk, and went with them into the temple,  
 9 walking and leaping, and praising God. And all the people  
 10 saw him walking and praising God ; and they recognized him  
 as the man that used to sit for alms at the Beautiful Gate of  
 the temple ; and they were filled with wonder and amazement  
 at what had happened unto him.

11 Now as he clung to Peter and John, all the people ran together  
 unto them, at the cloister called Solomon's, greatly wondering.  
 12 But when Peter saw it, he made answer unto the people, Men of  
 Israel, why marvel ye at this ? or why gaze ye upon us, as if  
 by any power or godliness of our own we had made him walk ?  
 13 The God of Abraham and of Isaac and of Jacob, the God of our  
 forefathers, hath glorified his Servant Jesus ; whom you delivered  
 up and disowned before the face of Pilate, when he had decided  
 14 to let him go. But you disowned the Holy and Righteous one,  
 and asked that a man, a murderer, should be granted to you ;  
 15 but the Captain of life ye killed, whom God raised from the dead ;  
 16 whereof<sup>1</sup> we are witnesses. And by faith in his name, his name  
 hath made strong this man, whom ye behold and know ; yea,  
 the faith that is through him hath given him this perfect sound-  
 17 ness in the presence of you all. And now, brethren, I know that  
 18 in ignorance ye acted, as did also your rulers.<sup>2</sup> But the things  
 that God through the mouth of all the prophets had announced  
 beforehand that his Christ should suffer, he thus fulfilled.  
 19 Repent therefore, and turn back, that your sins may be blotted  
 out, that so there may come seasons of refreshing from the face  
 20 of the Lord, and that he may send the Christ who hath been  
 21 appointed for you, even Jesus ; whom heaven must receive until  
 the times of restoration of all things, times whereof God spoke  
 through the mouth of his holy prophets that have been from of  
 22 old. Moses indeed said, 'A prophet the Lord God will raise up to  
 you from among your brethren, as he raised up me ; to him ye  
 shall hearken in all things whatsoever he shall speak unto you.  
 23 And it shall be that every soul that will not hearken to that  
 prophet shall be utterly destroyed from among the people.'  
 24 Yea, so said all the prophets, from Samuel and them that followed  
 25 after, as many as spoke and announced these days. You are  
 the sons of the prophets, and of the covenant that God made  
 with your forefathers, saying unto Abraham, 'And in thy seed  
 26 shall all the families of the earth be blessed.' To you, first,  
 God, raising up his Servant, sent him blessing you, in turning  
 you away, each, from your iniquities.

4 Now while they were speaking unto the people, the priests ;  
 and the captain of the temple and the Sadducees came upon

<sup>1</sup> Or of whom.  
 high priests.'

<sup>2</sup> See note to S. Luke xxiii. 13.

<sup>3</sup> Some MSS., 'the

2 them, being sore troubled that they taught the people and  
 3 proclaimed in Jesus the resurrection from the dead. And they  
 laid hands on them, and had them placed in custody until the  
 4 morrow; for it was already evening. But many of them that  
 heard the word became believers; and the number of the men  
 increased to about five thousand.

5 But it came to pass on the morrow, that there were gathered  
 together in Jerusalem their rulers<sup>1</sup> and elders and scribes, with  
 6 Annas the high priest, and Caiaphas and John and Alexander,  
 7 and as many as were akin to the high priest. And when they  
 had set them in the midst, they began to inquire, By what power  
 8 or in what name did you this?—Then Peter filled with the Holy  
 9 Spirit said unto them, Rulers of the people and elders! if we  
 this day are examined about a benefit done to an impotent  
 10 man, by whom it is he hath been saved; be it known to you  
 all, and to all the people of Israel, that in the name of Jesus  
 Christ the Nazarene, whom you crucified, whom God raised from  
 the dead, even in this name doth this man stand here before  
 11 you, sound. He is the stone that was set at naught by you  
 12 the builders, the stone that became the corner-stone. And in  
 none other is our salvation; for there is none other name  
 under heaven, that hath been given among men, wherein we  
 must be saved.

13 But beholding the boldness of Peter and John, and finding  
 that they were illiterate and common men, they began to marvel,  
 14 and to recognize them as having been with Jesus. And seeing  
 the man that had been cured standing with them, they could  
 15 say nothing against them. But ordering them to go aside  
 16 out of the council, they conferred one with another, saying,  
 What are we to do with these men? for that indeed a notable  
 sign<sup>2</sup> hath come to pass through them, is manifest to all that  
 17 dwell in Jerusalem; and we cannot deny it. But that it spread  
 no farther among the people, let us threaten them, that hence-  
 18 forth they speak to no one about this name.—And summon-  
 ing them, they charged them not to utter a word, nor to teach  
 19 at all, about the name of Jesus. But Peter and John answered  
 and said unto them, Whether it is right in the sight of God  
 20 to hearken to you rather than to God, judge ye; for, as to us,  
 21 we cannot but speak the things we saw and heard.—But they,  
 after further threatening them, let them go, finding no way of  
 punishing them, because of the people; for all were glorifying  
 22 God for what had come to pass. For the man on whom this  
 sign<sup>2</sup> of healing had come to pass was more than forty  
 years old.

23 But being let go, they went unto their own company, and  
 reported all that the high priests and the elders had said unto  
 24 them. But they, when they heard, lifted up their voices unto  
 God with one accord, and said, Master, thou that madest the  
 25 heaven and the earth and the sea and all that is in them; who

<sup>1</sup> See note to S. Luke xxiii. 13.

<sup>2</sup> Miracle (A.V.).



through the Holy Spirit, through the mouth of our forefather David, thy servant, saidst,<sup>1</sup>

'Wherefore did Gentiles rage,  
And peoples devise vain things ?

26 There came near the kings of the earth,  
And the rulers were gathered together,  
Against the Lord and against his Anointed';<sup>2</sup>

27 for, of a truth, there were gathered together in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod  
28 and Pontius Pilate, with Gentiles and tribes<sup>3</sup> of Israel, to do whatsoever thy hand and counsel foreordained to come to pass.  
29 And now, Lord, have regard to their threatenings, and grant  
30 to thy bondmen with all boldness to speak thy word, while thou stretchest forth thy hand for healing; and that signs and wonders may come to pass through the name of thy holy  
31 Servant Jesus.—And when they had prayed, the place wherein they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness.

32 Now the community of them that believed were of one heart and soul; and not one of them said that any of the things he possessed was his own; but they had all things in common.  
33 And with great power the apostles rendered their witness to the resurrection of the Lord Jesus;<sup>4</sup> and great grace was upon  
34 them all. For there was not any one in want among them; for as many as were owners of lands or houses would sell them,  
35 and bring the prices of what was sold, and lay them by the apostles' feet; and distribution was made to each, according as any one had need.

36 Now Joseph, who by the apostles was also called Barnabas (which is, being interpreted, Son of exhortation), a Levite,  
37 a man of Cyprus by race, having a field, sold it and brought the money and laid it at the apostles' feet.

5 But a certain man, Ananias by name, with Sapphira his wife,  
2 sold a possession, and kept back part of the price, his wife also being privy to it; and he brought a certain part, and laid it  
3 by the apostles' feet. But Peter said, Ananias, why did Satan fill thy heart to deceive the Holy Spirit and to keep back  
4 part of the price of the land? While it remained, remained it not thine own? and when it was sold, was it not in thine own power? How was it thou didst conceive this thing in thy  
5 heart? thou didst not lie unto men, but unto God.—And Ananias hearing these words fell down and expired; and great fear  
6 came upon all that heard. But the younger men arose and  
7 wrapped him round, and carrying him out buried him. Now there was an interval of about three hours, and his wife, not  
8 knowing what had happened, came in. And Peter answered

<sup>1</sup> The text here is uncertain. A.V. has, 'Who by the mouth of thy servant David didst say' (following a shorter, clearer, and probably the original text).  
<sup>2</sup> Or Christ.    <sup>3</sup> Lit. peoples.    <sup>4</sup> Some MSS. add, 'Christ.'

unto her, Tell me, whether ye sold the land for so much.—And  
 9 she said, Yes, for so much.—But Peter said unto her, How was  
 it that ye agreed to try the Spirit of the Lord? behold, the  
 feet of them that buried thy husband are at the door, and they will  
 10 carry thee out.—And she fell down immediately at his feet,  
 and expired; and the young men, coming in, found her dead,  
 11 and carrying her out they buried her beside her husband. And  
 great fear came upon the whole church, and upon all that heard  
 these things.

12 Now by the hands of the apostles many signs and wonders  
 came to pass among the people; and with one accord they used  
 13 to meet<sup>1</sup> in Solomon's cloister. But of the rest no one durst  
 14 join himself to them; yet the people magnified them. And  
 all the more believers were added to the Lord, multitudes both  
 15 of men and of women; insomuch that they used to carry out  
 the sick even into the streets, and lay them on pallets and couches,  
 that at the least the shadow of Peter as he went by might over-  
 16 shadow some one of them. Nay, the multitude also from the  
 cities round about Jerusalem used to come together, bringing  
 sick folk, and any that were troubled by unclean spirits; and  
 these were every one cured.

17 But the high priest rose up, and all that held with him (it  
 was the sect of the Sadducees); and they were filled with jealousy,  
 18 and laid hands upon the apostles, and had them placed in public  
 19 custody. But during the night an angel of the Lord opened  
 20 the prison doors, and led them out, and said, Go, stand and  
 speak in the temple to the people all the words of this Life.—  
 21 And when they heard, they went into the temple, about day-  
 break, and began to teach. But the high priest came and his  
 party, and they called the council together and all the senate  
 of the children of Israel, and sent to the jail to have them  
 22 brought. But the officers that went did not find them in the  
 23 prison, but returned and reported, saying, we found the jail  
 shut in all safety, and the keepers standing at the doors; but  
 24 on opening, we found no one within.—Now when the captain  
 of the temple and the high priests heard these words, they were  
 25 much perplexed about them, what this might come to. But  
 one came and brought them word, Behold, the men that  
 ye put into the prison are in the temple, standing and teach-  
 26 ing the people.—Then the captain went off with the officers,  
 and brought them, without violence; for they feared the people,  
 27 lest they should be stoned. And having brought them, they  
 set them before the council. And the high priest questioned  
 28 them, saying, We strictly charged you not to teach about this  
 name; and, behold, ye have filled Jerusalem with your teaching,  
 29 and intend to bring this man's blood upon us.—But Peter and  
 the other apostles answered and said, God must be obeyed  
 30 rather than men. The God of our forefathers raised Jesus,  
 31 whom you slew, hanging him on a tree. Him God exalted

<sup>1</sup> 'Et tous s'assembloient' (De Genoude); lit. used to be.

with his right hand to be a Captain and a Saviour, to give repentance to Israel, and remission of sins. And we are witnesses of these sayings; and so is the Holy Spirit whom God hath given to them that obey him.

But they, when they heard, were cut to the heart, and were minded to slay them. But there stood up one in the council, a Pharisee, Gamaliel by name, a teacher of the law, held in honour by all the people, and ordered that the men be put outside a little while. And he said unto the council, Men of Israel, take heed to yourselves concerning these men, what ye are going to do. For, before these days, there rose up Theudas, giving himself out to be somebody; and to him a number of men, about four hundred, joined themselves; he was slain, and all, as many as listened to him, were dispersed and came to nothing. After him rose up Judas the Galilæan, in the days of the registration, and drew away some of the people after him; he also perished, and all, as many as listened to him, were scattered abroad. And now I say to you, Refrain from these men, and let them alone (for should this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them); lest haply ye find yourselves fighting even against God.—And they were persuaded by him, and after calling for the apostles and beating them, they charged them not to speak about the name of Jesus, and let them go.—So they departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name. And they ceased not, in the temple and at home,<sup>1</sup> daily to teach and to preach the gospel of Jesus the Christ.

6 But in these days, as the number of the disciples was increasing, there arose a murmuring of the Grecian Jews<sup>2</sup> against the Hebrews, that their widows were overlooked in the daily distribution. And the twelve called unto themselves the community of the disciples, and said, It is not fitting that we should forsake the word of God, and minister at tables. But look out, brethren, from among yourselves seven men of good report, full of the Spirit and of wisdom, and we will set them over this business; but, as for us, we will continue stedfastly in prayer and in the ministry of the word.—And the saying pleased the whole community, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus of Antioch, a convert of the Jews.<sup>4</sup> And these they set before the apostles; and they prayed and laid their hands on them.

7 And the word of the Lord spread, and the number of the disciples increased exceedingly in Jerusalem; and a great company of the priests were obedient to the faith.

<sup>1</sup> Some MSS., 'and God hath given the Holy Spirit.'    <sup>2</sup> Or in private houses.    <sup>3</sup> Lit. Hellenists (Greek speaking, and therefore of foreign birth).  
<sup>4</sup> Or a proselyte.

8 Now Stephen, full of grace and power, was doing great wonders  
 9 and signs among the people. But there arose some of them  
 that belonged to the synagogue called The Synagogue of the  
 Freedmen and Cyrenians and Alexandrians, and some of the  
 men of Cilicia and the province of Asia,<sup>1</sup> disputing with Stephen.  
 10 And they were not able to withstand the wisdom and the Spirit  
 11 by which he spoke. Then they suborned<sup>2</sup> men, who said,  
 We have heard him speak blasphemous words about Moses and  
 12 about God.—And they stirred up the people and the elders  
 and the scribes, and set upon him and seized him, and led him  
 13 into the council. And they put forward false witnesses, who  
 said, This man never ceaseth speaking words against the holy  
 14 place and the law; for we have heard him say that this Jesus  
 the Nazarene will destroy this place, and will change the customs—  
 15 which Moses handed down to us.—And all that sat in the council,  
 gazing upon him, saw his face as it had been the face of an angel.  
 7. 2 And the high priest said, Are these things so?—But Stephen  
 said,

Brethren and fathers, hearken; The God of glory<sup>3</sup> appeared  
 to our forefather Abraham, when he was in Mesopotamia (before  
 8 he settled in Haran), and said unto him, 'Get thee out of the  
 land that is thine and thy kindred's, and come into whatever  
 4 land I shall show thee.' Then he came forth out of the land  
 of the Chaldeans, and settled in Haran; and thence, after  
 his father died, God removed him into this land, wherein you  
 5 now dwell. And he gave him no inheritance in it, no, not so  
 much as to set his foot on; and he promised to give it for a  
 possession to him and to his seed after him, when as yet he had  
 6 no child. But God spoke on this wise, that his seed should  
 sojourn in a land not their own, and that they should be brought  
 7 into bondage and oppressed, four hundred years. 'And the  
 nation to which they shall be in bondage, I will judge,' said God,  
 'and afterwards they shall come forth, and shall serve me in  
 8 this place.' And he gave him a covenant, even circumcision;  
 and so he begat Isaac, and circumcised him the eighth day;  
 9 and Isaac begat Jacob, and Jacob the twelve patriarchs. And  
 the patriarchs, moved with jealousy, sold Joseph into Egypt; and  
 10 God was with him, and delivered him out of all his afflictions,  
 and gave him grace and wisdom before Pharaoh king of Egypt;  
 and he made him governor over Egypt and all his household.  
 11 Now there came a famine over all Egypt and Canaan, and great  
 12 tribulation; and our forefathers found no sustenance. But  
 13 Jacob, hearing that there was corn, sent forth our forefathers  
 into Egypt a first time. And at the second time Joseph made  
 himself known to his brothers; and Joseph's race became clear  
 14 unto Pharaoh.<sup>4</sup> But Joseph sent out and called to him Jacob  
 his father, and all his kindred, three score and fifteen souls.  
 15 And Jacob went down into Egypt, and died, he and our fore-

<sup>1</sup> See note to li. 9.    <sup>2</sup> Or bribed.    <sup>3</sup> The Shekinah, Exodus xxiv. 16, 17.  
<sup>4</sup> Pharaoh is strictly a title, not a personal name.

16 fathers; and they were carried over into Shechem, and laid in the  
 tomb that Abraham bought at a price, in silver, from the sons  
 17 of Hamor in Shechem: But as the time of the promise that  
 God had covenanted with Abraham drew nigh, the people grew  
 18 and multiplied in Egypt, till there rose up another king over  
 19 Egypt, who knew nothing of Joseph.<sup>1</sup> This man dealt craftily  
 with our race, and oppressed our forefathers, so as to have their  
 babes cast out, to the end that they might not be preserved  
 20 alive. At which time Moses was born, and was exceedingly  
 beautiful;<sup>2</sup> and he was brought up for three months in his  
 21 father's house. But when he was cast out, Pharaoh's daughter  
 22 took him up, and reared him for herself as a son. And Moses  
 was instructed in all the wisdom of the Egyptians, yet was  
 23 mighty in his words and deeds. But when he was nearly forty  
 years old, it came into his mind to visit his brethren, the children  
 24 of Israel. And seeing one of them suffer wrong, he defended  
 him, and avenged him that was hard pressed, smiting the  
 25 Egyptian. Now he thought that the brethren understood that  
 by his hand God was giving them salvation; but they understood  
 26 not. And the next day he appeared to them as they strove,  
 and would have reconciled them, saying, 'Men, ye are brethren;  
 27 wherefore do ye wrong to each other?' But he that was doing  
 his neighbour wrong thrust him aside, saying, 'Who made thee  
 28 ruler and judge over us? Thou surely wouldst not kill me,  
 29 as thou killedst the Egyptian yesterday?' But Moses fled  
 at that saying, and became a sojourner in the land of Midian,  
 30 where he begat two sons. And when forty years had been  
 fulfilled, there appeared to him in the wilderness of Mount Sinai  
 31 an angel in a flame of fire in a bush. But when Moses saw it,  
 he wondered at the sight; but as he drew near to observe,  
 32 there came the voice of the Lord, 'I am the God of thy  
 forefathers, the God of Abraham, and of Isaac, and of Jacob.'  
 33 But Moses trembled, and durst not look. And the Lord said  
 to him, 'Loose the shoes from thy feet; for the place whereon  
 34 thou standest is holy ground. I have seen, I have seen the  
 affliction of my people which is in Egypt, and I have heard  
 their groaning, and I have come down to deliver them. And  
 35 now come, let me send thee into Egypt.' This Moses whom they  
 disowned, saying, 'Who made thee ruler and judge?' him God  
 hath sent to be both ruler and deliverer with the hand of the  
 36 angel that appeared to him in the bush. He led them out, working  
 wonders and signs in the land of Egypt and in the Red Sea, and  
 37 in the wilderness, forty years. This is the Moses that said to the  
 children of Israel, 'God will raise up to you a prophet out of  
 38 your brethren, as he raised up me.' This is he that in the  
 church in the wilderness had to do with the angel that spoke  
 to him on Mount Sinai, and with our forefathers; who received  
 39 oracles to give to you; to whom our forefathers would not

<sup>1</sup> So rendered in Caxton's *Golden Legend*.  
 unto God.

<sup>2</sup> Or divinely fair; *lit.* fair

be obedient, but thrust him aside, and turned in their hearts  
 40 unto Egypt, saying to Aaron, ' Make us gods that shall go before  
 us; for as to this Moses, who led us forth out of the land of  
 41 Egypt, we know not what hath become of him.' And they  
 made a calf in those days, and offered up sacrifice to the idol,  
 42 and rejoiced in the works of their own hands. But God turned  
 and gave them up to serve the host of heaven, even as it is written  
 in the book of the prophets,

' Did ye offer unto me victims and sacrifices,  
 Forty years in the wilderness, O house of Israel?  
 43 And ye took up the tabernacle of Moloch,  
 And the star of the god Rompha,<sup>1</sup>  
 The figures that ye made to worship them;  
 And I will remove you beyond Babylon.'

44 Our forefathers had in the wilderness the tabernacle of the  
 testimony, even as he appointed that spoke unto Moses to make  
 45 it according to the figure that he had seen. Which tabernacle  
 also our forefathers inherited and brought in with Joshua, while  
 the Gentiles were in possession; whom God thrust out before  
 46 the face of our forefathers, until the days of David, who found  
 grace in the sight of God and asked that he might provide a  
 47 tabernacle for the house<sup>2</sup> of Jacob. But Solomon built him a  
 48 house. Yet not in houses made by hands doth the Highest  
 dwell; even as the prophet saith,

49 ' The heaven is for me a throne,  
 But the earth is a footstool under my feet;  
 What manner of house will ye build for me, saith the  
 Lord;

Or what is the place of my rest?

Did not my hand make all these things?'

50 51 Stiffnecked and uncircumcised in heart and ears! you ever  
 resist the Holy Spirit; as your forefathers did, so do you.  
 52 Which of the prophets did not your forefathers persecute?  
 and they killed them that made announcement beforehand of  
 the coming of the Righteous One, of whom you have now become  
 53 betrayers and murderers; you who received the law as ordinances  
 of angels, and kept it not!

54 But, as they heard these things, they were cut to the heart, and  
 55 gnashed on him with their teeth. But he, being full of the Holy  
 Spirit, gazed into the heaven, and saw the glory of God, and  
 56 Jesus standing at the right hand of God; and he said, Lo, I  
 behold the heavens opened wide, and the Son of man standing  
 57 at the right hand of God.—But they cried out with a loud voice,  
 and stopped their ears, and rushed upon him with one accord,  
 58 and cast him forth out of the city, and proceeded to stone him;  
 and the witnesses put off their garments at the feet of a young  
 59 man called Saul. And they stoned Stephen, while he called  
 upon the Lord and said, Lord Jesus, receive my spirit.  
 60 And kneeling down he cried with a loud voice, Lord, lay not

<sup>1</sup> Some MSS., 'Raphan,' or 'Remphan.'

<sup>2</sup> Some MSS., 'God.'

this sin to their charge. And when he had said this, he fell  
8 asleep. And Saul was approving of his slaughter.<sup>1</sup>

Now there arose on that day a great persecution against the  
church which was in Jerusalem; and all, except the apostles,  
were scattered abroad throughout the regions of Judæa and  
2 Samaria. And devout men took up Stephen, and made great  
3 lamentation over him. But Saul laid waste the church, entering  
house after house; and dragging out men and women he com-  
mitted them to prison.

4 Therefore they that were scattered abroad went about, preach-  
5 ing the gospel of the word. But Philip went down to the  
6 city of Samaria, and proclaimed to them the Christ. And the  
multitude with one accord gave heed to the things spoken by  
7 Philip, hearing him, and seeing the signs that he worked. For  
out of many of them that had unclean spirits they came forth,  
crying with a loud voice; and many paralysed persons and  
8 lame were cured. And so there was much joy in that city.

9 But a certain man, Simon by name, had been before him in  
the city, practising sorcery, and astounding the Samaritan  
10 nation, saying that he himself was some great one; to whom  
they all gave heed, from least to greatest, saying, This man is  
11 the power of God, the power called Great. Now they gave  
heed to him, because for a long time he had astounded them  
12 with his sorceries. But when they believed Philip as he preached  
the gospel concerning the kingdom of God and the name of  
13 Jesus Christ, they were baptized, both men and women. And  
Simon also himself believed; and having been baptized he  
continued with Philip; and beholding signs and most mighty  
works taking place, he was astounded.

14 But the apostles in Jerusalem, hearing that Samaria<sup>2</sup> had  
received the word of God, sent unto them Peter and John;  
15 who, when they had come down, prayed for them that they  
16 might receive the Holy Spirit (for he had not yet fallen upon one  
of them; they had simply been baptized into the name of the  
17 Lord Jesus). Then they laid their hands on them; and they  
18 received the Holy Spirit. But Simon, seeing that through the  
laying on of the apostles' hands the Spirit was given, offered  
19 them money, saying, Give to me also this power, that on  
whomsoever I lay my hands, he may receive the Holy Spirit.  
20 But Peter said unto him, Thy silver perish with thee, because  
21 thou thoughtest to acquire the gift of God by money. Thou  
hast neither portion nor lot in this matter; for thy heart is  
22 not upright in the sight of God. Repent therefore of this thy  
wickedness, and pray the Lord, if haply the thought of thy heart  
23 shall be forgiven thee. For I see that thou art as gall of bitterness  
24 and a bond of iniquity.—And Simon answered and said, Pray

<sup>1</sup> *Lit.* taking off (as in *Macbeth*, I. vii. 20).

<sup>2</sup> That is, the Samaritans

<sup>3</sup> Or that thou art in the gall of bitterness and in the bond of iniquity (A.V.)

ye unto the Lord for me, that none of the things ye have spoken may come upon me.

25 So they, after testifying and speaking the word of the Lord, set out to return to Jerusalem, and brought the good tidings to many villages of the Samaritans.

26 But an angel of the Lord spoke unto Philip, saying, Arise, and go at noon along the way that goeth down from Jerusalem  
27 to Gaza.—This way is through the desert. And he arose and went; and, behold, a man of Ethiopia, a eunuch, a high officer of Candace, queen of the Ethiopians, who had charge of all her treasure, who had gone to Jerusalem to worship, but  
28 was now returning and sitting in his chariot, and was reading  
29 the prophet Isaiah. And the Spirit said to Philip, Go near,  
30 and keep close to this chariot.—And Philip running up heard him reading Isaiah the prophet; and he said, Understandest  
31 thou what thou art reading?—And he said, How could I, unless some one should guide me?—And he besought Philip  
32 to get up and sit with him. Now the passage of the scripture that he was reading was this;

'As a sheep to be slaughtered he was led;

And as a lamb dumb before its shearer,

So he openeth not his mouth;

33 In his humiliation his judgement was taken away;

His generation who shall declare?

For his life is taken away from the earth.'

34 And the eunuch answered Philip and said, I pray thee, of whom doth the prophet say this? of himself? or of some other?—

35 And Philip opened his mouth, and beginning at this scripture  
36 preached to him the gospel of Jesus. Now as they went on the way, they came to some water; and the eunuch saith,

See, here is water; what doth hinder my being baptized?—

38 And he ordered that the chariot should stop; and they both went down into the water, both Philip and the eunuch; and he

39 baptized him. But when they came up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him

40 no more; for he went on his way rejoicing. But Philip was found at Azotus, and passing through he brought the good tidings to all the cities, until he came to Cæsarea.

9 But Saul, still breathing threatening and murder against the  
2 disciples of the Lord, went to the high priest, and asked him

for letters to Damascus, unto the synagogues, so that if he should find any belonging to the Way, whether men or women, he

3 might bring them in bonds to Jerusalem. But as he went, it came to pass that he drew nigh to Damascus; and suddenly

4 there shone round about him a light out of the heavens; and falling to the earth, he heard a voice saying to him, Saul, Saul,

5 why persecutest thou me?—And he said, Who art thou, Lord?

<sup>2</sup> Some authorities insert verse 37: 'And Philip said, If thou believest with all thy heart, thou mayest; and he answered and said, I believe Jesus Christ to be the Son of God.'



—And he said, I am Jesus, whom thou persecutest; <sup>7</sup> but rise and go into the city, and it shall be told thee what thou must do.—Now the men that journeyed with him stood speechless, <sup>8</sup> hearing indeed the sound, but beholding no one. And Saul arose from the earth; but when his eyes were opened, he could see <sup>9</sup> nothing; and leading him by the hand, they brought him into Damascus. And he was three days without sight, and neither ate nor drank.

<sup>10</sup> Now there was in Damascus a certain disciple named Ananias; and the Lord said unto him in a vision, Ananias!—And he said, <sup>11</sup> Behold, I am here, Lord.—And the Lord said unto him, Rise, and go along the street called Straight Street, and inquire in the house of Judas for one named Saul, of Tarsus; for, behold, he prayeth; <sup>12</sup> and he hath seen a man named Ananias come in, and lay his <sup>13</sup> hands on him, that he may recover his sight.—But Ananias answered, Lord, I have heard from many about this man, how <sup>14</sup> much evil he hath done to thy saints at Jerusalem; and here he hath authority from the high priests to bind all that call on <sup>15</sup> thy name.—But the Lord said unto him, Go thy way; for this man is a chosen vessel unto me, to hold up my name before <sup>16</sup> Gentiles and kings, and the children of Israel; for I will show <sup>17</sup> him how much he must suffer for my name's sake.—And Ananias went his way, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared to thee in the way thou camest, hath sent me, that thou mayest <sup>18</sup> recover thy sight, and be filled with the Holy Spirit.—And straightway there fell from his eyes as it were scales; and he <sup>19</sup> recovered his sight, and arose and was baptized. And he took food, and gained strength.

Now for some days he joined the disciples that were at Damascus; <sup>20</sup> and straightway in the synagogues he began to preach Jesus, that he is the Son of God. But all that heard him were <sup>21</sup> amazed, and said, Is not this he that in Jerusalem made havoc of them that call upon this name, and had come hither with this intent, that he might take them in bonds unto the high priests? <sup>22</sup> —But Saul increased the more in strength, and confounded the Jews that dwelt in Damascus, proving that this is the Christ. <sup>23</sup> But when it was getting to be many days, the Jews took counsel <sup>24</sup> together to kill him; but their plot was made known to Saul. And also they watched the gates both day and night that they <sup>25</sup> might kill him. But his disciples took him by night, and let him down through the wall, lowering him in a basket. <sup>26</sup> Now when he had come to Jerusalem, he endeavoured to join the disciples; and they all were afraid of him, not believing <sup>27</sup> that he was a disciple. But Barnabas took him, and brought him unto the apostles, and declared to them how on the way

<sup>1</sup> Late authorities insert here, 'It is hard for thee to kick against the pricks. <sup>6</sup> And he, trembling and amazed, said, Lord, what wilt thou have me to do? And the Lord said unto him, Rise and go. . . .' (See xxvi. 14)

<sup>2</sup> Lit. was seeing.

he had seen the Lord, and that he had spoken to him ; and how  
 28 in Damascus he had spoken boldly in the name of Jesus. And  
 he was with them, coming in and going out at Jerusalem, speaking  
 29 boldly in the name of the Lord ; and he spoke and disputed with  
 the Grecian Jews ; but they made attempts to kill him. But  
 30 the brethren, getting to know it, took him down to Cæsarea,  
 and sent him away to Tarsus.

31 Now the church throughout the whole of Judæa and Galilee  
 and Samaria continued in peace, being built up ; and walking  
 in the fear of the Lord and in the comfort of the Holy Spirit was  
 multiplied.<sup>1</sup>

32 But it came to pass that, as Peter was going throughout all  
 parts, he went down also unto the saints that dwelt in Lydda.  
 33 And he found there a certain man, Æneas by name, who had  
 34 kept his bed eight years, having been paralysed. And Peter  
 said to him, Æneas, Jesus Christ healeth thee ; arise, and make  
 35 thine own bed.—And straightway he arose. And all that dwelt  
 at Lydda and in the Sharon saw him, as many as had turned to  
 the Lord.<sup>2</sup>

36 Now there was in Joppa a certain disciple named Tabitha  
 (who by interpretation is called Dorcas) ; this woman was full  
 37 of good works and almsdeeds which she did. And it came to  
 pass in those days that she fell sick and died ; and they washed  
 38 her and laid her in an upper chamber. And as Lydda was near  
 Joppa, the disciples, hearing that Peter was there, sent two  
 men unto him, beseeching him, Delay not to come through to  
 39 us.—And Peter arose and went with them. And when he had  
 come, they took him into the upper chamber ; and all the widows  
 stood by him weeping, and showing coats and cloaks, whatever  
 40 Dorcas made while she was with them. But Peter, putting all  
 the company out, and kneeling down, prayed ; and turning to  
 the body, he said, Tabitha, arise ! And she opened her eyes ;  
 41 and seeing Peter, she sat up. And giving her his hand, he raised  
 her ; and calling the saints and the widows, he presented her  
 42 alive. And it became known throughout all Joppa ; and many  
 43 believed on the Lord. And it came to pass, that he stayed  
 many days in Joppa with one Simon a tanner.

10 Now a certain man in Cæsarea, Cornelius by name, a centurion  
 2 of the battalion called the Italian, a pious man, and one that  
 feared God with all his household, who gave much alms to the  
 3 people, and prayed to God continually, saw clearly in a vision,  
 about the ninth hour of the day, an angel of the Lord come in  
 4 unto him, and say to him, Cornelius !—And he, gazing on him,  
 was affrighted and said, What is it, Lord ?—And he said to him,  
 Thy prayers and thine alms have gone up for a memorial before  
 5 God. And now send men to Joppa, and fetch one Simon,

<sup>1</sup> Some authorities have, 'Now the churches . . . were multiplied.' <sup>2</sup> And they turned to the Lord (A.V.).

6 who is also called Peter; he is guest to one Simon a tanner,  
7 who hath a house by the seaside.—Now when the angel that  
spoke to him had departed, he called two of the household  
servants, and a devout soldier, one of his constant attendants;  
8 and having related to them the whole matter, he sent them to  
Joppa.

9 Now on the morrow, as they were on their journey and drew  
near the city, Peter went up on to the house-top to pray, about  
10 the sixth hour; but he became hungry and would have eaten;  
11 but while they made ready, he fell into a trance. And he  
beholdeth the heaven standing open, and a certain vessel descend-  
12 ing, like a great sheet, let down upon the earth by four corners;  
and in it were all kinds of fourfooted creatures, and creeping  
13 things of the earth, and birds of the air. And there came a voice  
14 unto him, Arise, Peter; slay and eat.—But Peter said, Not so,  
Lord; for never have I eaten anything common<sup>1</sup> and unclean.—  
15 And there came a voice again, a second time, unto him, What  
16 God hath cleansed, call not thou common.<sup>2</sup>—Now this happened  
thrice, and straightway the vessel was received up into the  
heaven.

17 Now while Peter was much perplexed in himself as to what  
the vision he had seen might mean, lo, the men that had been  
sent by Cornelius, having made inquiry for Simon's house, had  
18 come up to the porch; and they called and began asking whether  
19 Simon, who was also called Peter, was there as guest. But  
while Peter was considering the vision, the Spirit said, Behold,  
20 two<sup>3</sup> men seeking thee. But arise, and go down, and depart  
with them, nothing doubting; for it is I that have sent them.—  
21 So Peter went down unto the men, and said, Behold, I am he that  
22 ye seek; what is the reason of your coming?—And they said,  
Cornelius, a centurion, a righteous man, and one that feareth  
God, and is of good report among all the nation of the Jews,  
was divinely warned by a holy angel to have thee fetched to his  
23 house, and to hear words from thee.—So he called them in,  
and entertained them.

But on the morrow he arose and went forth with them; and  
24 certain of the brethren from Joppa accompanied him. And  
on the morrow he<sup>3</sup> entered Cæsarea. Now Cornelius was  
expecting them, and had called together his kinsmen and his  
25 intimate friends. And when it came to pass that Peter entered,  
Cornelius met him, and fell down at his feet, and worshipped  
26 him. But Peter raised him up, saying, Stand up; I myself  
27 also am a man.—And as he talked with him, he went in, and  
28 findeth many that had come together. And he said unto them,  
You know that it is unlawful for a man that is a Jew to associate  
with, or come near unto, one of another nation; yet God hath  
shown me that I should not call any one common<sup>1</sup> or unclean.  
29 Wherefore also I came without gainsaying, when I was sent for;

<sup>1</sup> Or unholy.  
MSS., 'they.'

<sup>2</sup> Some MSS., 'three' (including the soldier).

<sup>3</sup> Some

80 I ask, therefore, with what intent ye sent for me.—And Cornelius  
 said, Four days ago, this very hour, I was in my house, making  
 the prayer of the ninth hour; and, behold, a man in bright  
 81 apparel stood before me, and saith, 'Cornelius, thy prayer  
 hath been heard, and thine alms have been remembered in the  
 82 sight of God. Send therefore to Joppa, and call to thee Simon,  
 who is also called Peter; he is staying as guest in the house of  
 83 Simon a tanner, by the seaside.' Forthwith therefore I sent  
 unto thee; and thou hast done well in coming. Now therefore  
 we are all present here in the sight of God, to hear all things  
 that have been commanded thee by the Lord.

84 But Peter opened his mouth and said, Of a truth I perceive  
 85 that God is no respecter of persons; but in every nation he that  
 feareth him, and worketh righteousness, is acceptable to him.  
 86 The word that he sent to the children of Israel, preaching the  
 87 gospel of peace through Jesus Christ (he is Lord of all); you  
 know the saying that was published throughout all Judæa,  
 beginning as he did, from Galilee, after the baptism that John  
 88 preached; even Jesus of Nazareth, how God anointed him  
 with the Holy Spirit and with power; who went about doing  
 good, and healing all that were oppressed by the devil; for God  
 89 was with him. And we are witnesses of all things that he did  
 both in the country of the Jews and in Jerusalem; whom also  
 40 they slew, hanging him on a tree. Him God raised on the  
 41 third day, and gave him to be seen openly, not by all the people,  
 but by witnesses, those chosen before by God, even by us,  
 who ate and drank with him after he had risen from the  
 42 dead. And he charged us to preach to the people, and to testify  
 that this is he that hath been appointed by God to be judge  
 43 of living and dead. To him all the prophets bear witness,  
 that through his name every one that believeth on him receiveth  
 remission of sins.

44 While Peter was still speaking these words, the Holy Spirit  
 45 fell on all them that heard the word. And those of the Circum-  
 cision that believed, as many as had come with Peter, were  
 amazed, that on the Gentiles also the gift of the Holy Spirit had  
 46 been poured forth; for they heard them speaking in tongues and  
 47 magnifying God. Then Peter answered, Can any one withhold  
 the water, that these should not be baptized, who have received  
 48 the Holy Spirit as well as we?—And he directed that they  
 should be baptized in the name of Jesus Christ. Then they  
 begged him to tarry some days.

11 Now the apostles and the brethren throughout Judæa heard  
 2 that the Gentiles also had received the word of God. But when  
 Peter went up to Jerusalem, they that were of the Circumcision  
 3 contended with him, saying, Thou wentest in unto men un-  
 4 circumcised and didst eat with them. But Peter began and  
 5 set forth to them the matter in order, saying, I was in the city  
 of Joppa, at prayer; and in a trance I saw a vision, a certain  
 vessel, descending, as it were a great sheet let down out of the

6 heaven by four corners; and it came even unto me. And  
 7 gazing upon this I began to observe, and I saw the fourfooted  
 8 creatures of the earth, and the wild beasts, and the creeping  
 9 things, and the birds of the air. And I heard also a voice saying  
 10 to me, 'Arise, Peter; slay and eat.' But I said, 'Not so,  
 11 Lord; for any thing common or unclean hath never entered  
 12 my mouth.' But a voice answered a second time out of the  
 13 heaven, 'What God hath cleansed, call not thou common.'  
 14 Now this happened thrice; and all were drawn up back into the  
 15 heaven. And, behold, forthwith three men came up to the  
 16 house wherein we were, having been sent from Caesarea unto me.  
 17 And the Spirit bade me go with them, making no distinction.  
 18 And these six brethren also went with me, and we entered the  
 19 man's house; and he told us how he had seen the angel standing  
 20 in his house, and saying, 'Send to Joppa, and fetch Simon,  
 21 who is also called Peter; who will speak unto thee words whereby  
 22 thou shalt be saved, thou and all thy house.' But when I had  
 23 begun to speak, the Holy Spirit fell on them, even as on us at  
 24 the beginning. But I remembered the word of the Lord, how  
 25 he had said, 'John indeed baptized with water, but you shall  
 26 be baptized in the Holy Spirit.' Therefore, if God gave to them,  
 27 when they became believers on the Lord Jesus Christ, the same  
 28 gift as he gave to us, who was I that I could withstand God?—  
 29 And when they heard these things, they held their peace, and  
 30 glorified God, saying, Then to the Gentiles also God hath given  
 the repentance that is unto life.

31 Now they that were scattered abroad by reason of the tribula-  
 32 tion that arose over Stephen went about as far as Phœnicia  
 33 and Cyprus and Antioch, speaking the word to none except to  
 34 Jews only. But some of them were men of Cyprus and Cyrene,  
 35 who, when they had come to Antioch, began to speak unto  
 36 the Greeks also, preaching the gospel of the Lord Jesus.  
 37 And the hand of the Lord was with them; and a great number  
 38 who believed turned to the Lord. Now the report concerning  
 39 them came to the ears of the church that was in Jerusalem;  
 40 and they sent forth Barnabas as far as Antioch; who, when he  
 41 had come and had seen the grace of God, was glad, and exhorted  
 42 them all to cleave to the Lord with the purpose of their heart;  
 43 for he was a good man, and full of the Holy Spirit and of faith.  
 44 And a great multitude was added to the Lord. And he went  
 45 forth to Tarsus to seek for Saul; and having found him, he  
 46 brought him to Antioch. And it happened to them that even  
 47 for a whole year they were brought together in the church,  
 48 and taught a great multitude, and that the disciples were first  
 49 called Christians in Antioch.

<sup>1</sup> Or unholy.  
 as to the vision.

<sup>2</sup> The first voice was an answer to S. Peter's wonderment  
 at the vision.

<sup>3</sup> S. Peter (see x. 43-4) had intended to speak at greater  
 length.

<sup>4</sup> Some MSS., 'Grecian Jews' (as in vi. 1).

27 Now in those days there went down prophets from Jerusalem  
 28 unto Antioch. And one of them, named Agabus, stood up  
 and signified through the Spirit that there would be a great  
 famine over all the world; which came to pass in the days of  
 29 Claudius.<sup>1</sup> And the disciples, each according to his ability,  
 determined to send relief to the brethren dwelling in Judæa;  
 30 which also they did, sending unto the elders<sup>2</sup> by the hands  
 of Barnabas and Saul.

12 Now at that time Herod the king laid his hands on certain  
 2 members of the church to oppress them. And he killed James  
 3 the brother of John with the sword. And seeing that it pleased  
 the Jews, he proceeded to seize Peter also (those were the days  
 4 of the unleavened bread). And when he had apprehended him,  
 he had him put into prison, committing the custody of him to  
 four guards of soldiers, four in each guard; intending to bring  
 5 him forth to the people after the passover. Peter therefore was  
 kept in the prison; but prayer was made fervently by the  
 6 church unto God concerning him. Now when Herod was  
 about to bring him forth, that night Peter was sleeping, bound  
 with two chains, between two soldiers; and guards before the  
 7 door kept the prison. And, lo, an angel of the Lord came and  
 stood by him, and a light shone in the building; and he smote  
 Peter on the side, and awoke him, saying, Arise quickly.—And  
 8 the chains fell off from his hands. And the angel said unto  
 him, Gird thyself, and bind on thy sandals.—And he did so.  
 And he saith to him, Throw thy cloak round thee, and follow  
 9 me.—And he went out, and followed, and knew not that what  
 the angel was doing was real fact, but thought he saw a vision.  
 10 And when they had passed a first and a second guard, they  
 came to the iron gate that leadeth into the city; and this opened  
 to them of its own accord;<sup>3</sup> and they went out, and passed  
 on through one street; and straightway the angel departed from  
 11 him. And when Peter had come to himself, he said, Now I  
 know of a surety that the Lord hath sent forth his angel and  
 delivered me out of the hand of Herod, and from all that the  
 12 Jewish people were expecting. And when he understood it,  
 he went to the house of Mary, the mother of John (who was also  
 called Mark); where many were gathered together and praying.  
 13 And when he knocked at the door of the porch, a maidservant,  
 14 named Rhoda, came near to answer; and recognizing Peter's  
 voice, for joy she opened not the porch, but ran in and told them  
 15 that Peter was standing before the porch. But they said unto  
 her, Thou art mad. But she stoutly maintained that it was  
 16 even so. But they said, It is his angel. But Peter continued  
 knocking; and when they had opened, they saw him, and were  
 17 amazed. But, waving to them with his hand to keep silence,

<sup>1</sup> Roman Emperor, A.D. 41-54.      <sup>2</sup> See note to S. Matthew xvi. 21. This  
 is the first use of the word for one holding office in the Christian Church.  
<sup>3</sup> *Lit.* automatically.

he declared to them how the Lord had led him forth out of the prison. And he said, Tell these things to James and to the  
 18 brethren. And he departed and went to another place. Now  
 when day came, there was no small stir among the soldiers as  
 19 to what had become of Peter. But when Herod had sought  
 for him, and had not found him, he examined the guards, and  
 ordered that they should be put to death.<sup>1</sup> And having gone  
 down from Judæa to Cæsarea, there he tarried.

20 Now Herod was highly displeased with the men of Tyre and  
 Sidon; but with one accord they went unto him, and having  
 won over Blastus the king's chamberlain, they sued for peace,  
 because their country was supplied from the king's country,  
 21 And on a set day Herod, having put on royal apparel, sat down  
 22 upon the judgement-seat, and began to harangue them; but the  
 populace<sup>2</sup> kept shouting, The voice of a god, and not of a  
 23 man! But immediately an angel of the Lord smote him,  
 because he gave not God the glory; and he was eaten by worms,  
 24 and expired. But the word of the Lord<sup>3</sup> spread and abounded.  
 25 Now Barnabas and Saul returned from<sup>4</sup> Jerusalem, when  
 they had fulfilled their ministration; and they took with them  
 John (who was also called Mark).

13 Now there were in Antioch, with the church of that time,  
 prophets and teachers, Barnabas, and Simeon (who was called  
 Niger), and Lucius the Cyrenian, and Manaen (an intimate friend  
 2 of Herod the tetrarch), and Saul. But as they ministered to  
 the Lord, and fasted, the Holy Spirit said, Come, set apart for  
 me Barnabas and Saul for the work whereunto I have called  
 8 them. Then having fasted and prayed and laid their hands on  
 them, they dismissed them.

4 So they, sent forth by the Holy Spirit, went down to Seleucia;  
 5 and thence they sailed for Cyprus. And having arrived at  
 Salamis, they began to proclaim the word of God in the synagogue  
 6 of the Jews; and they had also John for assistant. But when  
 they had gone through the whole island unto Paphos, they found  
 a certain sorcerer, a false prophet, a Jew, whose name was Bar-  
 7 jesus, who was with the pro-consul, Sergius Paulus, a man of  
 discernment. The same called to him Barnabas and Saul,  
 8 and sought to hear the word of God. But Elymas the sorcerer  
 (for so is his name by interpretation) withstood them, seeking  
 9 to turn away the proconsul from the faith. But Saul (who  
 is also called Paul), filled with the Holy Spirit, gazed upon him,  
 10 and said, Full of all guile and all villainy, son of the devil, enemy  
 of all righteousness, wilt thou not cease to pervert the straight  
 11 ways of the Lord? And now, behold, the hand of the Lord is  
 upon thee, and thou shalt be blind, not seeing the sun until a  
 certain time.<sup>6</sup> And immediately there fell on him a mist and  
 a darkness; and he went about seeking some to lead him

<sup>1</sup> Lit. should be led away (euphemism).    <sup>2</sup> Lit. demos (only occurs in Acts).  
<sup>3</sup> Some MSS., 'word of God.'    <sup>4</sup> Some MSS., 'to.'    <sup>5</sup> Foster-brother (R.V.).  
<sup>6</sup> For a season (A.V.).

12 by the hand. Then the proconsul, seeing what had happened, believed, being astonished at the teaching of the Lord.

13 Now Paul and his company putting to sea from Paphos came to Perga in Pamphylia; but John withdrew from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia, and went into the synagogue on the sabbath-day, and sat down. And after the reading of the law and the prophets the wardens of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. And Paul stood up, and waving with his hand said,

17 Men of Israel, and ye that fear God, hearken. The God of this people Israel made choice of our forefathers, and lifted up the people when they were sojourners in the land of Egypt, and with a high arm he led them forth out of it. And for about the time of forty years he bore patiently with<sup>2</sup> them in the wilderness. And after overthrowing seven nations in the land of Canaan, he gave their land for an inheritance, in about four hundred and fifty years.<sup>3</sup> And after these things he gave them judges till Samuel was prophet. And afterward they asked for a king; and God gave them Saul, son of Kish, a man of the tribe of Benjamin, for forty years. And when he had removed him, he raised up to them David to be their king, to whom also he bore witness, saying, 'I have found David the son of Jesse, a man according to my heart, who will do all that I will.' Of this man's seed God according to promise hath brought unto Israel a Saviour, Jesus; John having first preached, before his coming, a baptism of repentance to all the people of Israel. But as John was fulfilling his course, he said, 'What think ye that I am? I am not he; but, behold, there cometh one after me the shoes of whose feet I am not worthy to untie.' Brethren, children of the race of Abraham, and those among you that fear God, to us was the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers,<sup>4</sup> because they knew him not, nor yet the utterances of the prophets, which are read every sabbath, by giving sentence fulfilled them. And though they found no crime deserving death, they asked Pilate that he should be slain. And when they had finished<sup>5</sup> all things that had been written concerning him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead; and he appeared some days longer to them that had gone up with him from Galilee to Jerusalem, men who are now his witnesses unto the people. And we bring you good tidings of the promise made unto our forefathers, that God hath fulfilled it to our children,<sup>6</sup> in raising Jesus; as also it is written in the second psalm, 'Son of mine thou art, I this day have begotten thee.' And as to his raising him from

<sup>2</sup> Some MSS., 'he nourished.'      <sup>3</sup> i. e. It took 450 years (Moses to David) to complete the conquest.      <sup>4</sup> See note, S. Luke xxiii. 13.      <sup>5</sup> See S. John xix. 20 (same word).      <sup>6</sup> Some MSS., 'to us their children.'



the dead, now no more to return to destruction, he hath said thus, 'I will give you the holy, the sure, blessings of David.'  
 35 Because he saith also in another psalm, 'Thou wilt not give  
 36 thy Holy One to see destruction.' For David, after he had in  
 his own generation served the counsel of God, fell asleep, and  
 37 was gathered unto his forefathers, and saw destruction; but  
 38 he whom God raised saw no destruction. Be it known unto  
 you therefore, brethren, that through him is proclaimed to you  
 39 remission of sins; and of all things that, under the law of Moses,  
 ye could not be acquitted<sup>1</sup> of, in him every one that believeth  
 40 is acquitted.<sup>2</sup> Beware, therefore, lest that come upon you  
 which is spoken in the prophets;

41 'Behold, ye despisers, and wonder, and vanish away;  
 For I work a work in your days,  
 A work which ye will not believe, though one should  
 declare it to you.'—

42 Now as they went out, the people begged that these words  
 43 might be spoken to them the next sabbath. But when the  
 congregation broke up, many of the Jews and of their devout  
 converts<sup>3</sup> followed Paul and Barnabas; who, speaking to them,  
 urged them to cleave to the grace of God.

44 Now on the following sabbath almost the whole city was  
 45 gathered together to hear the word of God. But when the  
 Jews saw the multitudes, they were filled with jealousy, and  
 contradicted the things that were spoken by Paul, and blas-  
 46 phemed. And Paul and Barnabas spoke out boldly, and said,  
 It is necessary that the word of God should first be spoken to  
 you. Seeing that ye thrust it from you, and judge yourselves  
 47 unworthy of the eternal life, lo, we turn to the Gentiles. For  
 thus the Lord hath commanded us,

'I have set thee for a light to the Gentiles,  
 That thou shouldst be for salvation unto the end of the  
 earth.'—

48 Now the Gentiles, as they heard, were glad, and glorified the  
 word of the Lord; and as many as had been appointed unto  
 49 eternal life believed. And the word of the Lord was spread  
 50 abroad throughout all the region. But the Jews incited the  
 devout women of rank and the chief men of the city, and stirred  
 up a persecution against Paul and Barnabas, and drove them  
 51 from their district. But they shaking off the dust of their feet  
 against them went to Iconium. And the disciples were filling  
 with joy and with the Holy Spirit.

14 Now it came to pass in Iconium that they went together  
 into the synagogue of the Jews, and so spoke that a great multi-  
 2 tude both of Jews and of Greeks believed. But the Jews that  
 were disobedient stirred up the souls of the Gentiles, and em-  
 3 bittered them against the brethren. A long time therefore they  
 tarried, speaking boldly of the Lord, who testified to the word

<sup>1</sup> Or pronounced righteous.  
 MSS., 'of God.'

<sup>2</sup> Or the devout proselytes.

<sup>3</sup> Some

of his grace, granting signs and wonders to come to pass by their  
 4 hands. But the multitude of the city were divided; and some  
 5 held with the Jews, some with the apostles. But when a rush  
 was made of the Gentiles and Jews also, with their rulers, to  
 6 treat them shamefully, and to stone them, they became aware  
 of it, and fled unto the cities of Lycaonia, even unto Lystra  
 7 and Derbe, and the region round about; and there they con-  
 tinued, preaching the gospel.

8 And in Lystra there was sitting a certain man, impotent in  
 his feet, lame from his mother's womb, never having walked.  
 9 This man was hearkening to Paul as he spoke; who gazing  
 10 on him, and seeing that he had faith to be saved, said with a  
 loud voice, Stand upright on thy feet. And he leapt up, and  
 11 began to walk. And the multitudes, seeing what Paul had done,  
 lifted up their voices, saying in the speech of Lycaonia, The  
 12 gods have come down to us in the likeness of men! And they  
 called Barnabas, Jupiter;<sup>1</sup> and Paul, Mercury,<sup>2</sup> because he  
 13 took the lead in speaking. And the priest of the temple of  
 Jupiter that was at the entrance of the city brought oxen and  
 garlands unto the gateways, and would have done sacrifice  
 14 with the multitudes. But the apostles, Barnabas and Paul,  
 hearing of it, rent their garments, and rushed forth among the  
 15 multitude, crying out, and saying, Sirs, why do ye these things?  
 We also are men of like nature with yourselves, and bring  
 you good tidings, that ye should turn from these that are vain  
 gods unto a living God, who made the heaven and the earth  
 16 and the sea and all things that are in them; who in the genera-  
 tions that are past suffered all the nations to walk in their own  
 17 ways; yet he left not himself without witness, in that he doeth  
 good, giving you rains from heaven and fruitful seasons, filling  
 18 your hearts with food and gladness.—And saying these things  
 they with difficulty restrained the multitudes from sacrificing  
 to them.

19 But there came thither Jews from Antioch and Iconium;  
 and having persuaded the multitudes they stoned Paul, and  
 20 dragged him outside the city, thinking that he was dead. But  
 when the disciples came round about him, he arose and went  
 into the city; and on the morrow he departed with Barnabas to  
 21 Derbe. And bringing the good tidings to that city, and  
 having made many disciples, they turned back to Lystra, and  
 to Iconium, and to Antioch, strengthening the souls of the dis-  
 22 ciples, exhorting them to continue in the faith, and that through  
 23 many tribulations we must enter into the kingdom of God. And  
 when they had elected<sup>4</sup> for them elders in every church, and

<sup>1</sup> Greek, Zeus.

<sup>2</sup> Greek, Hermes. In a Greek legend Jupiter and Mercury had been represented as visiting Phrygia in the likeness of men, and being hospitably received in the dwelling of Philemon and Baucis (Jupiter huc sereus morrali, cumque parente Venit Atlantiades positus caduifer alis). This may have suggested the naming of the apostles after these two gods (Ovid, *Metam.* viii. 626).

<sup>3</sup> The words 'temple of' are not expressed in original.

<sup>4</sup> Or appointed (by show of hands), as in 2 Corinthians viii. 19.

had prayed with fastings, they committed them to the Lord,  
 24 on whom they had come to believe. And passing through  
 25 Pisidia, they came into Pamphylia. And after speaking the  
 26 word in Perga they went down to Attalia; and from there  
 they sailed for Antioch, whence they had been commended  
 27 to the grace of God for the work that they had fulfilled. And  
 when they had come, and had gathered the church together,  
 they declared all that God, working with them, had done;  
 28 and that he had opened to the Gentiles a door of faith. And  
 they tarried no little time with the disciples.

15 And certain men having come down from Judæa taught  
 the brethren, Unless ye are circumcised according to the custom  
 2 of Moses, ye cannot be saved. But when Paul and Barnabas  
 had had no small contention and controversy with them, it  
 was determined that Paul and Barnabas, and certain others  
 of them, should go up to Jerusalem unto the apostles and elders  
 8 about this question. So they, sent on their way by the church,  
 passed through Phœnicia and Samaria, declaring the conversion  
 of the Gentiles; and they caused great joy to all the brethren.

4 Now when they had arrived in Jerusalem, they were received  
 by the church and the apostles and the elders, and rehearsed  
 5 all things that God, working with them, had done. But there  
 rose up some of the Pharisees' sect, who had accepted the faith,  
 saying that it was necessary to circumcise them, and to charge  
 6 them to keep the law of Moses. And the apostles and the elders  
 7 were gathered together to consider this matter. But when there  
 had been much controversy, Peter stood up and said unto them,

Brethren, you know that in early days God made choice  
 among you that through my mouth the Gentiles should hear  
 8 the word of the gospel, and believe. And God, who knoweth  
 the heart, bore witness to them, giving them the Holy Spirit  
 9 even as he did to us; and he made no distinction between us  
 10 and them, cleansing their hearts by the faith. Why, then,  
 do ye now make trial of God, by putting upon the necks of the  
 disciples a yoke which neither our forefathers nor we had strength  
 11 to bear? But we, in like manner as they, believe that we are  
 saved through the grace of the Lord Jesus.

12 Now the whole assembly kept silence; and they hearkened  
 — unto Barnabas and Paul, while they related what signs and  
 18 wonders God had done through them among the Gentiles. But  
 after these had finished speaking, James made answer, saying,

14 Brethren, hearken unto me; Symeon hath related how God  
 first visited the Gentiles, to take out of them a people for his  
 15 name. And with this<sup>1</sup> agree the words of the prophets, even  
 as it is written,

16 'After these things I will return,  
 And will rebuild the tabernacle of David, which hath  
 fallen;

<sup>1</sup> Or him.

And the ruins thereof I will rebuild,  
And I will set it up again;

17 That the residue of mankind may seek after the Lord,  
And all the Gentiles over whom my name hath been  
called;<sup>1</sup>

18 Saith the Lord, doing these things which were known  
from of old.<sup>2</sup>

19 Wherefore my judgement is, not to make trouble for them  
that from among the Gentiles turn to God, but to send them  
20 written instructions to abstain from things polluted through  
idols, and from fornication, and from anything strangled, and  
21 from blood. For Moses from ancient generations hath had  
in every city them that preach him, being read in the synagogues  
every sabbath.

22 Then it seemed good to the apostles and the elders, with the  
whole church, to choose out men from among themselves, and to  
send them to Antioch with Paul and Barnabas; namely, Judas  
called Barsabbas, and Silas, men taking lead among the brethren;  
23 sending by them this letter;<sup>3</sup>

'The brotherhood of apostles and elders sendeth greeting  
to the brethren of Gentile origin throughout Antioch and Syria  
24 and Cilicia;—Forasmuch as we have heard that certain persons  
from our company have troubled you with words, unsettling  
your souls; persons to whom we had given no instructions;  
25 it seemed good to us, having come to one accord, to choose out  
men and send them unto you, with our beloved Barnabas and  
26 Paul, men who have offered up their lives for the name of our  
27 Lord Jesus Christ. We have therefore sent Judas and Silas,  
who themselves also are taking you the same message by word  
28 of mouth. For it seemed good to the Holy Spirit, and to us,  
to lay upon you no greater burden than these necessary things;  
29 to abstain from things sacrificed to idols, and from blood, and  
from things strangled, and from fornication; from which things  
keeping yourselves carefully, ye will prosper. Farewell.'

30 So they, having been dismissed, went down to Antioch;  
and gathering the community together they delivered the letter.

31, 32 And they, having read it, rejoiced at the comfort. And Judas  
and Silas, being themselves also prophets, comforted the brethren  
33 with many words, and strengthened them. And after spending  
some time there, they were dismissed in peace from the brethren  
35 unto those that had sent them.<sup>5</sup> But Paul and Barnabas  
tarried in Antioch, teaching and preaching the good tidings of  
the word of the Lord, with many others also.

<sup>1</sup> Or who are called by my name.      <sup>2</sup> A.V. (other MSS.) has 'Saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.'      <sup>3</sup> Lit. writing by means of their hand.      <sup>4</sup> The apostles and the elder brethren (the mother church), R.V. The apostles and the elders, brethren (American Standard Version). The Greek is doubtful, but 'elders' (a title), not 'elder' (adjective) seems required by the context.      <sup>5</sup> Verse 34, 'It seemed good, however, to Silas to abide there' is not in the best MSS.

- 36 Now some days afterwards Paul said unto Barnabas, Come, let us return and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they do.
- 37 Now Barnabas was minded to take with them John (who was called Mark). But Paul thought it best not to take with them the man that withdrew from them, from Pamphylia, and went not with them to the work. And a sharp contention sprang up, so that they parted asunder one from the other; and Barnabas, taking Mark with him, sailed for Cyprus. But Paul chose Silas for himself, and went forth, commended by the brethren to the grace of the Lord. And he passed through Syria and Cilicia, strengthening the churches. And he reached Derbe also, and Lystra; and a certain disciple was there, named Timothy, son of a believing Jewess, but of a Greek father; and he was well reported of by the brethren in Lystra and Iconium. Him Paul wished to go forth with him; and he took and circumcised him because of the Jews that were in those parts; for they all knew that his father was a Greek. And as they went through the cities, they delivered to the brethren for their observance the ordinances that had been decreed by the apostles and elders in Jerusalem.
- 5 Now the churches grew firmer in the faith, and increased in number daily. But they, having been restrained by the Holy Spirit from speaking the word in the province of Asia,<sup>1</sup> passed through the region of Phrygia and Galatia. But having come towards Mysia, they made attempts to go into Bithynia; and the Spirit of Jesus suffered them not. But passing by Mysia they went down to Troas. And a vision appeared to Paul in the night. There was a man of Macedonia standing, and beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel to them.
- 11 Now putting to sea from Troas, we ran a straight course to Samothrace, and the next day to Neapolis; and thence to Philippi, it being the first city of Macedonia in the district, a Roman colony. And we were in this city tarrying some days. And on the sabbath-day we went forth outside the gate, by a river side, where we understood there was a place of prayer; and sitting down, we spoke to the women that had come together.
- 14 And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, a worshipper of God, was a hearer; whose heart the Lord opened to give heed to the things that were spoken by Paul. And when she and her household had been baptized, she besought us, saying, If ye have judged me to be a believer in the Lord, come into my house, and abide. And she constrained us.
- 16 Now it came to pass, as we were going to the place of prayer, that a certain maid who had a spirit of divination<sup>2</sup> met us,

<sup>1</sup> See note on ii. 9.<sup>2</sup> Lit. a spirit, a Python.

17 who brought her owners much business by soothsaying. She,  
 following after Paul and us, kept crying, saying, These men are  
 servants of the Most High God, men who proclaim to you a  
 18 way of salvation. And this she did for many days. But  
 Paul, sore troubled, turned and said to the spirit, In the name  
 of Jesus Christ I charge thee to come out from her. And it came  
 19 out that very hour. But when her owners saw that the hope  
 of their business had gone out, they laid hold on Paul and Silas,  
 20 and dragged them into the market-place unto the rulers. And  
 having brought them to the magistrates, they said, These men,  
 21 Jews as they are, are greatly disturbing our city and setting  
 forth customs which it is not lawful for us to receive or to observe,  
 22 being Romans. And the multitude also rose up together  
 against them; and the magistrates, stripping their garments  
 23 off them, gave orders to beat them. And after laying many  
 stripes upon them, they cast them into prison, charging the jailer  
 24 to keep them safely. And he, having received such a charge,  
 cast them into the inner prison, and made their feet fast in the  
 25 stocks. But at midnight Paul and Silas were praying and  
 singing hymns to God, and the prisoners were listening to them.  
 26 And suddenly there came a great earthquake, so that the founda-  
 tions of the jail were shaken; and immediately all the doors  
 27 flew open, and every one's bonds were loosed. But the jailer,  
 roused out of sleep, and seeing that the prison doors were open,  
 drew his sword and was about to kill himself, thinking that the  
 28 prisoners had escaped. But Paul cried with a loud voice, saying,  
 29 Do thyself no harm; for we are all here.—But he asked for  
 lights, and sprang in, and trembling for fear fell down before  
 30 Paul and Silas; and bringing them out, he said, Sirs, what  
 31 must I do to be saved?—And they said, Believe on the Lord  
 Jesus, and thou shalt be saved, thou and thy household.—  
 32 And they spoke the word of God to him, with all that were in  
 33 his house. And he took them the same hour of the night,  
 and cleansed them from their stripes; and they were baptized,  
 34 he and all his, immediately. And bringing them up into the  
 house, he set food before them, and rejoiced greatly with all  
 his household, having become a believer in God.  
 35 But when day came, the magistrates sent the sergeants,  
 36 saying, Let those men go. And the jailer reported these words  
 unto Paul, saying, The magistrates have sent to let you go; now  
 37 therefore come forth, and go in peace. But Paul said unto  
 them, After beating us publicly, though uncondemned, Romans  
 as we are, they cast us into prison; and do they now cast us  
 out privily? nay, verily; but let them come themselves, and  
 38 take us out. And the sergeants reported these words to the  
 magistrates. But they feared, on hearing that they were  
 39 Romans; and went and entreated them, and taking them out  
 40 requested them to leave the city. And they came out from  
 the prison, and went into Lydia's house; and after seeing the  
 brethren and exhorting them, they departed.

- 17 Now after passing through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.
- 2 And Paul, as was his custom, went in unto them, and on three  
3 sabbaths reasoned with them from the scriptures, opening them and explaining that it was necessary that the Christ should suffer and should rise from the dead; and that 'this Jesus,  
4 whom I proclaim to you, is the Christ.' And some of them were persuaded and attached themselves to Paul and Silas; and of the devout Greeks a great company, and of the chief  
5 women not a few. But the Jews, moved with envy, took to themselves certain base fellows of the market-loungers, and gathering a crowd set the city in an uproar; and attacking the house of Jason, they sought to bring them out to the populace.
- 6 But not finding them, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the  
7 world upside down have come hither also; and Jason hath welcomed them; and they all act contrary to the decrees of  
8 Cæsar, saying that there is some other king, one Jesus. But the multitude and the rulers of the city, as they heard these  
9 things, were troubled; and having taken security from Jason and the rest, they let them go.
- 10 But the brethren straightway conducted Paul and Silas away to Berea by night; and having come to the synagogue of the  
11 Jews, they departed. Now the men here were nobler than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily whether these things  
12 were so. Wherefore many of them became believers; also of  
13 the Greek women of rank, and of men, not a few. But when the Jews of Thessalonica knew that in Berea also the word of God had been proclaimed by Paul, they came thither also,  
14 stirring up and troubling the multitudes. But straightway then the brethren sent Paul forth to go as far as <sup>2</sup> the sea; and  
15 both Silas and Timothy remained there. But they that escorted Paul took him as far as Athens; and having received a direction for Silas and Timothy, that they were to come to him as quickly as possible, they departed.
- 16 Now while Paul was waiting for them in Athens, his spirit was provoked within him as he noticed that the city was full  
17 of idols. He reasoned therefore in the synagogue with the Jews and the devout persons, and in the market-place every  
18 day with them that chanced to be there. But certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babblers say? others, He seemeth to be a setter forth of strange deities—because he preached the  
19 gospel of Jesus and the resurrection. And they took him, and led him to the Areopagus, saying, May we know what  
20 this new teaching is, whereof thou speakest? for thou bringest to our ears some surprising matters. We would know therefore

<sup>1</sup> The Roman Emperor.    <sup>2</sup> Some MSS., 'go as it were to.' The probabilities are for a journey by land.

21 what these things mean.—Now Athenians, one and all, and the  
 22 strangers sojourning there spent their leisure in nothing else  
 than either telling or hearing the latest news.<sup>1</sup> But Paul took  
 his stand in the midst of the Areopagus, and said,

Men of Athens, I perceive that in every respect ye are unusually  
 23 religious.<sup>2</sup> For as I was passing through and observing the  
 objects of your worship, I found also an altar with this inscription,  
 'To an unknown god.' Therefore what ye worship without know-  
 24 ing it, this I proclaim to you. The God that made the world  
 and all that is in it, he, seeing that he is Lord of heaven and earth,  
 25 dwelleth not in sanctuaries made by hands; neither is he served  
 by men's hands, as if he needed anything more, he himself being  
 26 to all the giver of life and breath and all things. And he made  
 out of one every nation of men to dwell on all the face of the  
 earth, determining appointed seasons and the bounds of their  
 27 habitation; that they should seek God, if haply they might  
 feel after him and find him, though indeed he is not far from  
 28 each of us; for in him we live, and move, and have our being;  
 as some also of your own poets have said,

'For we are also his offspring.'

29 Therefore, offspring as we are of God, we ought not to imagine  
 that the Godhead is like unto gold, or silver, or stone, graven  
 30 by craft or device of man. The times, therefore, of ignorance  
 God having overlooked, he now announceth to men that they  
 31 should all everywhere repent; inasmuch as he hath appointed  
 a day in which he will judge the world in righteousness by a  
 man whom he marked out; whereof he hath given assurance  
 32 to all, by raising him from the dead.—But hearing of a resur-  
 rection of the dead, some began to mock; others said, We will  
 33 hear thee yet again on this matter. Thus Paul went forth from  
 34 among them. But there joined him, and became believers,  
 certain men, among whom were Dionysius the Areopagite, and  
 a woman named Damaris, and others with them.

18 After these things he departed from Athens, and went to  
 2 Corinth. And finding a certain Jew named Aquila, a man  
 of Pontus by race, who had lately come from Italy with his  
 wife Priscilla (because Claudius<sup>4</sup> had given orders that all the  
 3 Jews should leave Rome), he went to them; and because he  
 was of the same craft, he abode with them, and they set to  
 4 work; for by their craft they were tent-makers. And every  
 sabbath he reasoned in the synagogue, and sought to persuade  
 5 Jews and Greeks. But when Silas and Timothy came down  
 from Macedonia, Paul was wholly occupied with the word,  
 6 testifying to the Jews that Jesus is the Christ. But when they  
 set themselves against him and blasphemed, he shook out his  
 garments, and said unto them, Your blood be upon your own  
 heads; I am innocent; henceforth I will go to the Gentiles.  
 7 And he departed thence, and went into the house of a certain

<sup>1</sup> Lit. something still newer.    <sup>2</sup> Too superstitious (A.V.); *Rc.*, reverencing the  
 deities more.    <sup>3</sup> Some MSS., 'commands.'    <sup>4</sup> Roman Emperor, A.D. 41-54.



man, named Titius Justus, one that worshipped God; and his  
 8 house adjoined the synagogue. But Crispus, the warden of the  
 synagogue, believed the Lord with all his household; and many  
 of the Corinthians, as they heard, believed and were baptized.  
 9 But the Lord said to Paul by night through a vision; Be not  
 10 afraid, but go on speaking, and hold not thy peace; for I am  
 with thee, and no one shall set on thee to harm thee; for I have  
 11 a numerous people in this city. And he settled there a year  
 and six months, teaching the word of God among them.

12 But (Gallio being then proconsul of Achaia)<sup>1</sup> the Jews  
 with one accord rose up against Paul, and took him before the  
 13 judgement-seat, saying, This fellow persuadeth men to worship  
 14 God contrary to the law.—But as Paul was about to open his  
 mouth, Gallio said unto the Jews, If it were some wrong or  
 wicked villainy, O ye Jews, reason would that I should bear  
 15 with you; but if it is questions of doctrine and names and your  
 own law, look to them yourselves; I have no wish to be judge  
 16 of these matters.—And he drove them from the judgement-  
 17 seat. Then they all laid hold of Sosthenes, the warden of  
 the synagogue, and beat him before the judgement-seat. And  
 Gallio troubled about none of these things.

18 But Paul, after tarrying there yet many days, bade the brethren  
 farewell, and sailed thence for Syria along with Priscilla and  
 Aquila, having shaved his head in Cenchreae; for he was under  
 19 a vow. And they arrived at Ephesus, and there he left them;  
 but he himself entered into the synagogue and reasoned with the  
 20 Jews. But when they asked him to stay some time longer, he  
 21 consented not; but bidding them farewell, and saying,<sup>2</sup> I will  
 22 return unto you, if God will, he put to sea from Ephesus. And,  
 landing at Cæsarea, he went up<sup>3</sup> and greeted the church, and,  
 23 then went down to Antioch. And after spending some time  
 there he departed and passed through the region of Galatia,  
 and Phrygia, in order, strengthening all the disciples.

24 Now a certain Jew, named Apollos, an Alexandrian by race,  
 a learned man, who was mighty in the scriptures, arrived at  
 25 Ephesus. He had been instructed in the way of the Lord,  
 and being fervent in spirit spoke and taught carefully the things  
 26 concerning Jesus, knowing only the baptism of John; and he  
 began to speak boldly in the synagogue. But Priscilla and  
 Aquila, after hearing him, took him unto them and expounded  
 27 to him the way of God more precisely. And when he was  
 minded to pass into Achaia, the brethren encouraged him, and  
 wrote to the disciples to welcome him. And, when he had  
 come, he through the grace helped them greatly that had  
 28 believed; for he vehemently confuted the Jews, and that  
 publicly, proving through the scriptures that Jesus is the Christ.

<sup>1</sup> Of whom his brother Seneca wrote, *Nemo mortalium uni tam dulcis est quam his omnibus.* <sup>2</sup> A province of the Roman Empire, nearly coinciding with modern Greece. <sup>3</sup> Some MSS. add (after 'saying'), 'I must by all means keep in Jerusalem the coming feast, but . . . ' i.e. to Jerusalem.

19 Now it came to pass, that, while Apollos was in Corinth, Paul, after passing through the inland parts, came to Ephesus  
 2 and found certain disciples; and he said unto them, Received ye the Holy Spirit when first ye believed?—But they said unto him, Nay, we did not so much as hear whether there was a Holy  
 3 Spirit.—And he said, Into what then were ye baptized?—And  
 4 they said, Into John's baptism.—And Paul said, John baptized with a baptism of repentance, telling the people that they were to believe on him that was coming after him, that is, on Jesus.  
 5 —And when they heard, they were baptized into the name of  
 6 the Lord Jesus. And after Paul had laid his hands on them, the Holy Spirit came upon them; and they began to speak in  
 7 tongues, and to prophesy. And in all the men were about twelve.

8 Now for three months he used to go into the synagogue and speak boldly, reasoning and seeking to persuade them concerning  
 9 the kingdom of God. But when some grew hardened and disobedient, speaking evil of the Way before the community, he withdrew from them, and separated the disciples, discoursing  
 10 daily in the school of Tyrannus. Now this continued for two years; so that all the inhabitants of the province of Asia,<sup>1</sup> both  
 11 Jews and Greeks, heard the word of the Lord.— And God wrought  
 12 extraordinary mighty works through the hands of Paul; so that even napkins or aprons were carried from his body to them that were sick, and the diseases departed from them, and the evil spirits went out.

13 But certain also of the itinerant Jews, exorcists, took upon themselves to name over them that were possessed by the evil spirits the name of the Lord Jesus, saying, I adjure you by  
 14 Jesus, whom Paul preacheth.—And a certain Sceva, a Jew, a  
 15 high priest, had seven sons who did this. But the evil spirit answered and said to them, Jesus I recognize, and Paul I know; but ye, who are ye?—And the man in whom the evil spirit was, leapt upon them, and mastered them both,<sup>2</sup> and prevailed against them, so that they fled out of that house stripped  
 17 and wounded. And this became known to all, both Jews and Greeks, that dwelt in Ephesus, and fear fell on them all; and  
 18 the name of the Lord Jesus was magnified. And many of them that had become believers, kept coming, confessing, and  
 19 declaring their practices. And not a few of them that had practised magical arts would collect their books and burn them in the sight of all; and they reckoned up the prices of them,  
 20 and found it fifty thousand pieces of silver. Thus, according to the Lord's might, the word spread and prevailed.

21 Now when these matters were ended, Paul settled in his spirit

<sup>1</sup> See note to II. 9.      <sup>2</sup> A.V., following inferior MSS., omits 'both.' Probably an abridgement of an original document accounts for the unexplainable 'both' and for 'that house.' Anyhow, the 'both' seem to have been two of the itinerant Jews, not sons of Sceva.

that, after passing through Macedonia and Achaia, he would go to Jerusalem; and said he, After I have been there, I must also see Rome. And sending into Macedonia two of his assistants, Timothy and Erastus, he himself stayed for a while, with a view to the province of Asia.<sup>1</sup>

Now at that time there arose no small stir about the Way. For a certain man, named Demetrius, a silversmith, by making silver shrines of Diana<sup>2</sup> brought no little work unto the craftsmen. And these he gathered together, and the workmen of like occupation, and said, Men, ye know that out of this work we have our prosperity. And ye see and hear, that not only at Ephesus, but almost throughout the whole province of Asia,<sup>3</sup> this Paul hath persuaded and turned away a great multitude, saying that those that are made by hand are no gods. Now we are in danger not only of this our trade coming into disrepute, but also of the temple of the great goddess Diana being counted as nothing; yea, and of there being put down some of the magnificence of her<sup>4</sup> whom the whole province of Asia and the world<sup>5</sup> worshippeth.—And hearing this they were filled with wrath, and kept crying out, saying, Great is Diana of the Ephesians! And the city was filled with the tumult; and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's fellow-travellers. But when Paul was minded to go in unto the populace, the disciples would not allow him to do so. Nay, certain also of the presidents of the province of Asia,<sup>6</sup> being friendly to him, sent unto him, and besought him not to venture into the theatre. Some therefore were crying one thing, and some another; for the assembly was in confusion, and most of them knew not why they had come together. But some of the multitude instructed Alexander, the Jews pushing him forward; and Alexander, waving his hand, would have defended himself before the populace. But finding that he was a Jew, they all with one voice for about two hours cried out, Great is Diana of the Ephesians! But the town-clerk having appeased the multitude saith, Men of Ephesus, what man indeed is there that knoweth not that the city of the Ephesians is temple-guardian of the great Diana, and of the image that fell down from heaven?<sup>7</sup> Seeing then that these things cannot be gainsaid, ye ought to keep yourselves quiet and to do nothing rash. For ye have brought hither these men who are neither guilty of sacrilege nor blasphemers of our goddess. Therefore if Demetrius and the craftsmen with him have a complaint against any one, court days are kept, and there are proconsuls; let them take proceedings against one another. But if ye desire anything

<sup>1</sup> See note to ii. 9.    <sup>2</sup> Greek, Artemis.    <sup>3</sup> Or and that she should be deposed from her magnificence (R.V.); cf. S. Luke i. 52.    <sup>4</sup> *Lit.* the inhabited (earth); for the grammar, see note to 1 Corinthians xiii. 12.    <sup>5</sup> *Lit.* the Asiarchs, officers in charge of the public games in the province of Asia.    <sup>6</sup> Or from Jupiter (Zeus).

40 further, it shall be determined in the regular assembly. For we are even in danger of being accused of riot concerning to-day's assembly, there being no culprit; on which account<sup>2</sup> we shall  
41 not be able to give any reason for this concourse.—And, having thus spoken, he dismissed the assembly.

20 Now after the uproar had ceased, Paul having sent for the disciples and exhorted them, took leave of them, and set out  
2 to go into Macedonia. But when he had passed through these parts, and had given them much exhortation, he went into  
3 Greece. And having spent three months there, he resolved to return through Macedonia, the Jews having laid a plot against  
4 him as he was about to put to sea for Syria. Now there accompanied him,<sup>3</sup> Sopater of Bercea, son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of the province of Asia,<sup>3</sup> Tychicus and Tro-  
5 phimus. But these had gone in advance, and were waiting  
6 for us in Troas. But we ourselves sailed from Philippi after the days of the unleavened bread; and in five days we joined them at Troas, and there we tarried seven days.

7 Now on the first day of the week, when we had gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and he prolonged his address until  
8 midnight. Now there were many torches<sup>4</sup> in the upper chamber  
9 where we had gathered together. And there was sitting at the window a certain young man, named Eutychus, sinking in a deep sleep; who, as Paul discoursed at further length, sank by reason of his sleep, and fell from the third storey, and was  
10 taken up dead. But Paul went down, and fell on him, and  
11 embracing him said, Make no ado; for his life is in him. And when he had gone up, and had broken the bread and had eaten, and had conversed a good while, even till daybreak, so he de-  
12 parted. And they brought the lad alive, and were comforted  
13 not a little. But we, going in advance to the ship, set sail for Assos, intending to take Paul on board there; for so he had  
14 appointed, intending himself to go by land. But on his way to meet us at Assos, we took him on board and came to Mitylene.  
15 And sailing thence, we arrived the following day off Chios; and the next day we crossed over to Samos, and<sup>5</sup> the day after we  
16 came to Miletus. For Paul had decided to sail past Ephesus, that he might not have to spend time in the province of Asia; for he was hastening to be in Jerusalem, if it were possible for him, on the day of Pentecost.

17 But from Miletus he sent to Ephesus, and called to him the  
18 elders of the church. And when they had come unto him, he said to them.

You know how, from the first day that I came into<sup>6</sup> the

<sup>2</sup> Or there being no reason for it; as to which (text and translation are uncertain). <sup>3</sup> Some MSS. add, 'as far as Asia.' <sup>4</sup> See note to II. 9.

<sup>5</sup> Or lamps. <sup>6</sup> Some MSS. add, 'after tarrying in Trogyllium.' <sup>7</sup> Or took ship for.

province of Asia, I bore myself among you the whole time,  
 19 serving the Lord with all humility, and with tears, and with  
 20 trials which befell me by the plots of the Jews; that I shrank  
 not from declaring to you anything that was profitable, or from  
 21 teaching you publicly, and from house to house, testifying both  
 to Jews and to Greeks repentance towards God and faith  
 22 towards our Lord Jesus. And now, behold, I am going,  
 bound in my spirit, to Jerusalem, not knowing what things  
 23 will befall me there; save that the Holy Spirit testifieth  
 to me, in city after city, saying that bonds and afflictions  
 24 await me. But for myself I count not my life as worth  
 mention, provided I may accomplish my course, and the ministry  
 that I received from the Lord Jesus, to testify the gospel of the  
 25 grace of God. And now, behold, I know that you all, among  
 whom I went about preaching the kingdom, will see my face  
 26 no more. Wherefore I protest to you this day that I am innocent  
 27 of the blood of any man. For I shrank not from declaring  
 28 to you the whole counsel of God. Take heed to yourselves  
 and to all the flock, in which the Holy Spirit made you over-  
 29 seers,<sup>1</sup> to shepherd the church of God,<sup>2</sup> which he acquired  
 with his own blood.<sup>3</sup> I know that after my departure <sup>5</sup> grievous  
 30 wolves will enter in among you, not sparing the flock; and  
 from among your own selves men will arise, speaking perverse  
 31 things, to draw away the disciples after them. Wherefore  
 watch, remembering that for three years I ceased not to admonish  
 32 every one night and day with tears. And now I commit you  
 to the Lord <sup>6</sup> and to the word of his grace, to him that is able <sup>7</sup>  
 to build you up and to give you the inheritance among all  
 33 them that are sanctified. No one's silver or gold, or apparel,  
 34 have I coveted. Ye yourselves know that these hands min-  
 35 istered to my needs and to them that were with me. In all  
 things I have given you an example, that so labouring ye ought  
 to help the weak, and to remember the words of the Lord Jesus,  
 that he himself said, 'More blessed it is to give than to receive.'  
 36

And having thus spoken, he knelt down and prayed with them  
 37 all. And they all wept sore, and fell on Paul's neck and kissed  
 38 him tenderly, sorrowing most of all over the words he had said,  
 that they would behold his face no more. And they brought  
 him on his way to the ship.

21 Now when it came to pass that we had parted from them,  
 and had put to sea, we came with a straight course to Cos, and  
 2 the next day to Rhodes, and thence to Patara; and finding

<sup>1</sup> The Greek word here (and in Phil. i. 1; 1 Tim. iii. 2; Titus i. 7; and 1 Peter ii. 25) is *episcopos* (whence 'bishop' is derived), and denotes one who has 'over sight' upon others, these others being within his *scope* or view (see Nehemiah xi. 9, in the Greek). <sup>2</sup> Some MSS., 'the Lord.' <sup>3</sup> Or purchased. <sup>4</sup> Or the blood of his own (in which case 'he' = God the Father). <sup>5</sup> Discussionem (Vulgate). The word would naturally be rendered 'arrival,' but seems to have been loosely used in late Greek. <sup>6</sup> Some MSS., 'to God.' <sup>7</sup> Or his grace, which word is able; but see Jude 24 (in each passage, 'God able to maintain and to reward').

a ship crossing over to Phœnicia, we went on board and put to  
 8 sea. But when we had sighted Cyprus, leaving it to the left  
 we sailed for Syria, and landed at Tyre; for there the ship was  
 4 to discharge her cargo. And having found out the disciples,  
 we tarried there seven days; and they, through the Spirit, told  
 5 Paul not to go to <sup>1</sup> Jerusalem. But when it came to pass that  
 we had completed the days, we departed and went our way,  
 they all, with wives and children, bringing us on till we were  
 out of the city; and kneeling down on the beach we prayed,  
 6 and bade each other farewell. And we went on board the  
 ship, but they returned home.

7 But we, continuing our voyage from Tyre, arrived at Ptolemais,  
 8 and greeted the brethren, and stayed with them one day. But  
 on the morrow we departed, and came to Cæsarea; and entering  
 the house of Philip the evangelist, who was one of the seven,  
 9 we abode with him. Now he had four daughters, unmarried,  
 10 who prophesied. But while we stayed there several days,  
 there came down from Judæa a certain prophet, named Agabus.  
 11 And coming unto us, and taking up Paul's girdle, he bound  
 his own feet and hands, and said, Thus saith the Holy Spirit,  
 The man, whose girdle this is, thus will the Jews bind in Jerusalem,  
 12 and will deliver him up into the hands of the Gentiles.—And  
 when we heard these things, both we ourselves and they of that  
 13 place besought him not to go up to Jerusalem. Then Paul  
 answered, What do ye, weeping and breaking my heart? for  
 I am ready not only to be bound, but even to die, in Jerusalem,  
 14 for the name of the Lord Jesus.—And as he would not be  
 persuaded, we stopped speaking, saying, The will of the Lord  
 be done!

15 Now after these days we got ourselves ready, and went our  
 16 way up to Jerusalem. And there went with us some also of  
 the disciples from Cæsarea, conducting us to one Mnason,  
 of Cyprus, a disciple from the first, whose guests we were  
 to be.

17 But when we had come to Jerusalem, the brethren received  
 18 us gladly. And the day following, Paul went in with us unto  
 19 James; and all the elders were present. And after greeting  
 them he related one by one the things that God had wrought  
 20 among the Gentiles through his ministry. And they, when  
 they had heard, glorified God; and they said to Paul, Thou  
 seest, brother, how many tens of thousands there are among  
 the Jews of them that have become believers; and they are all  
 21 zealous for the law. But they have been informed about thee  
 that thou teachest all the Jews that are among the Gentiles  
 to fall away from Moses, telling them not to circumcise their  
 children, neither to walk according to the customs. How  
 22 standeth it then? They will certainly hear that thou hast  
 23 come; therefore do this that we tell thee. We have four men

<sup>1</sup> Or to go on board for.

24 who are under a vow; take them, and purify thyself along with them, and bear their expenses, that they may shave their heads; and all will know that there is no truth in what they have been informed about thee, but that thou thyself also  
 25 walkest orderly, keeping the law. But as for the Gentiles that have become believers, we ourselves sent written instructions,<sup>2</sup> deciding that they are to keep themselves from what is sacrificed to idols, and from blood, and from anything strangled, and  
 26 from fornication.—Then Paul, taking the men the next day, and purifying himself along with them, went into the temple, to notify the fulfilment of the days of their purification, until the offering should be offered<sup>3</sup> for each of them.

27 But when the seven days were almost completed, the Jews from the province of Asia,<sup>3</sup> seeing him in the temple, began  
 28 to stir up all the multitude, and laid hands on him, crying out, Men of Israel, help! This is the man that teacheth all men everywhere against the people and the law and this place; and moreover he brought Greeks also into the temple, and  
 29 hath defiled this holy place.—For they had previously seen with him in the city Trophimus the Ephesian, and they thought  
 30 that Paul had taken him into the temple. And the whole city was moved, and the people ran together; and laying hold of Paul they proceeded to drag him out of the temple; and straight-  
 31 way the doors were shut. And while they were seeking to kill him, tidings came up to the commandant<sup>4</sup> of the battalion  
 32 that all Jerusalem was getting astir. And he, forthwith taking with him soldiers and centurions,<sup>5</sup> ran down upon them; but they, seeing the commandant and the soldiers, left off beating  
 33 Paul. Then the commandant drew near and laid hold of him and ordered him to be bound with two chains, and in-  
 34 quired who he was, and what he had done. But some among the multitude were shouting one thing, some another; and the commandant, being unable, for the tumult, to ascertain the truth of the matter, ordered him to be brought into the barracks.  
 35 But when he came to the stairs, he was actually being carried  
 36 by the soldiers, owing to the violence of the crowd; for the multitude of the people followed, crying out, Away with him!  
 37 And as Paul was about to be taken into the barracks, he saith  
 38 to the commandant, May I say something unto thee?—And he said, Dost thou speak Greek? thou art not then the Egyptian, who before these days stirred up to sedition, and led out into  
 39 the wilderness, the four thousand men of the Assassins.—But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city; but I pray thee, give me leave to speak unto the people.—  
 40 And when he had given leave, Paul, standing on the stairs, waved with his hand to the people; and when silence was in

<sup>2</sup> Some MSS., 'sent.'    <sup>3</sup> Was offered (R.V.); *donaco offeretur* (Vulgate). It is disputed whether the fulfilment has to do with the past or with the future.    <sup>4</sup> See note to ii. 9.    <sup>5</sup> *Lit.* officer over a thousand; our 'colonel.'  
<sup>6</sup> Our 'captains.'

large measure obtained, he addressed them in the Hebrew language, saying,

- 22 Brethren and fathers, hearken to the defence I now make  
 2 to you.—But when they heard that he was addressing them  
 in the Hebrew language, they kept the quieter; and he saith,  
 3 I am a Jew, born in Tarsus of Cilicia, but brought up in this  
 city, at the feet of Gamaliel, instructed according to the strict  
 letter of the law of our forefathers, being zealous for God, even  
 4 as you all are this day; and I persecuted this Way unto death,  
 5 binding and committing to prisons both men and women; as  
 the high priest also and the whole body of elders bear me witness;  
 from whom I received letters also unto the brethren, and was  
 on my way to Damascus, to bring in bonds to Jerusalem, that  
 6 they might be punished, them also that had gone thither. But  
 it came to pass that as I was on my way and drawing nigh  
 unto Damascus, suddenly, about midday, out of the heaven there  
 7 shone a great light round about me, and I fell to the ground  
 and heard a voice saying to me, 'Saul, Saul, why persecutest  
 8 thou me?' But I answered, 'Who art thou, Lord?' And  
 he said unto me, 'I am Jesus the Nazarene, whom thou  
 9 persecutest.' Now they that were with me beheld indeed the  
 light, but the voice of him that spoke to me they heard not.  
 10 And I said, 'What shall I do, Lord?' And the Lord said  
 unto me, 'Arise, and go into Damascus; and there thou shalt  
 be told of all things that have been appointed for thee to do.'  
 11 But when, for the glory of the light, I could not see, being led  
 by the hand by them that were with me I went into Damascus.  
 12 And one Ananias, a man devout according to the law, of good  
 13 report among all the Jews dwelling there, came unto me, and  
 stood near, and said to me, 'Brother Saul, look up!' And I  
 14 that very hour looked up on him. And he said, 'The God  
 of our fathers hath appointed thee to learn his will, and to see  
 15 the Righteous One, and to hear a voice from his mouth, saying  
 that thou shalt be a witness for him unto all men of what thou  
 16 hast seen and heard. And now, why tarriest thou? arise and  
 17 be baptized, and wash away thy sins, calling on his name.' And  
 it came to pass, that, when I had returned to Jerusalem and  
 18 while I was praying in the temple, I fell into a trance, and saw  
 him as he said to me, 'Make haste, and go quickly out of Jeru-  
 salem; because they will not receive of thee testimony con-  
 19 cerning me.' And I said, 'Lord, they know that I cast into  
 prison, and beat in one synagogue after another, them that  
 20 believe on thee; and when the blood of Stephen thy witness  
 was shed, I also was standing by, approving, and minding the  
 21 garments of them that slew him.' And he said unto me, 'Depart;  
 for unto nations far hence I will send thee forth';—  
 22 Now, till he said this, they were listening to him; and they  
 lifted up their voices, saying, Away with such a fellow from  
 23 the earth! for it was not fit that he should live. And as they

<sup>1</sup> See xxi. 31.



cried out, and threw off their garments, and cast dust into the  
 24 air, the commandant ordered him to be taken into the barracks,  
 bidding that he be examined by scourging, that he might get  
 25 to know for what reason they shouted so against him. But  
 when they had stretched him out for the thongs, he said unto  
 the centurion that stood by, Is it lawful for you to scourge a  
 26 man that is a Roman,<sup>1</sup> and uncondemned?—But when the  
 centurion heard, he went and took word to the commandant,  
 saying, What art thou about to do? for this man is a Roman.—  
 27 And the commandant came and said to him, Tell me, art thou  
 28 indeed a Roman?—And he said, Yes.—And the commandant  
 answered, I with a great sum acquired this citizenship.—And  
 29 Paul said, But I am a citizen by birth.—Straightway therefore  
 they that had been about to examine him stood back from him;  
 and the commandant also feared, when he knew that he was  
 a Roman, and that he had bound him.

30 But on the morrow, desiring to learn for certain of what Paul  
 was accused by the Jews, he loosed him, and ordered that  
 the high priests and all the council should come together; and  
 23 he took Paul down, and set him before them. And Paul gazing  
 upon the council, said,

Brethren, as for me, in all good conscience I have conducted  
 2 myself before God up to this day.—But the high priest, Ananias,  
 commanded them that stood by him to smite him on the mouth.  
 3 Then said Paul unto him, God will smite thee, thou whited  
 wall; and sittest thou to judge me according to the law, and  
 4 breaking the law orderest me to be smitten?—But they that  
 5 stood by said, Revilest thou God's high priest?—And Paul  
 said, I knew not, brethren, that it was the high priest; for it  
 is written, 'Of a ruler of thy people thou shalt not speak evil.'  
 6 —But Paul, perceiving that the one part were Sadducees, and  
 the other Pharisees, began to cry out in the council, Brethren,  
 I am a Pharisee, a son of Pharisees; concerning the hope and  
 7 resurrection of the dead I am called in question.—And while he  
 was so speaking, there arose a contention between the Pharisees  
 8 and Sadducees; and the assemblage was divided. For Sad-  
 ducees say that there is no resurrection, nor angel, nor spirit;  
 9 whereas Pharisees acknowledge them both.<sup>2</sup> And there arose  
 a great clamour; and some of the scribes belonging to the Pharisees'  
 party stood up and began to dispute, saying, We find no evil  
 in this man; but what if a spirit spoke to him, or an angel?—  
 10 But as a great contention was rising, the commandant, fearing  
 that Paul would be rent asunder by them, ordered the soldiery  
 to go down and take him from among them by force, and bring  
 him into the barracks.

11 But the night following the Lord stood over him, and said,  
 Be of good cheer! for as thou hast testified of me in Jerusalem,  
 so must thou bear witness in Rome also.

<sup>1</sup> i. e. a citizen of the Roman Empire, by birth or by grant.

<sup>2</sup> i. e. a

resurrection, and the existence of spiritual beings.

12 But when the day came, the Jews formed a plot, and bound  
 themselves under a curse, saying that they would neither eat  
 13 nor drink till they had killed Paul. And there were more  
 14 than forty that made this conspiracy; and they went to  
 the high priests and the elders, and said, We have bound our-  
 selves under a curse, to taste nothing until we have killed  
 15 Paul. Now therefore on your part, with the council, signify  
 to the commandant that he bring him down to you, as if ye  
 would ascertain his case more precisely. But we, before he  
 16 come nigh, are ready to slay him.—But Paul's sister's son,  
 hearing of their lying in wait, went and entered the barracks,  
 17 and told Paul. And Paul called one of the centurions to him,  
 and said, Take this young man to the commandant; for he  
 18 hath something to tell him.—So he took him with him, and  
 led him to the commandant, and saith, The prisoner Paul called  
 me to him, and asked me to bring to thee this young man, who  
 19 hath something to say to thee.—And the commandant took  
 him by the hand, and, going aside, asked him privately, What  
 20 is it thou hast to tell me?—And he said, The Jews have agreed  
 to request thee to bring down Paul to-morrow unto the council,  
 as if thou wouldst inquire somewhat more precisely about him.  
 21 Be not thou therefore persuaded by them; for of them there  
 are lying in wait for him more than forty men, who have bound  
 themselves under a curse neither to eat nor to drink until they  
 have slain him; and now they are ready, waiting for the promise  
 22 from thee.—So the commandant let the young man go, charging  
 him not to divulge to any one that Thou didst inform me of  
 23 these things. And calling unto him two or three of the cen-  
 turions, he said, Get ready two hundred soldiers to go as far as  
 Caesarea, and seventy cavalry, and two hundred spearmen,  
 24 at the third hour of the night;—and they were also to provide  
 beasts, that they might mount Paul and take him safely through  
 25 unto Felix the governor. And he wrote a letter after this  
 fashion:—

26 'Claudius Lysias to the most excellent governor Felix sendeth  
 27 greeting;—This man had been seized by the Jews, and was about  
 to be slain by them, when I came upon them with the soldiery,  
 28 and rescued him, having learnt that he was a Roman. And  
 wishing to know the reason why they accused him, I took him  
 29 down into their council, and found that he was accused about  
 questions of their law, but had nothing deserving of death or  
 30 of bonds laid to his charge. But when it was intimated to me  
 that there would be a plot against the man, forthwith I sent  
 him unto thee, charging his accusers also to state his case  
 before thee.'

31 So the soldiers, in accordance with their instructions, took  
 32 Paul and conducted him by night to Antipatris. But on the  
 morrow they returned to the barracks, leaving the cavalry to  
 33 go on with him; and these, on their arrival at Caesarea, delivered

the letter to the governor, and set Paul also before him.  
 84 And he, having read it, asked to what province he belonged;  
 85 and understanding that he was from Cilicia, 'I will hear thee  
 fully,' he said, 'when thy accusers also have come;'—ordering  
 him to be kept in Herod's palace.

24 Now five days afterwards Ananias the high priest went down  
 with certain elders and an orator named Tertullus; and they  
 2 laid information against Paul before the governor. And when  
 he had been summoned, Tertullus began to accuse him, saying,  
 Seeing that through thee we enjoy much peace, and that  
 reforms are coming to pass for this nation through thy provi-  
 8 dence, we receive it in all ways and in all places, most excellent  
 4 Felix, with all thanksgiving. But that I be not further tedious  
 5 to thee, I beseech thee of thy kindness to hear us briefly. For  
 having found this man a pestilent fellow and a promoter of  
 seditions among all the Jews throughout the world, and a  
 6 ringleader of the sect of the Nazarenes—and he even attempted  
 to profane the temple—we laid hold of him;<sup>1</sup> from whom,  
 by examining him thyself, thou wilt be able to get knowledge  
 9 of all these things whereof we accuse him.—And the Jews  
 also joined in the charge, affirming that these things were so.  
 10 And Paul, when the governor had beckoned to him to speak,  
 made answer,

Forasmuch as I know that thou hast been for many years  
 11 a judge unto this nation, I cheerfully make my defence, seeing  
 that thou canst ascertain that it is not more than twelve days  
 12 since I went up to Jerusalem to worship; and that not in the  
 temple did they find me disputing with any one, or causing  
 an onset of a crowd, nor in the synagogues, nor about the city;  
 13 neither can they prove to thee the things whereof they now  
 14 accuse me. But this I acknowledge to thee, that according  
 to the Way, which they call a sect, so I serve the God of our  
 forefathers, believing all things that are contained in the law  
 15 or written in the prophets; having a hope towards God, which  
 these men themselves also accept, that there is to be a resurrec-  
 16 tion, both of righteous and of unrighteous. On this account  
 I also exercise myself to have always a conscience void of offence  
 17 towards God and men. Now, after some years, I went to present  
 18 alms to my nation, and offerings; and with these they found me,  
 purified, in the temple, not with any crowd nor with tumult.  
 19 But there are certain Jews of the province of Asia,<sup>2</sup> who ought  
 to be here before thee and to bring accusation, if they have  
 20 anything against me. Or else let these men themselves say  
 21 what wrong they found when I stood before the council, unless  
 it be as to this one exclamation, which I made while standing  
 among them, Concerning the resurrection of the dead I am  
 called in question before you this day.

<sup>1</sup> Some MSS. add, 'and would have judged him according to our law. 7  
 But the commandant Lysias came, and with great violence took him out of  
 our hands, 8 commanding his accusers to go to thee.' <sup>2</sup> See note to ii. 9.

22 But Felix, having more precise knowledge concerning the  
Way, adjourned their case, saying, When Lysias the commandant  
23 hath come down, I will determine your matters—instructing the  
centurion to have him kept in charge, and to let him have some  
liberty, and not to hinder any of his company from ministering  
to him.

24 Now some days later, Felix came with Drusilla, his wife,  
a Jewess, and sent for Paul, and heard him concerning the faith  
25 in Christ Jesus. But as he discoursed upon righteousness,  
and self-control, and the judgement to come, Felix grew  
afraid, and answered, Go thy way for the present; but when  
26 I get an opportunity, I will send for thee—hoping at the  
same time that money would be given him by Paul; for  
which reason he sent for him the oftener, and conversed  
with him.

27 But when two years had passed, Porcius Festus succeeded  
Felix; and Felix, wishing to do the Jews a favour, left Paul  
bound.

25 Festus accordingly entered upon his province, and three  
2 days afterwards went up from Cæsarea to Jerusalem. And  
the high priests and the chief men of the Jews laid information  
3 before him against Paul, and besought him, asking it as a favour  
against Paul, that he would have him fetched to Jerusalem,  
4 they laying an ambush to kill him on the way. Festus thereupon  
made answer that Paul was being kept in charge at Cæsarea,  
5 but that he himself would be setting out shortly; 'Let, there-  
fore, the men of influence among you,' saith he, 'go down with  
me; and if there is anything amiss in the man, let them  
accuse him.'

6 And after tarrying among them not more than eight or ten  
days, he went down to Cæsarea; and on the morrow he sat  
down on the judgement-seat, and ordered Paul to be brought.  
7 And when he had come, the Jews that had come down from  
Jerusalem stood round about him, bringing against him many  
8 and weighty charges, which they could not prove; while Paul  
defended himself, saying, Not against the law of the Jews, nor  
against the temple, nor against Cæsar, have I committed any  
9 offence.—But Festus, wishing to do the Jews a favour, answered  
Paul and said, Art thou willing to go up to Jerusalem, and there  
10 be tried as to these things before me?—But Paul said, I am  
standing at Cæsar's judgement-seat, where I ought to be tried;  
to Jews I have done no wrong, as thou also very well knowest.  
11 Therefore, if I am a wrong-doer, and have committed anything  
deserving of death, I do not object to die; but if there is no  
ground for the charges these men bring against me, no one  
12 may give me up to them; I appeal unto Cæsar.—Then Festus,  
after conferring with the council, answered, Unto Cæsar thou  
hast appealed; unto Cæsar thou shalt go.

13 Now after an interval of some days Agrippa the king and

Bernice arrived at Cæsarea, paying their respects<sup>1</sup> to Festus. But as they were staying there several days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix; as to whom, when I went to Jerusalem, the high priests and the elders of the Jews laid information, asking for sentence against him. Unto whom I made answer, 'It is not a custom with Romans to give up any man, before the accused have his accusers face to face, and have had opportunity to answer for himself as touching the charge brought against him.' Therefore, when we came together here, I lost no time, but, the next day, sat down on the judgement-seat, and ordered the man to be brought. As to whom, when the accusers stood up, they brought no accusation of such evil deeds as I had in mind; but they had against him certain questions about their own religion,<sup>2</sup> and about a certain Jesus, who had died, whom Paul affirmed to be alive. But I, being at a loss how to inquire into these matters, asked whether he was willing to go to Jerusalem and there be tried about these things. But when Paul appealed to be reserved for the decision of His Majesty,<sup>3</sup> I ordered him to be kept till I might remit him unto Cæsar.—And Agrippa said unto Festus, I myself also was wishing to hear the man.—To-morrow, saith he, thou shalt hear him.

So on the morrow when Agrippa had come, and Bernice, with great pomp, and had entered the audience-hall, with commandants and the principal men of the city, by order of Festus Paul was brought in. And Festus saith, King Agrippa, and all men here present with us, ye see this man, about whom all the multitude of the Jews approached me, both in Jerusalem and here, crying that he ought not to live any longer. Now I, for my part, found that he had committed nothing deserving of death; but as he himself appealed to His Majesty, I decided to send him. Of whom I have nothing definite to write to my lord. Wherefore I have brought him forth before you, and especially before thee, king Agrippa, that after due inquiry has been made I may find something to write. For it seems to me unreasonable to send a prisoner without also signifying the charges brought against him.

And Agrippa said unto Paul, Thou art permitted to speak for thyself.—Then Paul stretched forth his hand, and began his defence;

As to all the matters whereof I am accused by Jews, I think myself fortunate, king Agrippa, that I am to defend myself before thee this day, in that thou art especially well-versed in all customs and controversies among the Jews; wherefore I pray thee to hear me patiently. My manner of life, then, from my youth up, such as it was from the beginning among my own nation and in Jerusalem, every Jew knoweth; having knowledge of me from the first, if only they would testify, that

<sup>1</sup> Same construction as at end of ix. 25; x. 39.

<sup>2</sup> Superstition (A.V.).

<sup>3</sup> Lit. The Augustus (Greek, Sebastos, cf. Sebastopol).

according to the strictest sect of our religion I lived a Pharisee.  
 6 And now I stand to be tried in hope of the promise made by  
 7 God unto our forefathers; unto which promise our twelve tribes,  
 fervently serving God night and day, hope to attain; concerning  
 8 which hope I am accused by Jews, O king. Why is it deemed  
 9 incredible with you, if God doth raise the dead? I verily thought  
 to myself that I ought to commit many things contrary to the  
 10 name of Jesus the Nazarene. And this I did in Jerusalem also;  
 and I both shut up many of the saints in prisons, having received  
 from the high priests authority to do so, and when they were  
 11 put to death I gave my vote<sup>1</sup> against them. And in all the  
 synagogues punishing them often I tried to make them blaspheme;  
 and being exceedingly mad I set about persecuting them even  
 12 unto foreign cities. But while I was journeying on this business  
 to Damascus, with authority and commission from the high  
 13 priests, at midday, O king, I saw on the way a light from heaven,  
 above the brightness of the sun, shine round about me and them  
 14 that were journeying with me. And when we had all fallen  
 to the earth, I heard a voice saying unto me in the Hebrew  
 language, 'Saul, Saul! why persecutest thou me? it is hard  
 15 for thee to kick against the goads.' And I said, 'Who art thou,  
 Lord?' And the Lord said, 'I am Jesus, whom thou perse-  
 16 cutest. But rise and stand upon thy feet; for I have appeared  
 to thee for this purpose, to appoint thee to be a servant and a  
 witness, both of what thou hast seen and of what thou shalt  
 17 see me do; selecting<sup>2</sup> thee out of the people and out of the  
 18 Gentiles, unto whom I send thee, to open their eyes, that they  
 may turn from darkness to light and from the dominion of Satan  
 unto God, that they may receive remission of sins and an inheri-  
 tance among them that have been sanctified by faith in me.'  
 19 Wherefore, king Agrippa, I showed myself not disobedient to  
 20 the heavenly vision, but declared first to those in Damascus,  
 and also to Jerusalem, and throughout all the country of Judæa,  
 and to the Gentiles, that they should repent and turn to God,  
 21 doing works worthy of their repentance. For these reasons  
 a band of Jews seized me in the temple and made attempts  
 22 to slay me. So having obtained help, the help that is from  
 God, I stand unto this day; charging both small and great,  
 saying nothing beyond what the prophets and Moses said would  
 23 come to pass; whether the Christ would suffer, and whether  
 he would be the first from the resurrection of the dead; to  
 proclaim light both to the people and to the Gentiles.<sup>4</sup>  
 24 But as he thus defended himself, Festus, raising his voice,  
 saith, Paul, thou art mad; thy great learning doth drive thee  
 25 mad.—But Paul saith, I am not mad, most excellent Festus,  
 26 but utter words of truth and soberness. For the king knoweth

<sup>1</sup> Lit. pebble (Rev. ii. 17) method of condemning by black pebbles, acquitting by white. <sup>2</sup> Delivering (A.V.); but it does not meet the facts of S. Paul's life; whereas the text word is borne out by his Jewish birth and Roman citizenship. <sup>3</sup> Or after (by) rising from the dead. <sup>4</sup> Cf. S. Luke ii. 32.

of these things, unto whom also I speak freely, for I persuade myself that none of these things is hidden from him; for this thing hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.—And Agrippa said unto Paul, With few words thou wouldst persuade me, to make me a Christian!—But Paul said, I would to God that, whether with few or with many, not only thou, but even all that hear me this day, might become such as I am, except for these bonds.

And the king rose up, and the governor, and Bernice, and they that sat with them; and having withdrawn they spoke one to another, saying, This man committeth nothing deserving of death or of bonds.—And Agrippa said to Festus, This man might have been set at liberty, had he not appealed unto Cæsar.

Now when it was determined that we should sail for Italy, they delivered Paul and some other prisoners to a centurion named Julius, of the Augustan battalion. And going on board a vessel of Adramyttium, which was about to sail for the places on the coast of the province of Asia,<sup>1</sup> we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon; and Julius treated Paul kindly, and gave him leave to go unto The Friends<sup>2</sup> and receive attention. And putting to sea thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea that lieth off Cilicia and Pamphylia, we landed at Myrrha, in Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us on board. But sailing slowly for many days, and with difficulty having come off Cnidus, the wind not allowing us to make way beyond, we sailed under the lee of Crete, off Salmone; and with difficulty coasting along it, we came to a place called Fair Havens, near which was the city of Lasea.

But as much time had been spent, and the voyage was now dangerous (because the Fast<sup>3</sup> also had now gone by), Paul admonished them, saying, Sirs, I perceive that the voyage will be with damage and much loss, not only of the cargo and the ship, but also of our lives. But the centurion paid more heed to the master<sup>4</sup> and to the owner of the ship than to what was said by Paul. And as the harbour was not convenient to winter in, the majority advised to put to sea thence, if by any means they might reach Phoenix, a harbour of Crete, facing towards

<sup>1</sup> *Lit.* In (with) little me thou wou'dst persuade a Christian to make (some MSS., 'to become'). In *modico* suades me Christianum fieri (Vulgate). The text is uncertain; and it is straining things to get what is given above out of the Greek now generally adopted; but probably it gives the substance of what Agrippa said. <sup>2</sup> See note to ii. 9. <sup>3</sup> His friends (A.V.), but see S. John xv. 14, 15; and 2 S. John 14; the Christian brethren. <sup>4</sup> The Day of Atonement, at end of September. <sup>5</sup> Or pilot.

18 the south-west and north-west, and there winter. But when a south wind blew softly, thinking they had gained their object, they weighed anchor, and coasted along Crete, closer in shore.

14 But not long afterwards there beat down from it a tempestuous  
15 wind, called Euraquilo;<sup>1</sup> and when the ship was caught, and  
16 could not face the wind, we let her go, and drove on. And running under the lee of a small island, called Clauda,<sup>2</sup> we had  
17 much ado to get hold of the boat. And when they had hoisted it up, they used cables, undergirding the ship; and fearing lest they should strike upon the Syrtis,<sup>3</sup> they lowered the gear,  
18 and so drove on. But as we were grievously storm-tossed, they proceeded the next day to throw the cargo overboard;  
19 and the third day they cast out with their own hands the fittings  
20 of the ship. And when neither sun nor stars shone upon us for several days, and no small tempest was beating upon us,  
21 all hope of our being saved was now almost lost. And as they were taking but little food, Paul then stood forth in the midst of them, and said, Sirs, ye should indeed have hearkened to me, and not have put to sea from Crete, and brought on yourselves this damage and loss. And now I admonish you to be of good cheer; for there will be among you no loss of life, but  
22 only of the ship. For a messenger of the God whose I am, and whom I serve, stood by me this night, saying, 'Fear not, Paul; thou must stand before Cæsar; and, behold, God hath  
23 granted to thee all them that are sailing with thee.' Wherefore, sirs, be of good cheer; for I believe God, that it will be even  
24 as it hath been told me. Howbeit, we must strike upon a certain island.

27 But when the fourteenth night had come of our driving onwards in the Adriatic, about midnight the sailors deemed that they  
28 were drawing near to some land. And they sounded, and found twenty fathoms. But when they had gone a little farther,  
29 and had sounded again, they found fifteen fathoms. And fearing lest haply we should strike upon rocky ground, they dropped four anchors from the stern, and prayed for day to  
30 come. But as the sailors were seeking to escape out of the ship, and had lowered the boat into the sea (pretending that  
31 they were going to lay out anchors from the forepart), Paul said to the centurion and to the soldiers, Unless these remain  
32 in the ship, you cannot be saved. Then the soldiers cut away  
33 the ropes of the boat, and let her fall off. And until day was just breaking, Paul besought them all to take some food, saying, This is the fourteenth day that ye have continued fasting, on  
34 the watch, taking nothing. Wherefore I beseech you to take some food, as this is for your safety; for there shall not a hair  
35 from the head of any one of you perish.—And when he had thus spoken, he took bread, and gave thanks to God in presence  
36 of them all; and he broke it, and began to eat. Then they

<sup>1</sup> Some MSS., 'Euroclydon.'<sup>2</sup> Some MSS., 'Cauda' (now Gorzo).<sup>3</sup> A quicksand on the N. coast of Africa.



87 were all of good cheer, and themselves also took food. Now  
 we were in all in the vessel two hundred and seventy-six souls.<sup>1</sup>  
 88 And when they had eaten enough, they proceeded to lighten  
 89 the ship, by throwing out the wheat into the sea. Now when  
 day came, they could not make out the land; but they noticed  
 a certain creek with a beach, upon which they were minded,  
 40 if they could, to run the ship up. And cutting away the anchors,  
 they left them in the sea; at the same time, letting go the  
 lashings of the rudders, and hoisting the foresail to the breeze,  
 41 they made for the beach. But lighting upon a place where  
 two seas met, they ran the vessel aground; and the forepart  
 stuck fast and remained immovable, but the stern began to  
 42 break up with the shock. Now the soldiers formed a project  
 to kill the prisoners, lest any of them should swim away and  
 43 escape. But the centurion, wishing to save Paul, stayed them  
 from their purpose, and ordered that they that could swim  
 44 should throw themselves overboard first, and get to land; and  
 the rest, some on planks, and some on things from the ship.  
 And so it came to pass that all escaped safe to land.

28 And having escaped, we then made out that the island was  
 2 called Malta.<sup>2</sup> And the natives<sup>3</sup> showed us no ordinary kind-  
 ness;<sup>4</sup> for they lit a fire, and made us all welcome, because of  
 3 the rains that had set in, and because of the cold. But when  
 Paul had gathered a bundle of sticks, and had laid them on  
 the fire, a viper came out by reason of the heat, and fastened  
 4 on his hand. Now when the natives saw the creature hanging  
 from his hand, they said one to another, Surely this man is a  
 murderer, whom, though he escaped the sea, Justice did not  
 5 allow to live. He, however, shook off the creature into the  
 6 fire, and took no harm. Now they were expecting that he  
 would swell, or fall down dead suddenly; but waiting a long  
 time, and seeing nothing amiss happen to him, they changed  
 their minds, and said that he was a god.

7 Now in the neighbourhood of that place there were lands  
 belonging to the chief man of the island, whose name was Publius;  
 who received us and entertained us courteously for three days.  
 8 But it happened that the father of Publius was keeping his  
 bed, suffering from fever<sup>5</sup> and dysentery; to whom Paul went  
 in, and having prayed and laid his hands upon him he healed  
 9 him. Whereupon all the others that had diseases in the island  
 10 came and were cured; and these also honoured us with many  
 honours, and when we put to sea they provided us with such  
 things as we needed.

11 Now after three months we put to sea in a ship that had  
 wintered in the island, an Alexandrian vessel, her figure-head  
 12 The Twin Brothers.<sup>6</sup> And touching at Syracuse, we stayed

<sup>1</sup> Some MSS., 'about seventy-six souls.'      <sup>2</sup> Greek, Malite.      <sup>3</sup> Lit. barbarians.  
<sup>4</sup> Lit. philanthropy.      <sup>5</sup> Lit. fevers.      <sup>6</sup> Lit. with the sign Dioscuri.

- 13 there three days. And thence by tacking we<sup>1</sup> arrived at  
 Rhegium; and one day later a south wind sprang up, and on  
 14 the second day we came to Puteoli, where we found brethren,  
 and were entreated to stay with them seven days; and so we  
 15 came to Rome. And from Rome the brethren, hearing of us,  
 came as far as Appii Forum and Tres Tabernæ, to meet us;  
 and when Paul saw them, he thanked God and took courage.  
 16 And when we had entered Rome,<sup>2</sup> Paul was allowed to dwell  
 by himself with the soldier that guarded him.
- 17 But it came to pass three days afterwards that he called  
 together the chief men of the Jews at that time; and when  
 they had come together, he said unto them, I, brethren, though  
 I had done nothing against our people or the customs of our  
 forefathers, was as a prisoner from Jerusalem delivered into  
 18 the hands of the Romans; who indeed, after examining me,  
 were minded to set me at liberty, because there was in me nothing  
 19 deserving death. But when the Jews spoke against it, I was  
 forced to appeal unto Cæsar; not that I have anything of which  
 20 to accuse my nation. This then is why I besought you to see  
 me and to speak with me; for on account of the hope of Israel  
 21 I am girt with this chain.—And they said unto him, Neither  
 have we ourselves received letters from Judæa concerning thee,  
 nor hath any of the brethren in person reported or spoken any  
 22 evil of thee. But we deem it best to hear from thee what thou  
 thinkest; for as to this sect, it is known to us that everywhere  
 it is spoken against.
- 23 But having arranged with him a day, they came in greater  
 numbers to the place where he was entertained; to whom he  
 expounded the matter, testifying the kingdom of God, and  
 seeking to persuade them concerning Jesus, both from the law  
 of Moses and from the prophets, from morning till evening.  
 24 And some were persuaded of the things that were spoken;  
 25 and some disbelieved. But, as they agreed not among them-  
 selves, they began to depart, after Paul had said one word,  
 Well did the Holy Spirit speak through Isaiah the prophet  
 26 unto your forefathers, saying,  
 Go unto this people, and say,  
 By hearing ye will hear, and will not understand;  
 And beholding ye will behold, and will not see;  
 27 For this people's heart hath waxed gross,  
 And with their ears they have grown dull of hearing,  
 And their eyes they have closed;  
 Lest at any time they should see with their eyes,  
 And hear with their ears,  
 And understand with their hearts, and turn back,  
 And I should heal them.'

<sup>1</sup> Some MSS., 'And thence we cast loose and.'    <sup>2</sup> Some MSS. add, 'The centurion delivered the prisoners to the captain of the guard, but.'

28 Be it known therefore unto you, that this salvation of God was sent to the Gentiles; they will also hearken.<sup>1</sup>

30 And he dwelt two whole years in a hired dwelling of his own, 31 and all that came in unto him he received, preaching the kingdom of God and teaching the things concerning the Lord Jesus with all boldness, without any hindrance.

---

<sup>1</sup> Some MSS. add verse 29: 'And when he had said these words, the Jews departed, having great disputation among themselves.'

# THE LETTER: TO THE ROMANS

[A.D. 59]

- 1 Paul, bondman of Christ Jesus, called to be an apostle, set  
2 apart unto the Gospel of God, which he promised beforehand  
3 through his prophets in holy scriptures, concerning his Son, who  
4 was born of the seed of David according to the flesh, who was  
marked out as Son of God, in power, according to his spirit of  
holiness, by the resurrection of the dead, Jesus Christ our Lord,  
5 through whom we received grace and apostleship, to bring about  
obedience to faith among all the nations, for his name's sake;  
6, 7 among whom are you also, called to be Jesus Christ's; to all  
God's beloved that are in Rome, called to be saints; Grace to  
you and peace from God our Father and the Lord Jesus Christ.  
8 First, I thank my God through Jesus Christ concerning you  
all, that your faith is proclaimed throughout the whole world.  
9 For God is my witness, whom I serve in my spirit in the gospel  
of his Son, how unceasingly I make mention of you, always  
10 in my prayers making request, if by any means now at last  
I shall have a prosperous journey, in the will of God, to come  
11 unto you. For I long to see you, that I may impart to you  
some spiritual gift, to the end that you may be strengthened,  
12 or rather, that I with you may be comforted among you, each  
through the other's faith, both yours and mine.  
13 But I would not, brethren, have you ignorant that I often  
purposed to come unto you (and hitherto I was hindered), that  
I might gain some fruit among you also, even as I have done  
14 among the rest of the Gentiles. Both to Greeks and to bar-  
15 barians, both to wise and to foolish, I am debtor. So, for my  
part, I am eager to preach the gospel to you also that are in  
Rome.  
16 For I am not ashamed of the gospel; for it is God's power  
unto salvation to every one that hath faith; to Jew first, and  
17 also to Greek. For God's righteousness is revealed therein,  
from faith unto faith; even as it is written, 'But the righteous  
shall live by faith.'  
18 For God's wrath is revealed from heaven upon all ungodliness  
and unrighteousness of men, who in unrighteousness hold down  
19 the truth; seeing that what may be known of God is manifest

---

<sup>1</sup> The words 'The letter,' here and in other headings, are not in the oldest MSS.

20 within them; for God manifested it to them; for his invisible attributes, his everlasting power and divinity, ever since the creation of the world are clearly seen, being conceived<sup>1</sup> through  
 21 the things made; that they might be without excuse, seeing that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless  
 22 heart was darkened. Professing to be wise, they became  
 23 fools, and changed the glory of the immortal<sup>2</sup> God for an image made like to mortal man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God gave them up, in the desires of their hearts, to uncleanness, that their bodies should be dishonoured among  
 25 them; seeing that they exchanged the truth of God for their lie, and worshipped and served the creature rather than the Creator, who is blessed for ever; Amen.

26 For this reason God gave them up to degrading passions; for their women changed the natural use into that which is  
 27 against nature. And in like manner the men also, leaving the natural use of the woman, burned in their craving one towards another, men with men working out their shame, and receiving in themselves the recompense due to their transgression.

28 And even as they thought not fit to retain God in their knowledge, God gave them up to a reprobate mind, to do such things  
 29 as are not befitting; filled as they are with all unrighteousness, wickedness, greediness, malice; brimming with envy, murder, strife, deceit, malignity; whisperers, backbiters, haters of God,<sup>3</sup>  
 30 violent, proud, boasters, inventors of evil things, disobedient  
 31 to parents, senseless, covenant-breakers, without natural affection, merciless; who knowing the ordinance of God, that they  
 32 that make a practice of such things are deserving of death, not only do them, but also take their delight with those that practise them.

2 Wherefore, O man, thou art without excuse, whosoever thou art that judgest; for wherein thou judgest thy fellow thou givest judgement against thyself; for thou that judgest dost  
 2 make a practice of the same things. But we know that the judgement of God is according to truth upon them that practise such things.

3 But reckonest thou this, O man, thou that judgest them that practise such things, and doest the same, that thou wilt  
 4 escape the judgement of God? Or despisest thou the riches of his kindness and forbearance and long-suffering? not knowing  
 5 that the kindness of God leadeth thee unto repentance? but according to thy stubbornness and impenitent heart treasurest up for thyself wrath in a day of wrath, and of revelation of  
 6 righteous judgement from God, who will render to each according  
 7 to his works; to them that by steadfastness in well-doing seek  
 8 glory and honour and immortality—eternal life; but for them

<sup>1</sup> i.e. the concept of them being derived.  
 hateful to God.

<sup>2</sup> Or incorruptible,

<sup>3</sup> Or

that are factious, and obey not the truth, but obey unrighteous-  
 9 ness, there are wrath and indignation, tribulation and distress,  
 upon every soul of man that worketh out evil, of Jew first, and  
 10 also of Greek; but glory and honour and peace for every one  
 11 that worketh what is good, to Jew first, and also to Greek; for  
 12 with God there is no respect of persons. For as many as sinned  
 without law<sup>1</sup> will also perish without law; and as many as  
 13 sinned under law will be judged by law. For not the hearers  
 of law are righteous before God; but the doers of the law will  
 14 be accounted righteous;<sup>2</sup> (for when Gentiles who have not a  
 law do by nature the things of the law, these, though not having  
 15 a law, are a law unto themselves;<sup>3</sup> in that they show, written  
 in their hearts, the work of the law, their conscience also joining  
 in witness, and their thoughts mutually accusing or even excusing  
 16 them;) in the day that God judgeth the secrets of mankind,  
 according to my gospel, through Christ Jesus.

17 But if thou bearest the name of Jew, and retest thyself on  
 18 law, and gloriest in God, and knowest his will, and discernest  
 the things that are essential,<sup>4</sup> receiving instruction out of the  
 19 law, and art persuaded that thou thyself art a guide to the blind,  
 20 a light to them that are in darkness, an instructor of the foolish,  
 a teacher of infants, having in the law the outline of all know-  
 21 ledge and of all truth;—thou therefore that teachest another,  
 dost thou not teach thyself? thou whose preaching is 'Steal  
 22 not,' dost thou steal? thou that sayest 'Commit not adultery,'  
 dost thou commit it? thou that abhorrest idols, dost thou rob  
 23 temples? thou that gloriest in law, dost thou through thy  
 24 transgression of the law dishonour God? For, because of you,  
 the name of God is blasphemed among the Gentiles, even as it is  
 written.

25 For circumcision indeed is profitable, if thou carriest out law;  
 but if thou art a transgressor of law, thy circumcision hath  
 26 become uncircumcision. Therefore, if the uncircumcised keep  
 the ordinances of the law, will not their uncircumcision be  
 27 reckoned as circumcision? and the uncircumcised, born and  
 bred, if they fulfil the law, will judge thee, who with scripture  
 28 and circumcision art a transgressor of law. For he is not a  
 Jew, who is one outwardly; neither is that circumcision, which  
 29 is outward, in flesh; but he is a Jew who is one inwardly, and  
 circumcision is of the heart, in spirit, not in letter; whose praise  
 is not from men, but from God.

3 What then is the advantage of the Jew? or what the benefit  
 2 of circumcision? Much, in every way; first, because they were

<sup>1</sup> 'Law' is a general controlling principle (as in the phrase 'law and order'), abstract and universal; from time to time it embodies itself in a code ('the law,' usually in the N.T. the Mosaic legislation). For the N.T. use, see Gifford, in *Speaker's Commentary*, vol. ii. pp. 41-8. <sup>2</sup> Justified (here and elsewhere), A.V. <sup>3</sup> 'For men of pre-eminent virtue there is no law; they are themselves a law. Anyone would be ridiculous who attempted to make laws for them.'—Aristotle, *Politics*, iii. 13, § 14, p. 1284 a. <sup>4</sup> Or dost approve the things that excel. <sup>5</sup> Judah (Jew) means praise (Gen. xlix. 8).

8 entrusted with the oracles of God. For what if some had not  
 faith? will their want of faith do away the faithfulness of God?  
 4 God forbid! nay, let God be found true, but every man a  
 liar; even as it is written,

‘That thou mightest be accounted righteous in thy words,  
 And mightest prevail when thou comest into judg-  
 ment.’

5 But if our unrighteousness establisheth the righteousness of  
 God, what shall we say? Is God unrighteous who inflicteth  
 6 his wrath? (I speak as men speak.) God forbid! for then  
 7 how shall God judge the world? But if by my lie the truth-  
 fulness of God abounded to his glory, why am I also still to be  
 8 judged as a sinner? and why not say—as is slanderously  
 reported of us, and as some affirm that we say—‘Let us do  
 evil that good may come’?—the judgement on whom is just.  
 9 What then? are we excelled?\*

In no wise; for we have already charged both Jews and  
 10 Greeks with being all under sin; even as it is written,

‘There is none righteous, no, not one;  
 11 There is none that understandeth, there is none that  
 seeketh after God.

12 They all turned aside, they became unprofitable together;  
 There is none that doeth goodness, no, not even one.

13 Their throat is an opened sepulchre;

With their tongues they deceived;

Poison of asps is under their lips;

14 Whose mouth is full of cursing and bitterness;

15 Swift are their feet to shed blood;

16 Destruction and misery are in their ways;

17 And the way of peace they never knew;

18 There is no fear of God before their eyes.’

19 Now we know that whatsoever the law saith, it speaketh to  
 them that are under the law, that every mouth may be stopped  
 and all the world may come under the judgement of God;  
 20 because by works of law no flesh shall be accounted righteous in  
 his sight; for through law comes knowledge of sin.

21 But now, apart from law, God’s righteousness stands mani-  
 22 fested, attested by the law and the prophets, even God’s right-  
 eousness through faith in Jesus Christ unto all them that have  
 23 faith—for there is no distinction; for all have sinned and fall  
 24 short of the glory of God—being freely accounted righteous  
 by his grace through the deliverance; that is in Christ Jesus;  
 25 whom God set forth for a propitiation,<sup>4</sup> through faith, in his

<sup>1</sup> *Lit.* may it not happen!

<sup>2</sup> *Or* are we better than they (A.V. and

American Standard Version); but see ii. 25–29. <sup>3</sup> *Redemption* (A.V.).

<sup>4</sup> *Or* as a mercy-seat (see Heb. ix. 5; Exod. xxv. 17; same word). This word  
 is found in Hebrews ii. 17, and a form of it in 1 S. John ii. 2; iv. 10. It  
 is related to the verb rendered ‘be merciful’ (S. Luke xviii. 13), and to the  
 adjective rendered ‘merciful’ in Hebrews viii. 12. A propitiation is something  
 that renders some one propitious, favourable, neighbourly (Lat., *prope*), to us.

blood, for a display of his own righteousness, because of the  
 26 passing over of the bygone sins in the forbearance of God; unto  
 the display of his righteousness at this present season; that  
 he may himself be righteous, and may account righteous him  
 that hath faith in Jesus.

27 Where then is the glorying? It is shut out. By what law?  
 28 a law of works? Nay, but by a law of faith. For we reckon  
 that man is accounted righteous by faith, apart from works of  
 29 law. Or is God the God of Jews only? not of Gentiles? also?  
 30 Yes, of Gentiles also, if indeed God is one, who will account  
 the circumcised righteous by faith, and the uncircumcised  
 righteous through the faith.

31 Do we then through the faith do away with law? God forbid!  
 nay, we establish law.

4 What then shall we say that Abraham, our forefather according  
 2 to the flesh, hath found? for if Abraham was by works accounted  
 righteous, he hath ground for glorying—but not towards God.  
 3 For, what saith the scripture? 'Now Abraham had faith in  
 4 God, and it was reckoned to him as righteousness.' Now to  
 him that worketh, the reward is reckoned, not in the way of  
 5 grace, but of debt; whereas to him that worketh not, but puts  
 faith in him that accounteth righteous the ungodly, his faith  
 6 is reckoned as righteousness; even as David telleth the blessing  
 pronounced upon the man to whom God reckoneth righteous-  
 ness apart from works,

7 'Blessed are they whose iniquities have been forgiven,  
 and whose sins have been covered;

8 Blessed is the man whose sin the Lord will not reckon.'

9 Is then this blessing pronounced upon the circumcised, or  
 upon the uncircumcised also? for we say 'To Abraham his  
 10 faith was reckoned as righteousness.' How then was it reckoned?  
 when he was circumcised? or when he was uncircumcised?

11 Not when circumcised, but when uncircumcised; and he  
 received circumcision as a sign,<sup>4</sup> a seal on the righteousness of  
 the faith that he had while he was uncircumcised; that he  
 might be father of all them that have faith, though they are  
 uncircumcised, that the righteousness might be reckoned unto  
 12 them; and father of the circumcised to them that not only  
 are circumcised but also walk orderly in the steps of the faith  
 that our father Abraham had while he was yet uncircumcised.

13 For not through law came the promise to Abraham or to  
 his seed, that he should be inheritor of the world, but through  
 14 righteousness of faith. For if they that rest upon law are heirs,

<sup>1</sup> *Lit.* was; but here the English present better brings out the decisiveness of the act.

<sup>2</sup> The word 'Gentiles' is from the Latin 'gentes' (nations), and means men of the nations; the Greek word is *ethne* (whence our *ethnic*), and means races, nations, especially foreign nations not worshipping the true God; generally, the heathens (as here) in contrast with the Jews; but St. Paul sometimes uses it of Christians of foreign origin (Gal. ii. 12, 13; Rom. xi. 13), as contrasted with those of Jewish birth.

<sup>3</sup> Or our forefather hath found according to the flesh.

<sup>4</sup> Genesis xvii. 11.



15 faith hath been made void, and the promise of no effect; for  
 the law worketh out wrath; but where there is no law, neither  
 10 is there any transgression. Therefore it came from faith,  
 that it might be according to grace; to the end that the promise  
 might be guaranteed to all the seed, not to that only which rests  
 upon the law, but to that also which rests upon the faith of  
 17 Abraham, who is father of us all (even as it is written, 'Father  
 of many nations I have appointed thee'), in the sight of him  
 in whom he had faith, even God, who giveth life to the dead,  
 and calleth to the things that are not in being as if they were;  
 18 of Abraham, who in hope had faith against hope, to the end  
 that he might become father of many nations, according to  
 19 that which had been spoken, 'So shall thy seed be.' And  
 without weakening in faith he considered his own body—to  
 all intents dead, he being about a hundred years old—and the  
 20 deadness of Sarah's womb; yet at the promise of God he  
 wavered not<sup>1</sup> through unbelief, but received strength through  
 21 faith, giving glory to God, and being fully persuaded that what  
 22 he hath promised he is able also to perform. Wherefore also  
 23 it was reckoned to him as righteousness. Now, not for his  
 24 sake only was it written that it was reckoned to him; but for  
 the sake of us also, to whom it will surely be reckoned, who  
 put faith on him that raised from the dead Jesus our Lord,  
 25 who was delivered up because of our trespasses, and was raised  
 because of our being accounted righteous.<sup>2</sup>

5 Accounted righteous therefore by faith, let us continue in  
 2 peace with God through our Lord Jesus Christ, through whom  
 we have also by our faith obtained our access into this grace  
 wherein we stand; and we exult in hope of the glory of God.  
 3 And not only this, but we exult in our tribulations also; knowing  
 4 that the tribulation worketh out stedfastness; and the sted-  
 5 fastness, approval; and the approval, hope; and the hope  
 putteth not to shame; because the love of God hath been  
 6 poured out in our hearts through the Holy Spirit which was  
 given unto us. For Christ, we being yet without strength, died  
 7 in due season for ungodly men. For scarcely for a righteous  
 man will any one die (for perhaps for the good man some one  
 8 doth even dare to die); but God giveth proof of his own love  
 towards us, in that, we being yet sinners, Christ died for us.  
 9 Much more therefore, accounted righteous now in his blood,  
 10 we shall be saved through him from the wrath of God. For  
 if, being enemies, we were reconciled to God through the death  
 of his Son, much more, having been reconciled, we shall be  
 11 saved in his life; and not this only, but we exult also in God

<sup>1</sup> Staggered not (A.V.).

<sup>2</sup> Many take this clause to mean, in order that we might be counted righteous (prospective, not retrospective). The text means that he was raised, because our justification had been effected (potentially) by his death. If love of symmetry may turn the scale, then the clause will be retrospective.

through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Therefore, as through one man sin came into the world, and through sin death, and so death spread through unto all men, seeing that all sinned;—for, antecedent to law, sin was in the world; but sin is not brought into account where there is no law. Nevertheless death reigned from Adam until Moses, even over them that sinned not after the likeness of the transgression of Adam, who is a figure<sup>1</sup> of him that was to come. But the free gift is not as was the trespass. For if by the trespass of the one, the many died, much more did the grace of God, and the gift in the grace of the one man, Jesus Christ, abound unto the many. And not as through one that sinned doth the gift come; for the judgement sprang from one unto condemnation, but the free gift from many trespasses unto a sentence of acquittal.<sup>2</sup> For if, by the trespass of the one, death set up its reign through that one; much more will they that receive the abundance of the grace and of the gift of righteousness reign in life through the one, Jesus Christ. So then as the result of one trespass reaches unto all men, unto condemnation; even so the result of one sentence of acquittal<sup>3</sup> reaches unto all men, unto a pronouncing righteous, unto life.<sup>4</sup> For even as through the one man's disobedience the many were constituted<sup>5</sup> sinners, so through the obedience of the one the many will be constituted<sup>6</sup> righteous.

20 But law came in by the way,<sup>7</sup> that the trespass might be multiplied. But where sin was multiplied, grace abounded exceedingly; that as sin set up its reign in death, even so grace might set up its reign through righteousness unto life eternal through Jesus Christ our Lord.

6 What then shall we say? are we to continue in sin, that grace may be multiplied?

2 God forbid! We that died unto sin, how shall we any longer live therein? Or know ye not, that all we who were baptized into Christ Jesus were baptized into his death? Therefore we were buried with him through our baptism into his death; that, even as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, surely we shall be united also by the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should be no longer in bondage unto sin; for he that dieth hath been acquitted of his sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ, raised from the dead, dieth no more; death no more hath dominion over him. For the death that he died, unto sin he died, once for all; but the

<sup>1</sup> Or type.    <sup>2</sup> Or declaration of righteousness.    <sup>3</sup> Lit. a pronouncing righteous of life; genitive of effect or purpose.    <sup>4</sup> Made (A.V.); 'constituti sunt,' etc. (Vulgate).    <sup>5</sup> Or incidentally, by way of parenthesis.

11 life that he liveth, he liveth unto God. Even so reckon ye yourselves also to be dead unto sin, but alive unto God in Christ Jesus.

12 Therefore let not sin reign in your mortal body, that ye should  
13 obey the desires thereof; neither go on presenting your members unto sin as weapons of unrighteousness; but present yourselves unto God, as men alive from the dead, and your members unto  
14 God as weapons of righteousness. For sin shall not have dominion over you; for ye are not under law, but under grace.

15 What then? may we commit sin, because we are not under law, but under grace?

16 God forbid! Know ye not that to whomsoever ye present yourselves as bondmen unto obedience, bondmen ye are of him whom ye obey; whether of sin unto death, or of obedience  
17 unto righteousness? But thanks be to God, that whereas ye were bondmen of sin, ye became obedient from the heart  
18 to that form of teaching whereunto ye were handed over: yea,  
19 set free from sin, ye became bondmen to righteousness (I speak after the manner of men, because of the infirmity of your flesh). For even as ye presented your members as bondmen to uncleanness and to iniquity,<sup>1</sup> unto iniquity,<sup>2</sup> so now present your members  
20 as bondmen to righteousness, unto sanctification. For when ye were sin's bondmen, freemen ye were in regard to righteousness.  
21 What fruit therefore were ye having then? things that ye are  
22 now ashamed of;<sup>3</sup> for the end of these things is death. But now, set free from sin, and become bondmen to God, ye have  
23 your fruit unto sanctification, and as the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

7 Or know ye not (for I speak to men that understand law), that the law hath dominion over a person as long as he liveth? 2 For a woman with a husband is bound by law to her husband while he liveth; but if the husband die, she is discharged from  
3 the law as to husbands. So then, while the husband liveth, she will be called an adulteress if she give herself to another man; but if the husband die, she is free from the law, so as to be no adulteress though given to another man.

4 Wherefore, my brethren, you also were made dead to the law through the body of Christ, in order that ye might give yourselves to another, to him that was raised from the dead; that  
5 we might bear fruit unto God. For when we were in<sup>3</sup> the flesh, the sinful affections that the law called forth worked  
6 actively in our members, to bear fruit unto death. But, as it is, we were discharged from the law, by dying to that wherein we were held down, so as to serve in newness of spirit, and not in oldness of letter.

7 What shall we say then? Is the law sin?

God forbid! Nay, sin I knew not except through law; for

<sup>1</sup> Or lawlessness.    <sup>2</sup> Or what fruit therefore were ye having from things that ye are now ashamed of?    <sup>3</sup> i.e. controlled by.

of covetousness also I had no knowledge, had not the law said,  
 8 'Thou shalt not covet.' But sin, getting a starting-point,<sup>1</sup>  
 wrought in me through the commandment all manner of covet-  
 9 ousness. For, apart from law, sin is dead. But I was alive,  
 apart from law, once; but, when the commandment came, sin  
 10 sprang to life; and I died. And the very commandment that  
 11 was unto life, was found in my case to be unto death; for sin,  
 getting a starting-point<sup>2</sup> through the commandment, deceived  
 12 me, and through it slew me. So that the law indeed is holy,  
 and the commandment holy and righteous and good.

13 Did then that which is good become to me death?

God forbid! But sin became so, that it might be shown as  
 sin, working out death for me through that which is good;  
 that through the commandment sin might become exceedingly  
 14 sinful. For we know that the law is spiritual; but I am of  
 15 flesh, sold into the hands of sin. For what I work out, I know  
 not; for not what I desire I practise; but what I hate, that  
 16 I do. But if I do what I desire not, I assent unto the law as  
 17 being right. But in this case it is no longer I that work it  
 18 out, but sin which dwelleth in me. For I know that in me  
 (that is, in my flesh) dwelleth no good thing; for the desiring  
 stands close at my hand, but not so the performing of that  
 19 which is right. For the good that I desire I do not; but the  
 20 evil that I desire not, that I practise. But if I do what I myself  
 desire not, it is no longer I that work it out, but sin which dwelleth  
 in me.

21 I find then this law for me, who desire to do what is right,  
 22 that to me the evil stands close at hand. For as regards the  
 23 inward man I delight in the law of God; but I see a different  
 law in my members, warring against the law of my mind, and  
 bringing me into captivity under the law of sin, the law that is  
 24 in my members. Wretched man that I am! who will deliver  
 25 me out of this body of death? Thanks be<sup>3</sup> to God through  
 Jesus Christ our Lord. So then I of myself with the mind  
 serve a law of God, but with the flesh a law of sin.

8 There is therefore now no condemnation for them that are  
 2 in Christ Jesus. For the law of the Spirit of life, in Christ  
 3 Jesus, set thee<sup>4</sup> free from the law of sin and of death. For  
 —the thing that the law could not do, that wherein it was weak  
 through the flesh—God sending his own Son in likeness of sinful  
 4 flesh, and on account of sin, condemned sin in the flesh; that  
 the ordinance<sup>5</sup> of the law might be fulfilled in us, who walk  
 5 not according to the flesh, but according to the Spirit. For  
 they that are fleshly<sup>6</sup> set their minds upon the things of the  
 flesh; but they that are spiritual<sup>7</sup> set them upon the things of  
 6 the Spirit. For the mind of the flesh is death—but the mind

<sup>1</sup> i.e. a base of operations (point d'appui).    <sup>2</sup> Some MSS., 'I give thanks.'  
<sup>3</sup> Some MSS., 'me.'    <sup>4</sup> Or righteous demand.    <sup>5</sup> Lit. according to the  
 flesh (Spirit).

7 of the Spirit is life and peace—because the mind of the flesh is enmity towards God. For it is not subject to the law of  
 8 God; for indeed it cannot be. Now they that are in the flesh  
 9 cannot please God. But you are not in the flesh, but in the Spirit, if indeed the Spirit of God dwelleth in you. But if any  
 10 hath not the Spirit of God, he is none of his. Now if Christ is in you, the body indeed is dead by reason of sin, but the spirit  
 11 is life by reason of righteousness. But if the Spirit of him that raised Jesus from the dead dwelleth in you, he that raised  
 from the dead Christ Jesus will also bring to life your mortal bodies through: his Spirit which dwelleth in you.

12 So then, brethren, we are debtors; not to the flesh, to live  
 13 according to the flesh. For if ye live according to the flesh, ye will surely die; but if by the Spirit ye put to death the doings  
 14 of the body, ye will live. For as many as are led by the Spirit  
 15 of God, they are sons of God. For ye received not a spirit of bondage, to bring you back to fear; but ye received a spirit  
 16 of adoption, wherein we cry, Abba, Father. The Spirit himself beareth witness with our spirit that we are children of God;  
 17 but if children, then heirs, heirs of God, and joint-heirs with Christ; if indeed we suffer with him, that with him we may  
 be also glorified.

18 For I reckon that the sufferings of the present time are not worthy to be compared with the glory that will be revealed  
 19 unto us. For the eager expectation of the creation waiteth  
 20 for the unveiling of the sons of God. For the creation was subjected to vanity (not by its own will, but because of him that  
 21 subjected it), in hope; because: the creation itself also will be set free from the bondage of corruption into the freedom  
 22 of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until  
 23 now; and not only it, but ourselves also, though we have the firstfruits of the Spirit, we ourselves also groan within ourselves,  
 24 waiting for adoption, the deliverance of our body. For by this hope we were saved; but a hope that is seen is no hope; for,  
 25 what any seeth, why doth he hope for it? But if we hope for what we see not, with stedfastness we wait for it.

26 But in like manner the Spirit also helpeth our infirmity; for, what we are to pray as we ought, we know not; but the Spirit himself maketh intercession for us with groanings un-  
 27 utterable. But he that searcheth the hearts knoweth what is the mind of the Spirit, that, in God's way, he maketh intercession for saints.

28 Now we know that for them that love God all things: work together for good, for them that are called according to purpose.  
 29 For, them that he foreknew, he also foreordained to be conformed to the image of his Son, that he might be firstborn among

<sup>1</sup> Some MSS., 'by reason of.'      <sup>2</sup> With a different reading many render  
 'in hope that.'      <sup>3</sup> Some MSS., 'for who hopeth for (awaiteth) that which  
 he seeth?'      <sup>4</sup> Some MSS., 'love God, God makes all things.'

80 many brethren. But those that he foreordained, them he also called; and those that he called, them he also accounted righteous; but those that he accounted righteous, them he also glorified.

81 What shall we say then to these things? If God is for us,  
82 who is against us? He that withheld<sup>1</sup> not his own Son, but delivered him up for us all, how shall he not also with him freely  
83 give us all things? Who shall bring any charge against God's  
84 elect? Will God who accounteth them righteous? Who is he that condemneth? Is it Christ Jesus who died, nay, rather, who was raised, who is at God's right hand, who also maketh  
85 intercession for us? Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine,  
86 or nakedness, or peril, or sword? Even as it is written,  
'For thy sake we are done to death all the day long;  
We were accounted as sheep for slaughter.'

87 But in all these things we are more than conquerors through him  
88 that loved us. For I am persuaded that not death, nor life, nor angels, nor principalities, nor things present, nor things to  
89 come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 It is truth I am speaking in Christ, I lie not; my conscience  
2 bearing witness with me in the Holy Spirit, that I have great  
8 sorrow, and my heart hath unceasing anguish. For I was praying to be accursed,<sup>3</sup> even I myself, away from the Christ, for the sake of my brethren, my kinsmen as to the flesh, inasmuch as  
4 they are Israelites; theirs are the adoption, and the glory,<sup>4</sup> and the covenants, and the giving of the law, and the divine  
5 service, and the promises; theirs are the forefathers, and from them, as touching the flesh, is the Christ, who is over all things, God, blessed for ever;<sup>5</sup> Amen.

6 But it is not as if the word of God hath utterly failed. For  
7 not all that come from Israel are Israel; neither, because they are Abraham's seed, are they all children; but, 'In Isaac there  
8 shall be called for thee a seed.' That is, not they that are the children of the flesh are children of God; but the children of  
9 the promise are reckoned for a seed. For of promise is this word, 'According to this season I will come, and Sarah shall  
10 have a son.' And not only this; but Rebecca also, having  
11 conceived by one, even by Isaac our forefather—for it was while the children were yet unborn, and had done nothing good or bad, in order that God's purpose according to election might stand, not depending on works, but on him that calleth  
12—it was said to her, 'The elder shall be in bondage to the

<sup>1</sup> Same word as in Greek version of Genesis xxii. 12.      <sup>2</sup> Some MSS., of God.'      <sup>3</sup> Greek, anathema.      <sup>4</sup> The Shekinah, Exodus xxiv. 16, 17.

<sup>5</sup> Some render, 'the Christ. He who is over all is God, blessed for ever.'

- 18 younger'; according as it is written, 'Jacob I loved, but Esau I hated.'
- 14 What shall we say then? Is there unrighteousness with God?
- 15 God forbid! for he saith to Moses, 'I will have mercy on whomsoever I have mercy, and will have compassion on whomsoever I have compassion.' So then it is not of him that willeth, nor of him that runneth, but of God who hath mercy. For the scripture saith to Pharaoh, 'For this very purpose I raised thee up, that I might show forth in thee my power, and that my name might be published abroad in all the earth.' So then on whom he will, he hath mercy; but whom he will, he hardeneth.
- 19 Thou wilt say then to me, Why doth he yet find fault? for who hath withstood his will?
- 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, 'Why didst thou make me thus?' Or hath not the potter a right over the clay, out of the same lump to make one vessel unto honour, another unto dishonour? But what if God, wishing to show forth his wrath, and to make known his power, endured with much long-suffering vessels of wrath fitted for destruction; and this, that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, whom he also called, even us, not from among Jews only, but also from among Gentiles? As also he saith in Hosea,
- 'I will call that my people, which was not my people;  
And her beloved, that was not beloved;
- 26 And it shall be that in the place where it was said to them, You are not my people,  
There they shall be called sons of a living God.'
- 27 But Isaiah crieth over Israel, 'Though the number of the children of Israel be as the sand of the sea, the remnant shall be saved; for a sentence, accomplishing it and shortening it, the Lord will execute upon the earth.' And even as Isaiah hath foretold,
- 'Unless the Lord of hosts<sup>a</sup> had left us a seed,  
We had become as Sodom, and had been made like Gomorrah.'
- 30 What shall we say then? That Gentiles, who were not following after righteousness, laid hold of righteousness—but it was the righteousness that is from faith;—whereas Israel, following after a law of righteousness, attained not to that law. Wherefore? Because following after it, not by faith, but as by works, they stumbled at the stone of the stumbling; even as it is written,
- 'Behold I lay in Zion a stone of stumbling and a rock of offence;  
And he that hath faith in it shall not be put to shame.'

<sup>a</sup> Some MSS., 'perishing; that.'<sup>b</sup> Lit. of Sabaoth.

10 Brethren, my heart's desire and my supplication to God on  
 2 their behalf is, that they may be saved. For I bear them witness  
 that they have zeal for God, but not according to knowledge.  
 3 For, not knowing the righteousness of God, and seeking to  
 establish their own, they did not subject themselves to the  
 righteousness of God.

4 For Christ is the end of law<sup>1</sup> unto righteousness to every  
 5 one that hath faith. For Moses writeth that the man that  
 doeth the righteousness that is from law, shall have life therein.  
 6 But the righteousness that is from faith saith thus, 'Say not  
 in thy heart, Who shall ascend into the heaven?' (that is, to  
 7 bring down Christ); or, 'Who shall descend into the abyss?'  
 8 (that is, to bring up Christ from the dead). But what saith it?  
 'The word is nigh thee, in thy mouth and in thy heart'; that  
 9 is, the word of faith, which we preach; that, if thou shalt ac-  
 knowlege with thy mouth Jesus as Lord,<sup>2</sup> and shalt have faith  
 in thy heart that God raised him from the dead, thou shalt be  
 10 saved;—for with the heart faith is exercised, unto righteousness;  
 but with the mouth acknowledgment is made, unto salvation.  
 11 For the scripture saith, 'Every one that hath faith in him shall  
 12 not be put to shame.' For there is no distinction betweeu  
 Jew and Greek; for the same Lord is Lord of all, being rich  
 13 unto all that call upon him; for, 'Whosoever shall call upon  
 the name of the Lord shall be saved.'

14 How then are they to call on him in whom they put not faith?  
 but how are they to put faith in him whom they heard not?  
 15 but how are they to hear without a preacher? but how are they  
 to preach unless they are sent? according as it is written, 'How  
 beautiful the feet of them that bring glad tidings of good things!'

16 Yet not all obeyed the glad tidings. For Isaiah saith, 'Lord,  
 17 who had faith in what he heard from us?' So the faith cometh  
 18 from hearing, but the hearing through the word of Christ. But  
 I say, Did not they hear? Nay, verily,

'Unto all the earth went forth their sound,  
 And unto the ends of the world their words.'

19 But I say, did not Israel know? First cometh Moses, saying,  
 'I will provoke you to jealousy against that which is no  
 nation,  
 Against a nation without understanding I will provoke  
 you.'

20 But Isaiah is very bold, and saith,

'I was found by them that sought me not;  
 I became manifest to them that inquired not of me';

21 but of Israel he saith, 'All the day long I stretched forth my  
 hands unto a people disobeying and contradicting.'

11 I say then, Did God cast off his people? God forbid! For  
 I myself am an Israelite, of the seed of Abraham, of the tribe

<sup>1</sup> Law, regarded as a means of attaining to righteousness, is at an end in Christ. <sup>2</sup> Some MSS., 'acknowledge with thy mouth the saying, that Jesus is Lord.'



of Benjamin. Nay, God cast not off his people whom he fore-  
 2 knew. Or know ye not what the scripture saith in the account  
 3 of Elijah? how he pleads with God against Israel, 'Lord, thy  
 prophets they have killed, thine altars they have dug down;  
 4 and I only am left, and they seek my life.' But what saith the  
 answer of God: to him? 'I have left for myself seven thousand  
 5 men, who never bowed knee to Baal.' Even so then at the  
 present time also there hath come to be a remnant according  
 6 to an election of grace; but if by grace, it is no longer from  
 works; otherwise the grace ceases to be grace.

7 What then? what Israel seeketh after, that he obtained not;  
 8 but the elect<sup>a</sup> obtained it, whereas the rest were blinded; accord-  
 ing as it is written, 'God gave them a spirit of drowsiness, eyes  
 that they should not see and ears that they should not hear,'  
 9 until this very day. And David saith,

'Let their table become a snare, and a trap,  
 And a stumbling-block, and a requital unto them;  
 10 Darkened be their eyes, that they may not see;  
 And their backs bow thou down always.'

11 I say then, Did they stumble in order that they might fall? :  
 God forbid! But by their trespass<sup>4</sup> salvation hath come  
 12 to the Gentiles, to provoke Israel<sup>5</sup> to jealousy. But if their  
 trespass<sup>4</sup> is the enriching of the world, and their discomfiture<sup>6</sup>  
 the enriching of the Gentiles, how much more will their fullness<sup>7</sup>  
 13 do! (But it is to you the Gentiles<sup>8</sup> I am speaking—yea, as  
 14 far as I am an apostle to Gentiles, I glorify my ministry—if  
 by any means I may provoke to jealousy my own flesh and blood,<sup>9</sup>  
 15 and may save some from among them.) For if the rejection  
 of them is the reconciling of the world, what will the receiving  
 16 of them be, but life from the dead! Now, if the firstfruit is  
 holy, so also is the lump;<sup>10</sup> and if the root is holy, so also are  
 17 the branches. But if some of the branches were broken off,  
 whereas thou, wild olive tree as thou wast, wast grafted in among  
 them, and didst become partaker with them of the root of the  
 18 fatness of the olive tree; glory not over the branches! But if  
 thou gloriest over them, it is not thou that bearest the root,  
 but the root bears thee.

19 Thou wilt say then, 'Branches were broken off that I might  
 20 be grafted in.' True; by their lack of faith they were broken  
 off, whereas thou by thy faith standest. Be not proud-minded,  
 21 but fear; for if God spared not the natural branches, neither  
 will he spare thee.

22 Behold therefore kindness and severity on God's part; on  
 them that fell, severity, but on thee God's kindness, if thou  
 continue in his kindness; otherwise thou also wilt be cut out.

<sup>1</sup> Or the oracle.      <sup>2</sup> *Lit.* the election (the part chosen).      <sup>3</sup> Or so as

to fall (but in this case, what need for the strong phrase that follows?).

<sup>4</sup> Or fall.      <sup>5</sup> Israel, not expressed in original, which has simply 'them.'

<sup>6</sup> Or lessening, loss.      <sup>7</sup> Or full number.      <sup>8</sup> See note to iii. 29.      <sup>9</sup> Last two

words not expressed in original.      <sup>10</sup> See Numbers xv. 19-21.

23 Yea, they also, if they continue not in their lack of faith, will  
 24 be grafted in; for God is able to engraft them back. For if  
 thou wast cut out from the olive tree that by nature is wild,  
 and contrary to nature wast grafted into a garden olive tree,  
 how much more shall these, the natural branches, be grafted into  
 their own olive tree!

25 For I would not, brethren, have you ignorant of this mystery  
 (lest ye should be wise in your own conceits), that blindness  
 in part hath come upon Israel until the fullness of the Gentiles  
 26 have come in. And thus all Israel will be saved, even as it  
 is written,

'Out of Zion there will come the Deliverer;  
 He will turn away all ungodliness from Jacob;

27 And this is their covenant from me,  
 When I shall take away their sins.'

28 As touching the gospel, they are enemies for your sakes;  
 but as regards the election, they are beloved for the sake of the  
 29 forefathers. For the gifts and the calling of God bring him no  
 30 regret.<sup>1</sup> For as you in time past were disobedient to God,  
 31 but now have found mercy, owing to their disobedience; even  
 so these also have now been disobedient, owing to the mercy  
 shown to you, that they themselves also may now find mercy.  
 32 For God shut them all up into disobedience,<sup>2</sup> that he might have  
 mercy on them all.

33 O depth of the riches and wisdom and knowledge of God! how  
 34 unsearchable his judgements, and untraceable his ways! For  
 'Who ever knew the mind of the Lord, or who became his  
 counsellor?

35 Or who first gave to him, and shall have recompense made  
 to himself?'

36 For from him and through him and unto him are all things.  
 To him be the glory for ever; Amen.

12 I beseech you therefore, brethren, through the mercies of  
 God, to present your bodies a sacrifice, living, holy, acceptable  
 2 unto God, your spiritual service. And fashion not yourselves  
 according to this world; but become transfigured by the renew-  
 ing of your mind, that ye may discern what is the will of God,  
 what is good and acceptable and perfect.

3 For, through the grace that was given unto me, I tell every  
 one that is among you, not to have his mind set higher than he  
 ought to set it; but to have it set on being sober-minded, accord-  
 4 ing as God apportioned to each a measure of faith. For, even  
 as in one body we have many members, yet the members have  
 5 not all the same function; so we, the many, are one body in  
 Christ, but severally members one of another.

6 But having gifts differing according to the grace that was  
 given to us, be it prophecy, let us prophesy according to the

<sup>1</sup> i. e. are irrevocable (Pa. ox. 4).  
 prison in which they were held captive.

<sup>2</sup> Their disobedience was like a

7 proportion of our faith; or ministry, let us give ourselves to  
 our ministry; or he that teacheth, let him give himself to his  
 8 teaching; or he that exhorteth, to his exhortation; he that  
 giveth, let him do it with liberality; he that ruleth, with dili-  
 9 gence; he that showeth mercy, with cheerfulness. Let your  
 love be unfeigned. Abhor what is evil; cleave to what is  
 10 good; in love of the brethren be affectionate one to another;  
 11 in honour preferring one another; not slothful in diligence;  
 12 fervent in spirit; doing service to the Lord; rejoicing in  
 13 hope; patient in tribulation; persevering in prayer; in the  
 necessities of the saints bearing your part; keen to show  
 14 hospitality. Bless them that persecute; bless and curse not.  
 15 Rejoice with them that rejoice; weep with them that weep.  
 16 Be of the same mind one with another. Set not your minds  
 on high things, but condescend<sup>2</sup> to things that are lowly. Be  
 17 not wise in your own conceits. Render to no one evil for  
 evil. Take thought for things honourable in the sight of all  
 18 men. If it be possible, as far as in you lieth, be at peace with  
 19 all men. Avenge not yourselves, beloved, but give place to  
 God's wrath;<sup>3</sup> for it is written, 'To me belongeth vengeance;  
 20 I will recompense, saith the Lord.' But if thine enemy hunger,  
 give him food; if he thirst, give him drink; for by so doing  
 21 thou wilt heap coals of fire upon his head. Be not overcome  
 by evil, but overcome evil with good.

12 Let every soul be in subjection to supreme authorities; for  
 there is no authority except by will of God; yea, those that  
 2 are have been appointed by God. Therefore he that setteth  
 himself against the authority, withstandeth the appointment  
 of God; but they that withstand will receive to themselves a  
 3 judgement. For rulers are a terror, not to the good work,  
 but to the evil. But wouldst thou have no fear of the authority?  
 4 do what is good, and thou wilt have praise from it; for God's  
 minister it is to thee for good. But if thou do what is evil,  
 be afraid; for not for nothing it beareth the sword; for God's  
 minister it is, an avenger for wrath to him that committeth evil.  
 5 Wherefore ye must needs be in subjection, not only because  
 6 of the wrath, but also for conscience' sake. For this is why  
 ye pay taxes also; for they are ministers of God's service,  
 7 labouring constantly unto this very end. Render to all their  
 dues; tax to whom tax is due; custom to whom custom; fear  
 to whom fear; honour to whom honour.

8 Owe no one any thing, except to love one another; for he  
 9 that loveth his fellow hath fulfilled all law.<sup>4</sup> For this, 'Thou  
 shalt not commit adultery, Thou shalt not murder, Thou shalt  
 not steal, Thou shalt not covet', and any other commandment  
 there may be, is summed up in this saying, namely, 'Thou

<sup>1</sup> Some MSS. read, 'opportunity.' <sup>2</sup> *Lit.* let yourselves be carried along  
 with (same word as in Galatians ii. 13; 2 Peter iii. 17). <sup>3</sup> *Lit.* the wrath  
 (as in v. 9); meaning determined from context. <sup>4</sup> *Lit.* fulfilled law (in all  
 its ramifications).

10 shalt love thy neighbour as thyself'. Love worketh no evil  
 11 to one's neighbour; love therefore is fulfilment of law. And  
 this, as knowing the season, that already it is time for you to  
 awake out of sleep; for nearer now is our salvation than when  
 12 first we believed. The night was far spent, but the day is at  
 hand; let us therefore put away the works of the darkness;  
 13 but let us put on the weapons of the light. Let us walk be-  
 comingly, as in the day, not in revellings and drunkenness,  
 not in debauchery and wanton acts, not in strife and jealousy;  
 14 but put ye on the Lord Jesus Christ, and as to the flesh take  
 no thought for its desires.

14 But him that is weak in faith, receive; yet not for discussions  
 2 of doubtful matters. One hath faith to eat all things; whereas  
 3 he that is weak eateth herbs. He that eateth, let him not  
 despise him that eateth not; but he that eateth not, let him  
 4 not judge him that eateth; for God received him. Who art  
 thou, that thou judgest another's servant? to his own lord  
 he stands or falls. But he will be kept standing, for strong is  
 5 the Lord to make him stand. For one esteemeth one day  
 above another; another esteemeth every day alike. Let each  
 6 be fully persuaded in his own mind. He that observeth the  
 day, to the Lord he observeth it; and he that eateth, to the  
 Lord he eateth, for he giveth thanks to God; and he that eateth  
 7 not, to the Lord he eateth not, and giveth thanks to God. For  
 8 none of us liveth to himself, and none dieth to himself. For,  
 whether we live, to the Lord we live; and whether we die,  
 to the Lord we die; therefore, whether we live, or whether we  
 9 die, the Lord's we are. For to this end Christ died and came  
 to life, that he might become Lord both of dead and of living.

10 But thou, why judgest thou thy brother? or thou too, why  
 despisest thou thy brother? for we all shall stand at the judge-  
 11 ment-seat of God. For it is written,

'As I live, saith the Lord, to me every knee shall bow,  
 And every tongue shall give praise to God.'

12 So then each of us about himself will give account to God.  
 13 Therefore let us no more judge one another; but let this  
 rather be your judgement, not to put a stumbling-block in a  
 brother's way, or an occasion of falling.

14 I know and am persuaded in the Lord Jesus, that nothing  
 is unclean of itself; only to him that accounteth any thing  
 15 to be unclean, to him it is unclean. For if because of food  
 thy brother is grieved, thou art no longer walking in the way  
 of love. Do not by that food of thine bring ruin on one for  
 16 whom Christ died. Therefore let not that good of yours be  
 17 evil spoken of; for the kingdom of God is not eating and drink-  
 18 ing, but righteousness and peace and joy in the Holy Spirit. For  
 he that herein serveth Christ is acceptable unto God and ap-  
 19 proved by men. So then we follow after whatever makes for

<sup>1</sup> *Lis.* house-servant, domestic.    <sup>2</sup> *A. V.* adds, 'he that regardeth not the  
 day, to the Lord he doth not regard it.'    <sup>3</sup> *Some MSS.*, 'let us follow.'

20 peace and whatever tends to our mutual edification. Do not  
 thou for food's sake overthrow the work of God. All things  
 indeed are clean; yet ill it is for the man whose eating  
 21 gives offence. Well it is not to eat flesh, nor to drink wine,  
 22 nor to do anything whereat thy brother stumbleth. Thou,  
 what faith thou hast, have it to thyself before God. Blessed  
 23 is he that judgeth not himself in that which he approveth. But  
 he that doubts stands condemned if he eat, in that he doth  
 not act from faith; now whatsoever is not from faith is sin.

15 But we, the strong, ought to bear the infirmities of the weak,  
 2 and not to please ourselves. Let each of us please his neighbour,  
 3 as regards what is good, unto edification. For even Christ  
 pleased not himself; but, as it is written, 'The reproaches of  
 4 them that reproach thee fell upon me.' For whatsoever things  
 were written aforetime were written for our instruction, that  
 through the stedfastness and through the comfort of the scrip-  
 5 tures we might hold the hope. But may the God of that  
 stedfastness and that comfort grant you to be of the same  
 6 mind one with another, according to Christ Jesus; that with  
 one accord ye may with one mouth glorify the God and  
 7 Father of our Lord Jesus Christ. Wherefore receive one  
 another, even as Christ also received us,<sup>1</sup> to the glory of God.

8 For I say that Christ on behalf of God's truth hath become  
 a minister of the circumcised, in order to confirm the promises  
 9 made to the forefathers; yet that the Gentiles should on mercy's  
 behalf glorify God; even as it is written, 'This is why I will  
 give praise to thee among the Gentiles, and will sing unto thy  
 10 name.' And further it saith, 'Rejoice, ye Gentiles, with his  
 11 people.' And further,

'Praise the Lord, all ye Gentiles;  
 And let all the peoples give praise to him.'

12 And, further, Isaiah saith,

'There shall be the root of Jesse,  
 And he that ariseth to rule over Gentiles;  
 On him shall Gentiles hope.'

13 Now may the God of that hope fill you with all joy and peace  
 in believing, that ye may abound in the hope, in power of the  
 Holy Spirit.

14 Now I am persuaded, my brethren, even I myself, about  
 you, that ye yourselves are brimming with goodness, filled with  
 15 all knowledge, able even to admonish one another. But I write  
 to you the more boldly here and there, as putting you in remem-  
 16 brance, because of the grace that was given me from God, that  
 I should be a minister of Christ Jesus unto the Gentiles, doing  
 the work of a priest with the gospel of God, that the offering  
 up of the Gentiles may become acceptable, consecrated in the  
 Holy Spirit.

17 I have therefore my own ground for glorying in Jesus Christ  
 18 in the things pertaining to God. For I will not venture to speak

<sup>1</sup> Some MSS., 'you.'

of any of those things that Christ wrought not out through me myself to bring about the obedience of the Gentiles, by  
 19 word and deed, in power of signs and wonders, in power of the Holy Spirit; <sup>2</sup> so that from Jerusalem and round about it, as far as to Illyricum, I have fully set forth the gospel of the Christ;  
 20 yet making it my ambition so to preach the gospel, not where Christ had been named, that I might not build upon another  
 21 man's foundation; but, even as it is written,

'They shall see, to whom no announcement was made of him;

And they that have not heard shall understand.'

22 This is why I was hindered these many times from coming  
 23 unto you. But now as having no longer any scope in these regions, and having had for some years a longing to come unto  
 24 you, whenever I may be journeying to Spain—for I hope to see you as I pass through, and by you to be sent forward thither,  
 25 if of you I may first in some measure have my fill—but at present  
 26 I am going to Jerusalem, ministering to the saints. For Macedonia and Achaia took delight in making some contribution for  
 27 the poor among the saints that are in Jerusalem. They took delight, I say; and their debtors they are. For if in their  
 28 spiritual things the Gentiles shared, they in turn stand in debt to minister to them in the things of the flesh. Therefore when  
 I have completed this work, and have sealed to them this fruit,  
 29 I will set out, by way of you, for Spain. Now I know that in coming unto you I shall come in the fullness of the blessing of Christ.

30 But I beseech you, brethren, through our Lord Jesus Christ, and through the love of the Spirit, to contend together with  
 31 me in your prayers unto God on my behalf, that I may be delivered from those in Judæa that are disobedient; and that my ministration which is for Jerusalem may prove acceptable  
 32 to the saints, that I may come unto you in joy through the will of God, and may together with you find rest.

33 Now the God of our peace be with you all; Amen.

16 But I commend to you Phœbe our sister, as being a deaconess <sup>2</sup>  
 2 of the church in Cenchræ, that ye may receive her in the Lord, worthily of the saints, and may assist her in whatsoever matter she may have need of you; for she herself also hath been a helper of many, and of myself.

3 Greet Prisca and Aquila, my fellow-workers in Christ Jesus,  
 4 who indeed for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles;  
 5 and greet the church at their house.

Greet Epenetus, my beloved, who is the firstfruit of the  
 6 province of Asia; unto Christ. Greet Mary, one who bestowed  
 7 much labour on you.<sup>4</sup> Greet Andronicus and Junias, my kinsmen and my fellow-captives, men who are of note among

<sup>1</sup> Some MSS., 'of the Spirit of God.'  
 to Acts ii. 9.      <sup>4</sup> Some MSS., 'us.'

<sup>2</sup> Servant (A.V.).

<sup>3</sup> See note

8 the apostles, who also have been in Christ longer than I. Greet  
 9 Ampliatus, my beloved in the Lord. Greet Urbanus, our  
 10 fellow-worker in Christ; and Stachys, my beloved. Greet  
 11 Apelles, the approved in Christ. Greet them that are of the  
 12 household of Aristobulus. Greet Herodion, my kinsman.  
 13 Greet such of the household of Narcissus as are in the Lord.  
 14 Greet Tryphæna and Tryphosa, who labour in the Lord. Greet  
 15 Persis, the beloved, one who laboured much in the Lord. Greet  
 16 Rufus, the elect in the Lord, and her that is his mother and  
 17 mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas,  
 18 and the brethren that are with them. Greet Philologus and  
 19 Julia, Nereus and his sister, and Olympas, and all the saints  
 20 that are with them. Greet one another with a holy kiss. All  
 the churches of Christ greet you.

But I beseech you, brethren, to mark them that cause the  
 divisions and the occasions of stumbling, contrary to the teach-  
 ing that you learnt; and turn away from them. For such  
 persons serve not our Lord Christ, but their own bellies; and  
 by their smooth and plausible speech they deceive the hearts  
 of the innocent. For, as to you, your obedience hath reached  
 the ears of all men. Over you, therefore, I rejoice; yet I would  
 have you wise as to what is good, but simple as to what is evil.  
 But the God of our peace will crush Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy, my fellow-worker, and Lucius, and Jason, and  
 22 Sosipater, my kinsmen, greet you. I, Tertius, the penman of  
 23 the letter, greet you in the Lord. Gaius, host to me and to  
 the whole church, greeteth you. Erastus, the treasurer of the  
 city,<sup>1</sup> greeteth you, and Quartus the brother.<sup>2</sup>

25 Now to him that is able to strengthen you in accordance  
 with my gospel and the preaching of Jesus Christ, in accordance  
 with the revelation of a mystery which had been kept in silence  
 26 during times eternal, but is manifested now, and through prophetic  
 scriptures made known, according to the injunction of  
 the eternal God, unto all the Gentiles, to bring about obedience  
 27 to faith; to God only wise, through Jesus Christ, to whom  
 be the glory for evermore; Amen.

<sup>1</sup> i.e. Corinth.    <sup>2</sup> Some MSS. add verse 24: 'The grace of our Lord Jesus Christ be with you all, Amen'—and omit the similar sentence in verse 20.  
<sup>3</sup> Some MSS. omit, 'to whom.'

# THE FIRST LETTER TO THE CORINTHIANS

[A.D. 57]

1 Paul, called to be an apostle of Christ Jesus, through the  
2 will of God, and Sosthenes the brother, to the church of God  
that is in Corinth, to them that have been sanctified in Christ  
Jesus, called to be saints, together with all that call upon the  
name of our Lord Jesus Christ in every place, their Lord and  
3 ours; Grace to you and peace from God our Father and the  
Lord Jesus Christ.

4 I thank God always concerning you, for the grace of God  
5 which was given you in Christ Jesus; that in every thing ye  
6 were enriched in him, in all utterance and all knowledge (in-  
as-much as the testimony of the Christ was confirmed in you),  
7 that ye should come not behind in any gift, waiting for the  
8 revelation of our Lord Jesus Christ, who will also confirm you  
until the end, unimpeachable in the day of our Lord Jesus  
9 Christ. Faithful is God, through whom ye were called into  
fellowship with his Son Jesus Christ our Lord.

10 But I beseech you, brethren, through the name of our Lord  
Jesus Christ, that ye all say the same thing, and that there be  
no divisions among you; but that ye be perfected together in  
11 the same mind and in the same judgement. For it was signified  
to me about you, my brethren, by the household of Chloe, that  
12 there are contentions among you. I mean this, that each of  
you saith, 'I stand by' Paul; 'and I, by Apollos'; 'and I,  
by Cephas';<sup>2</sup> 'and I, by Christ'.

13 Hath the Christ been divided? <sup>3</sup> surely Paul was not crucified  
14 for you? or were ye baptized into the name of Paul? I give  
thanks<sup>4</sup> that not one of you did I baptize, except Crispus and  
15 Gaius; that no one should say that ye had been baptized into  
16 my name. I did, however, baptize the household of Stephanas  
also; beyond that, I know not whether I baptized any one  
17 else. For Christ sent me not to baptize, but to preach the gospel;  
not with wisdom of speech, lest the cross of Christ should be  
made void.

<sup>1</sup> Lit. I am of.

<sup>2</sup> i.e. Peter.

<sup>3</sup> i.e. has Christ's body, the church,

been rent asunder? but some render, 'Has the Christ been apportioned' (to one party)? but this meaning does not quite suit vii. 33 (same word).

<sup>4</sup> Some MSS., 'I thank God.'



18 For the speech of the cross is, for them that are perishing,  
foolishness; but for us who are being saved, it is the power  
19 of God. For it is written,

'I will destroy the wisdom of the wise,

And the prudence of the prudent I will bring to naught.'

20 Where is the wise man? where the scribe? where the disputer  
of this world? hath not God made foolish the wisdom of the  
21 world? For, seeing that in the wisdom of God the world with  
its wisdom knew not God, it was God's good pleasure through  
the foolishness of the preaching to save them that believe;  
22 seeing also that Jews ask for signs, and Greeks seek wisdom;  
23 but, as for us, we preach Christ crucified, to Jews a stumbling-  
24 block, and to Gentiles foolishness; but to them that are called,  
both Jews and Greeks, Christ the power of God and the wisdom  
25 of God; because the foolishness of God is wiser than men,  
and the weakness of God is stronger than men.

26 For consider, brethren, your calling, that not many were  
wise according to the flesh, not many mighty, not many noble;  
27 but the foolish things of the world God chose, that he might  
put to shame them that are wise; and the weak things of the  
world God chose, that he might put to shame the things that  
28 are strong; and the base things of the world and the things  
that are despised God chose, even the things that are not,<sup>2</sup>  
29 that he might bring to naught the things that are; that no  
30 flesh should glory before God. But from him you have your  
being in Christ Jesus, who became wisdom to us from God,  
31 both righteousness and sanctification, and deliverance; that,  
even as it is written, 'He that glorieth, let him glory in the  
Lord.'

2 And I, when I came unto you, brethren, came with no pre-  
eminence of speech or of wisdom, proclaiming to you the testi-  
2 mony of God. For there was nothing that I determined to  
3 know among you, except Jesus Christ and him crucified. And  
I, in weakness, and in fear, and in much trembling, was with  
4 you; and my speech and my preaching were not in persuasive  
words of wisdom, but in demonstration of spirit and of power;  
5 that your faith might rest, not on the wisdom of men, but on  
the power of God.

6 — Wisdom, however, we speak among them that are full-grown,  
yet a wisdom not of this world, nor of the rulers of this world,  
7 who come to naught; but we speak God's wisdom, in a mystery,  
the wisdom that had been hidden away, which God fore-  
8 ordained before the ages, to our glory; which not one of the  
rulers of this world hath known; for had they known it, they  
9 would not have crucified the Lord of glory; but even as it  
is written,

'Things that eye never saw, and ear never heard,

And into the heart of men never came,

Whatsoever things God prepared for them that love him.'

<sup>1</sup> Some MSS., 'and.'    <sup>2</sup> Or even the nonentities.    <sup>3</sup> Some MSS., 'mystery.'

I. CORINTHIANS 2, 8

10 For to us God revealed them through the Spirit; for the Spirit  
 11 searcheth all things, yea, the depths of God. For who of men  
 knoweth the things of a man, except the man's own spirit which  
 is in him? even so the things of God no one but the Spirit of  
 12 God hath known. But we received, not the spirit of the world,  
 but the Spirit that is from God; that we might know the things  
 18 that were freely given us by God. Which things we also speak,  
 not in words taught by human wisdom, but in words taught  
 by the Spirit; with spiritual words combining spiritual things.  
 14 But the natural man receiveth not the things of the Spirit of  
 God, for to him they are foolishness; and he cannot know  
 15 them, because they are spiritually scrutinized; whereas the  
 spiritual man scrutinizes all things, yet he himself is scrutinized  
 16 by no one. For 'who ever knew the mind of the Lord, that  
 he might instruct him?' but we have the mind of Christ.

3 And I, brethren, could not speak to you, as to spiritual men,  
 2 but as to men of flesh and blood, as to infants in Christ. With  
 milk I fed you, not with solid food; for hitherto ye had not  
 8 the strength. Nay, not even now have ye the strength; for  
 ye are still fleshly. For, whereas there are among you jealousy  
 and strife, are ye not fleshly, and walking in the ways of men?  
 4 For whenever one saith, 'I stand by Paul', and another, 'I  
 by Apollos', are ye not mere men?

5 What then is Apollos? nay, what is Paul? servants through  
 whom ye became believers, and each as the Lord gave to him.  
 6, 7 I planted, Apollos watered; but God gave the growth. So  
 then neither he that planteth is anything, nor he that watereth;  
 8 but God who giveth the growth is everything. Now he that  
 planteth and he that watereth are one; yet each will receive  
 9 his own reward according to his own labour. For we are God's  
 fellow-workers; ye are God's tillage, God's building.

10 According to the grace of God which was given me, as a  
 skilled master-builder I laid a foundation; but another buildeth  
 thereon. But let each take heed how he buildeth thereon.  
 11 For, other foundation no one can lay besides that which is laid,  
 12 which is Jesus Christ. But if any one buildeth upon the founda-  
 18 tion, gold, silver, costly stones, wood, hay, stubble, the work  
 of each will become manifest; for the Day will make it clear,  
 because in fire it is revealed; and the work of each, of what  
 14 sort it is, the fire will prove it. If any one's work which he  
 15 built thereon shall abide, he will receive a reward. If any  
 one's work shall be burnt up, he will suffer the loss of it; but  
 he himself will be saved, yet so as through fire.

16 Know ye not that ye are God's sanctuary, and that the Spirit  
 17 of God dwelleth in you? If any one destroyeth the sanctuary  
 of God, God will destroy him; for the sanctuary of God is holy,  
 and such are you.

18 Let no one deceive himself; if any one thinketh himself to

<sup>1</sup> Or examined (examines).  
<sup>4</sup> Or precious stones (jewels).

<sup>2</sup> Ministers (A.V.).

<sup>3</sup> Lit. one thing.

<sup>5</sup> i.e. the day of judgement.

be wise among you in this age, let him become foolish, that he  
 19 may come to be wise. For the wisdom of this world is foolishness  
 with God. For it is written, 'He that catcheth the wise  
 20 in their own craftiness'; and further, 'The Lord knoweth  
 21 the reasonings of the wise, that they are vain'. Wherefore,  
 22 let no one glory in men. For all things are yours, be it Paul,  
 or Apollos, or Cephas, or world, or life, or death, or things present,  
 28 or things to come; all are yours; but you are Christ's; but  
 Christ is God's.

4 Let a man so account of us as of ministers of Christ and  
 2 stewards of the mysteries of God. Here moreover it is required  
 8 in stewards that a man be found faithful. But with me it  
 counts for very little that I should be scrutinized<sup>1</sup> by you or  
 by man's tribunal; yea, I do not even scrutinize<sup>2</sup> mine own  
 4 self. For I am not conscious of any thing against myself.  
 Yet I am not hereby proved righteous; but my scrutinizer  
 5 is the Lord. Wherefore judge not anything before the time,  
 until the Lord come, who will both bring to light the hidden  
 things of darkness, and make manifest the counsels of the  
 hearts; and then each will have his praise from God.

6 Now these things, brethren, I have in a figure transferred  
 to myself and Apollos for your sakes, that in us ye may learn  
 the lesson 'Not to go beyond what is written'; that none  
 of you puff yourselves up in favour of the one against the other.  
 7 For who maketh thee to differ?<sup>3</sup> nay, what hast thou that  
 thou didst not receive? but if thou didst receive it, why gloriest  
 8 thou as if thou hadst not received it? So soon ye have been  
 filled! so soon ye became rich! apart from us ye became kings!  
 yea, and would that ye had become kings, that we also with  
 9 you might come to be kings! For, I think, God showed forth  
 us, the apostles, last of all, as men doomed to death, seeing  
 that we have become a spectacle to the world, both to angels  
 10 and to men. We are fools for Christ's sake, but you are wise  
 in Christ; we are weak, but you are strong; you in high repute,  
 11 but we unhonoured. Unto this present hour we hunger and  
 12 thirst, and are naked, and buffeted, and homeless; and toil,  
 working with our own hands; reviled, we bless; persecuted,  
 18 we bear with it; defamed, we entreat; we have become as  
 the refuse of the world, the offscouring of all things, even  
 until now.

14 It is not to shame you that I write these things, but to admonish  
 15 you as my beloved children. For though ye may have ten  
 thousand tutors<sup>3</sup> in Christ, yet ye have not many fathers; for  
 16 it is I that, in Christ Jesus, begot you through the gospel. Where-  
 17 fore, I beseech you, show yourselves imitators of me. For  
 this very reason I am sending to you Timothy, who is a child  
 of mine, beloved and faithful in the Lord; he will remind you  
 of my ways in Christ Jesus, even as I teach everywhere in every  
 church.

<sup>1</sup> Or examine(d).    <sup>2</sup> Or distinguishes thee.    <sup>3</sup> Lit. pedagogues (child-escorts).

18 Now some were puffed up, as if I were not coming unto you.  
 19 Come unto you, however, I will shortly, if the Lord will; and I shall learn, not the words of them that are puffed up, but  
 20 the power. For the kingdom of God is not in word, but in power.  
 21 What will ye? that I come unto you with a rod? or in love and a spirit of meekness?

5 It is actually reported that there is fornication among you; and such fornication as is not even among the Gentiles, that one  
 2 should have his father's wife. And you are puffed up, and did not rather mourn, so that he that committed this deed might  
 3 be put away from among you. For I, on my part, being absent in body, but present in spirit, have already, as to him that hath  
 4 so wrought this thing, decided in the name of the Lord Jesus, as if I were present—you and my spirit being gathered together  
 5 with the power of our Lord Jesus—to deliver such a one unto Satan for destruction of the flesh, that the spirit may be saved  
 6 in the day of the Lord. Unseemly is your glorying! Know  
 7 ye not that a little leaven leaveneth the whole lump? Purge out the old leaven,<sup>1</sup> that ye may be a new lump, even as ye are unleavened. For our passover lamb also hath been slain, even  
 8 Christ; wherefore let us keep the feast, not with old leaven, neither with leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

9 I wrote to you in my letter, to keep no company with fornicators; meaning not entirely the fornicators of this world, or the covetous and extortioners, or idolaters (for then ye would  
 10 have to go quite out of the world); but, in fact, I wrote to you, to keep no company, if any one bearing the name 'Brother' is a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—with such a one not even to eat.  
 11 (For is it my work to judge them that are outside? Those within, do you not yourselves judge? But those outside God judgeth.)  
 12 Put away the evil one from among yourselves.

6 Dare any of you, having a matter against his fellow, go to  
 2 law before the unrighteous, and not before the saints? Or know ye not that the saints will judge the world? And if the world is judged by you, are ye unfit for the pettiest tribunals?  
 3 Know ye not that we shall judge angels?—to say nothing of  
 4 matters of this life! Therefore, if ye have tribunals for matters of this life, set them to judge that are held of no account in the  
 5 church.<sup>4</sup> To shame you I say it. Can it be that there is not found among you even one wise person, who will be competent  
 6 to decide his brother's matter?<sup>5</sup> But brother goeth to law  
 7 with brother, and that before unbelievers.<sup>6</sup> Nay, to begin

<sup>1</sup> Exodus xii. 15; xiii. 7.    <sup>2</sup> i.e. not members of the church.    <sup>3</sup> Or rule; see note on 8. Matthew xix. 28 (F. W. Robertson's *Expository Lectures*, ad loc.).  
<sup>4</sup> Or do you set them to judge that, in the church, are held of no account (i.e. heathen judges)?    <sup>5</sup> Lit. between his brother—in the matter of his brother (and some third party); perhaps a conventional abridgement of some legal expression.    <sup>6</sup> i.e. heathens.

with, it is altogether a defect in you that ye have lawsuits one with another. Why do ye not rather suffer wrong? why not rather be defrauded? Nay ye yourselves do wrong and defraud, and that towards brethren!

Or know ye not that wrongdoers will not inherit the kingdom of God? Be not deceived; not fornicators, nor idolaters, nor adulterers, nor effeminate persons, nor abusers of themselves with men, nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God. And such were some of you; but ye were washed, but ye were sanctified, but ye were counted righteous, in the name of the Lord Jesus Christ, and in the Spirit of our God.

All things are permitted me, but not all things are expedient; all things are permitted me, but I will not be brought under the dominion of any. Foods for the belly, and the belly for foods; but God will bring to naught both it and them. The body, however, is not for fornication, but for the Lord; and the Lord for the body; but God both raised the Lord, and will raise us up through his power. Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid! Or know ye not that he that cleaveth to a harlot<sup>1</sup> is one body with her?<sup>2</sup> for 'the two,' it saith, 'shall become one flesh.' But he that cleaveth to the Lord is one spirit with him.<sup>3</sup> Flee fornication. Every sin that a man may do is outside the body;<sup>3</sup> but the fornicator sins against his own body. Or know ye not that your body is a sanctuary of the Holy Spirit who is in you, whom ye have from God, and that ye are not your own? For ye were bought at a price; come, glorify God<sup>4</sup> in your bodies.

Now as to the things whereof ye wrote:—it is well for a man not to touch a woman. Yet, because of the much fornication, let each man have his own wife, and let each woman have her own husband. Let the husband render to the wife her due; and likewise also the wife to the husband. Over her own body not the wife, but the husband, hath a right; and likewise also, over his own body, not the husband, but the wife, hath a right. Defraud not each other, unless it be by consent for a season, that ye may make leisure for prayer, and may come together again; lest Satan tempt you because you lack self-control. But this I say by way of concession, not by way of injunction. But I would that all men were as I myself also am. Yet each hath a gift of his own from God, one after this manner, another after that manner.

But to the unmarried and to widows I say, It is well for them if they also abide as I. But if they have not self-control, let them marry; for it is better to marry than to burn. But to

<sup>1</sup> Same phrase as in Ecclesiasticus xix. 2. <sup>2</sup> Last two words not expressed in original. <sup>3</sup> The root of sin is not in the body, but in the soul. <sup>4</sup> Glorificate et portate Deum (Vulgate).

them that are married I give charge (yet not I, but the Lord), that  
 11 wife separate not herself from husband (if however she should  
 separate, let her remain unmarried, or be reconciled to her  
 12 husband); and that husband put not wife away. But to the  
 rest I say (I, not the Lord), If any brother hath a wife, who is  
 not a believer, and she, as he with her, is content to dwell with  
 13 him, let him not put her away. And a woman that hath a husband  
 who is not a believer, and he, as she with him, is content to  
 14 dwell with her, let her not put away her husband. For the  
 unbelieving husband hath been sanctified in the wife, and the  
 unbelieving wife hath been sanctified in the brother; otherwise  
 your children would be unclean; but, as it is, they are holy.  
 15 But if the unbeliever separateth himself, let him separate;  
 a brother or a sister hath not been put under bondage in such  
 16 cases; but God hath called you<sup>2</sup> in peace. For how knowest  
 thou, O wife, whether thou wilt save thy husband? or how  
 knowest thou, O husband, whether thou wilt save thy wife?  
 17 Only, as the Lord hath given to each his portion, as God hath  
 18 called each, so let him walk. And thus I appoint in all the  
 churches.

Was any called having been circumcised? let him not be-  
 come uncircumcised. Hath any been called in uncircumcision?  
 19 let him not be circumcised. Circumcision is nothing, and  
 uncircumcision is nothing; but keeping the commandments  
 20 of God is everything.<sup>2</sup> Each in the calling wherein he was  
 21 called, in it let him abide. Wast thou called being a bondman?  
 let it not trouble thee; yet if thou canst also become free, prefer  
 22 to do so.<sup>3</sup> For he that, being a bondman, was called in the  
 Lord, is the Lord's freedman; likewise, he that, being free,  
 23 was called, is Christ's bondman. At a price ye were bought;  
 24 become not bondmen to men. Brethren, let each, in the state  
 wherein he was called, in it abide with God.

25 But as to maidens, I have no injunction from the Lord;  
 yet I give an opinion, as having obtained mercy from the Lord  
 26 to be faithful. I think then that this is well on account of the  
 impending distress, namely, that it is well for a man to remain  
 27 as he is. Art thou bound to a wife, seek not to be freed. Art  
 28 thou free from a wife? seek not a wife. But even if thou  
 shouldst marry, thou didst not sin; and if a maiden should  
 marry, she sinned not. Yet such will have tribulation in the  
 flesh; I, however, would spare you.

29 But this I affirm, brethren, the time hath been shortened,  
 that henceforth they also that have wives may be as if they had  
 30 none; and they that weep, as if they wept not; and they that  
 rejoice, as if they rejoiced not; and they that buy, as if possess-  
 31 ing nothing; and they that use the world, as not using it to  
 the full; for the fashion of this world passeth away.

32 But I would have you free from care. He that is unmarried

<sup>1</sup> Some MSS., 'us.'      <sup>2</sup> Last two words not in original.      <sup>3</sup> Some  
 render, 'Nay, even if thou canst become free, prefer thy state.'

is careful for the things of the Lord, how he may please the  
 83 Lord; whereas he that hath married is careful for the things  
 of the world, how he may please his wife,<sup>1</sup> and he is divided.<sup>2</sup>  
 84 And the woman<sup>3</sup> that is unmarried (the maiden also) is careful  
 for the things of the Lord, that she may be holy both in body  
 and in spirit; whereas she that hath married is careful for the  
 85 things of the world, how she may please her husband. Now  
 this I say, looking to your own advantage; not that I may  
 put a halter upon you, but looking to what is seemly, and that  
 ye may attend upon the Lord without distraction.

86 Yet if any one considereth that he is behaving unbecomingly  
 towards his maiden; if she is in the flower of her age, and if  
 so it ought to be, let him do what he willeth, he sinneth not;  
 87 he may let them marry.<sup>4</sup> But he that standeth stedfast in  
 his heart, being under no constraint, but is free to carry out  
 his own will, and hath determined this in his own mind, to  
 88 keep his maiden at home, will do well. So then both he that  
 giveth his maiden in marriage doeth well; and he that giveth  
 her not in marriage will do better.

89 A wife is bound as long as her husband liveth; but if the  
 husband die,<sup>5</sup> she is free to be married to whom she will, only in  
 90 the Lord. But happier is she, in my judgement, if she remain  
 as she is; and I also think that I have the Spirit of God.

8 Now concerning things sacrificed to idols, we know that we  
 all have knowledge; knowledge puffeth up, whereas love edifieth.  
 2 If any one thinketh that he knoweth anything, he never yet  
 8 knew as he ought to know; but if any one loveth God, the  
 4 same is known by him. Therefore, as concerning the eating  
 of things sacrificed to idols, we know that there is no idol in the  
 5 world<sup>6</sup> and that there is no God but one. For even if there are  
 what are called gods, whether in heaven or on earth (as indeed  
 6 there are gods many and lords many), yet to us there is one God,  
 the Father, from whom are all things, and we unto him; and  
 one Lord, Jesus Christ, through whom are all things, and we  
 through him.

7 Howbeit there is not in all men this knowledge; but some from  
 being familiar until now with the idol, eat food as a thing sacrificed  
 8 to an idol; and their conscience, if it is weak, is defiled. But  
 food will not present us before God; <sup>7</sup> neither, if we eat not,  
 9 are we the worse; nor, if we eat, are we the better. But take  
 heed lest by any means this right of yours become a stumbling-  
 10 block to the weak. For, if any one see thee who hast knowledge  
 sitting at table in an idol's temple, will not his conscience, if

<sup>1</sup> His wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, etc. (A.V., following other MSS.). <sup>2</sup> In interests, allegiance; *divisus est* (Vulgate; same word as in i. 13). <sup>3</sup> Differing in age from the maiden. <sup>4</sup> *Lit.* let them marry (the girl and her suitor). <sup>5</sup> *Lit.* fall asleep. <sup>6</sup> See x. 19. <sup>7</sup> *i.e.* will have nothing to do with the judgement passed upon us; will make no 'presentment' in our case.

11 he is weak, be edified: to eat things sacrificed to idols! and so  
 12 there perisheth through thy knowledge the weakling, the brother  
 13 for whose sake Christ died! But in thus sinning against the  
 brethren, and wounding their conscience, weak as it is, ye  
 18 sin against Christ. Wherefore, if food is a stumbling-block  
 to my brother, I will eat flesh no more for ever, that I cause  
 not my brother to stumble.

9 Am I not free? am I not an apostle? have I not seen Jesus  
 2 our Lord? are not you my work in the Lord? If to others I  
 am not an apostle, yet at least I am to you; for you are the  
 3 seal set upon my apostleship in the Lord. This is my defence  
 4 to them that examine me. Have we not a right to eat and to  
 5 drink! Have we not a right to take about with us a wife, one  
 of the sisters,<sup>2</sup> as well as the rest of the apostles, and the Lord's  
 6 brothers, and Cephas!<sup>3</sup> Or I only and Barnabas, have we not  
 7 a right to forbear working? Who ever serveth as a soldier  
 at his own expense? who planteth a vineyard, and eateth not  
 the fruit thereof? or who is shepherd to a flock, and eateth  
 not of the milk of the flock?

8 Is it by man's rule that I so speak? or doth not the law  
 9 also say the same? For in the law of Moses it is written, 'Thou  
 shalt not muzzle an ox while it treadeth out the corn.' Is  
 10 it for the oxen that God careth? or sayeth he it simply for  
 our sakes? For our sakes surely it was written, showing that he  
 that plougheth ought to plough in hope, and he that thresheth,  
 to thresh in hope of partaking.

11 If we for you sowed the things of the spirit, is it a great matter  
 12 if we from you shall reap the things of the flesh? If in this  
 right over you others partake, do not we still more? Never-  
 theless we exercised not this right; but we bear all things,  
 18 that we may give no hindrance to the gospel of Christ. Know  
 ye not that they that perform the sacred rites eat the things  
 from the sacred place?<sup>4</sup> that they that give attendance at the  
 14 altar, have their share with the altar? Even so the Lord also  
 appointed for them that proclaim the gospel, from the gospel  
 to have their living.

15 But I, for my part, have exercised none of these rights; yea, I  
 write not this, that the practice should be so in my case; for it  
 were well for me rather to die than do so—my glorying no one shall  
 16 make void. For even if I preach the gospel, I have no ground  
 for glorying, since necessity lieth upon me; for, alas for me, if  
 17 I preach not the gospel! For if of my own will I carry on this  
 work, I have a reward; but if not of my own will, with a steward-  
 18 ship I have been entrusted. What then is my reward? that,  
 while I preach the gospel, I may make the gospel free of charge,  
 so as not to exercise to the full my right in the gospel.

19 For, free though I was as to all, unto all I made myself a

<sup>1</sup> Emboldened (A.V.).

<sup>2</sup> i.e. a Christian wife (i.e. a sister, a wife).

<sup>3</sup> i.e. Peter.

<sup>4</sup> Or from the temple; qui in sacrario operantur, quæ de sacrario sunt, edunt (Vulgate).



20 bondman, that I might gain the more. And to the Jews I bore myself as a Jew, that Jews I might gain; to them that were under law, as one under law (though not myself under law),  
 21 that them that were under law I might gain; to them that were without law, as one without law (though not without law as to God, but under law as to Christ), that I might gain them that were without law. To the weak I showed myself weak, that the weak I might gain; to them all I have become all things, that in any wise I may save some. But I do all things for the gospel's sake, that I may become a fellow-partaker thereof.  
 24 Know ye not that they that run in a racecourse all indeed run, but one receiveth the prize? Even so run, that ye may attain. But every one that enters a contest controls himself in all things. They do it that they may receive a corruptible crown; but we an incorruptible. I therefore so run, as not without purpose; so fight I, as not beating the air; but I bruise my body and bring it into bondage, lest by any means, after preaching to others, I myself should come to be rejected.

10 For I would not, brethren, have you ignorant that our forefathers were all under the cloud, and all passed through the sea, and all received baptism into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink; for they used to drink from a spiritual rock which followed them; but the rock was the Christ. Yet not with most of them was God well pleased; for they were laid low in the wilderness.

6 Now these things came to pass as examples for us, to the intent we should not be desirous after evil things, even as they desired them. Neither become idolaters, even as some of them did; as indeed it is written, 'The people sat down to eat and to drink, and rose up to play.' Neither let us commit fornication, even as some of them committed, and fell in one day twenty-three thousand. Neither let us make trial of the Lord; even as some of them made trial, and perished by the serpents.  
 10 Neither murmur ye, like as some of them murmured, and perished at the hands of the destroyer.

11 Now these things happened to them by way of example, but were written to admonish us, unto whom the ends of the ages have reached. Wherefore, let him that thinketh he standeth take heed lest he fall. No temptation hath come upon you but such as is common to man; but God is faithful, who will not suffer you to be tempted beyond that which ye are able to bear, but with the temptation will make the way of escape also, that ye may be able to endure.

15 Wherefore, my beloved, flee from idolatry. As to men of sense I speak; judge ye what I say.

16 The cup of the blessing, the cup that we bless, is it not fellowship in the blood of Christ? The bread that we break, is it

<sup>1</sup> Some MSS., 'the Christ.' - <sup>2</sup> Or trial. - <sup>3</sup> Or tried. - <sup>4</sup> Or communion.

<sup>5</sup> Or loaf.

17 not fellowship<sup>1</sup> in the body of Christ? seeing that we, the many, are one bread, one body; for from the one bread we all partake.  
 18 Consider them that are Israel according to the flesh; they that eat the sacrifices, are they not in fellowship with the altar?  
 19 What then do I say? that what is sacrificed to idols is any thing?  
 20 or that an idol is any thing? Nay, I say that the things they<sup>2</sup> sacrifice, they sacrifice to demons and to what is no god;<sup>3</sup> but I would not that ye should become fellows with the demons.  
 21 Ye cannot drink of the Lord's cup and of the cup of demons; ye cannot partake at the Lord's table and at the table of  
 22 demons. Or do we provoke the Lord to jealousy? are we stronger than he?

23 All things are permitted, but not all things are expedient;  
 24 all things are permitted, but not all things edify. Let no one  
 25 seek his own interest, but each his neighbour's. Any thing that is sold in the meat-market eat, for conscience' sake asking  
 26 no question; for 'The earth is the Lord's, and the fullness thereof.' If one of the unbelievers invite you, and ye wish  
 27 to go; any thing that is set before you, eat, for conscience' sake asking no question. But if any say to you, 'This was  
 28 offered in sacrifice,' then, for the sake of him that pointed it out and for conscience' sake, eat not—now by conscience, I  
 29 mean not one's own, but the other's—for why is my liberty  
 30 to be judged by another's conscience? If I with thanksgiving partake, why am I evil spoken of for that for which I give thanks?

31 Therefore, whether ye eat or drink, or whatsoever ye do,  
 32 do all to the glory of God. Give not to Jews any occasion of  
 33 stumbling, nor to Greeks, nor to the church of God; even as I myself also strive to please all men in all things, seeking not my own profit, but that of the many, that they may be saved.  
 11 Show yourselves imitators of me, even as I also am of Christ.

2 Now I praise you, in that ye remember me in all things, and hold fast the traditions, even as I delivered them to you.  
 3 But I would have you know that the head of every man is Christ; but head to a woman is the man; but head to Christ is God.  
 4 Every man praying or prophesying, having his head covered,  
 5 dishonoureth his head. But every woman praying or prophesying with her head unveiled dishonoureth her head; for it is even  
 6 all one as if she were shaven. For if a woman doth not veil herself, let her also cut her hair short. But if it is shameful for a woman to have her hair cut short or be shaven, let her  
 7 veil herself. For man indeed ought not to veil his head, being, as he is, God's image and glory, whereas the woman is man's  
 8 glory (for man is not from woman, but woman from man; for, besides, man was not created for the woman, but woman  
 10 for the man). This is why the woman ought to have upon her  
 11 head a token of<sup>4</sup> authority, because of the angels. Yet neither

<sup>1</sup> Or communion. <sup>2</sup> Some MSS., 'the Gentiles.' <sup>3</sup> Deuteronomy xxxii. 21.  
<sup>4</sup> Last three words not in original.

is there woman apart from man, nor man apart from woman,  
 12 in the Lord. For even as the woman is from the man, so also  
 is the man through the woman; but all things are from God.  
 18 Judge it among yourselves; is it seemly that a woman pray to  
 14 God unveiled? Doth not even nature itself teach you that if  
 15 a man has long hair it is a dishonour to him; but that if a  
 woman has long hair it is a glory to her? because her hair has  
 16 been given her for a covering. But if any one is minded to be  
 contentious, we indeed have no such custom, neither have the  
 churches of God.

17 Now in giving this charge, I praise you not; in that ye come  
 18 together, not for better, but for worse. For, first, in your  
 coming together in church,<sup>1</sup> I hear that there exist divisions  
 19 among you; and to some extent I believe it. For there must  
 be dissensions also among you, that they that are approved  
 may also be made manifest among you.

20 Therefore, when ye come together to the same place, there  
 21 is no eating a Lord's supper; for each, in the eating, taketh  
 his own supper first;<sup>2</sup> and one is hungry, another is drunken.  
 Can it be that ye have not houses for eating and drinking?  
 22 or despise ye the church of God, and put to shame them that  
 are poor? What am I to say to you? am I to praise you?  
 In this I praise you not.

23 For I myself received from the Lord that which I in turn  
 delivered unto you, that the Lord Jesus, in the night in which  
 24 he was delivered up, took bread; and giving thanks he broke it,  
 and said, 'This is my body, which is<sup>3</sup> for you; this do,<sup>4</sup> in  
 25 remembrance of me.' Likewise the cup also, after they had  
 supped, saying, 'This cup is the new covenant in my blood;  
 26 this do, as often as ye drink it, in remembrance of me.' For as  
 often as ye eat this bread, and drink the cup, ye proclaim  
 27 the Lord's death, until he come. Wherefore, whosoever eateth  
 the bread or drinketh the cup of the Lord unworthily, shall  
 28 be guilty of the body and the blood of the Lord. But let a  
 man prove himself, and so let him eat of the bread and drink  
 29 of the cup. For he that eateth and drinketh, eateth and drinketh  
 a judgement upon himself, if he judgeth not rightly of the  
 30 body. This is why many among you are weak and sickly, and  
 31 not a few fall asleep.<sup>5</sup> But if we rightly judged ourselves, we  
 32 should not be judged. But when we are judged, we are chastened  
 by the Lord, that we may not with the world be condemned  
 in judgement.

33 Wherefore, my brethren, when ye come together to eat,  
 34 wait one for another. If any is hungry, let him eat at home;  
 that ye come not together unto judgement. But the rest I  
 will set in order whensoever I come.

12 Now concerning spiritual gifts, brethren, I would not have

<sup>1</sup> Or as a church (but not, in a church). <sup>2</sup> Every one takes before  
 other his own supper (A.V.), but what does 'other' mean? <sup>3</sup> Some MSS. add  
 broken. <sup>4</sup> i.e. continue to do this, go on doing it. <sup>5</sup> i.e. die.

## I. CORINTHIANS 12

2 you ignorant. Ye know that when ye were Gentiles, ye, as  
3 haply ye were led, were led away unto those dumb idols. Where-  
fore I make known unto you, that no one speaking in the Spirit  
of God saith, 'Jesus is accursed';<sup>2</sup> and that no one can say,  
4 'Jesus is Lord,' except in the Holy Spirit. Now there are dis-  
5 tributions of gifts, but the same Spirit; and there are distri-  
6 butions of ministrations and the same Lord; and there are  
distributions of workings, but the same God who worketh them  
7 all in all. But to each is given the manifestation of the Spirit  
8 for what is profitable. For to one is given through the Spirit  
utterance of wisdom; to another, utterance of knowledge, in  
9 accordance with the same Spirit; to some other, in the same  
Spirit, faith; to another, in the one Spirit, gifts of healings;  
10 to another, workings of mighty works;<sup>3</sup> to another, prophesy-  
ing; to another, discriminations of spirits; to some other,  
11 kinds of tongues; to another, interpretation of tongues. But  
all these things the one and the same Spirit worketh, distributing  
to each severally even as he willet.

12 For even as the body is one, and has many members, yet  
all the members of the body, many as they are, are one body;  
13 so also is the Christ. For in one Spirit also we all were baptized  
into one body, whether Jews or Greeks, whether bondmen or  
14 free. And we were all given to drink of one Spirit. For the  
body also is not one member, but many. If the foot should  
15 say, 'Because I am not a hand, I belong not to the body,'  
16 that does not prevent its belonging to the body. And if the ear  
should say, 'Because I am not an eye, I belong not to the body,'  
17 that does not prevent its belonging to the body. If the whole  
body were an eye, where would be the hearing? If the whole  
18 body were hearing, where would be the smelling? But, as it  
is, God set the members, each of them, in the body, even as  
19 he willed. Now if they all were one member, where would  
20 the body be? But, as it is, there are many members, yet but  
21 one body. But the eye cannot say to the hand, 'I have no  
need of thee'; nor again the head to the feet, 'I have no need  
22 of you.' Nay much rather, the members of the body that are  
23 looked upon as being the feebler are necessary; and what we  
look upon as the less honourable parts of the body, these we  
24 clothe with more abundant honour; and our uncomely parts  
receive a more abundant comeliness, whereas our comely parts  
have no such need. But God tempered the body together,  
25 giving more abundant honour to that which lacketh, that there  
should be no division in the body, but that the members should  
26 have the same care one for another. And whether one member  
suffers, all the members suffer together; or a member is glorified,  
27 all the members rejoice together. Now you are the body of  
28 Christ, and severally members thereof. And some God set

<sup>1</sup> Greek, anathema.    <sup>2</sup> Miracles (A.V.).    <sup>3</sup> The Greek word for 'have' may get from context the meaning 'receive,' 'take'; as the English word does in phrases like 'Let him have it,' 'I had your money' (Genesis xliii. 23).

in the church—first, apostles; secondly, prophets; thirdly, teachers; then mighty works,<sup>1</sup> then gifts of healings, services of  
 20 help, powers of government, kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of mighty  
 30 works? have all gifts of healings? do all speak in tongues? do all interpret? But desire earnestly the greater gifts. And  
 31 a yet more excellent way I show you.

13 If I should speak in the tongues of men and of angels, but have not love, I have become sounding brass or a clanging  
 2 cymbal. And if I should have the gift of prophecy, and know all mysteries and all knowledge, and if I should have all faith  
 so as to remove mountains, but have not love, I am nothing.  
 3 And if I should give away in food all that I have, and if I should deliver up my body that I be burnt,<sup>2</sup> but have not love, I am  
 profited nothing.

4 Love is long-suffering, is kind; love envieth not; love vaunteth  
 5 not itself, doth not puff itself up, doth not behave itself unseemly, seeketh not its own, is not provoked, beareth no malice;<sup>3</sup> rejoiceth not over unrighteousness, but rejoiceth with the truth;  
 6 beareth all things, believeth all things, hopeth all things, endureth all things.

8 Love never faileth; but prophecies if there be, they will be done away; and tongues if there be, they will cease; and  
 9 knowledge if there be, it will be done away. For we know in part, and we prophesy in part. But when that which is perfect  
 10 shall have come, that which is in part will be done away. When I was a child, I spoke as a child, I thought as a child, I reasoned  
 11 as a child; now that I have become a man, I have done away with the things of the child. For now we see by a mirror, in a  
 12 riddle, but then face to face; now I know in part, but then I shall know, even as also I was known. But, even so, there  
 13 abideth<sup>4</sup> faith, hope, love, these three; but greatest of these is love.

14 Follow after love; but desire earnestly the spiritual gifts, but still more that ye may prophesy. For he that speaketh  
 2 in a tongue speaketh not to men, but to God; for no one understandeth; but in spirit he speaketh mysteries. But he that  
 3 prophesieth speaketh unto men edification, and encouragement, and consolation. He that speaketh in a tongue edifieth himself;  
 4 but he that prophesieth edifieth a church. Now I should like you all to speak in tongues,<sup>5</sup> but still more that ye should prophesy;  
 5 as greater is he that prophesieth than he that speaketh in tongues, unless he interpret, that the church may receive edification.

6 But, in fact, brethren, if I should come unto you speaking in tongues, what shall I profit you, unless I speak to you in the way of revelation, or of knowledge, or of prophesying or instruc-

<sup>1</sup> Miracles (A.V.). <sup>2</sup> Some MSS., 'that I may glory' (the Greek words differ by one letter). <sup>3</sup> Lit. reckoneth (registers) not the evil. <sup>4</sup> On the grammar, see Gould Brown's *Grammar of English Grammars*, page 504; and the note in *Speaker's Commentary*.

<sup>5</sup> See Appendix VI, page 302.

7 tion? Even things without life, giving a voice, whether pipe  
 or harp, unless they give a distinction in the sounds, how shall  
 8 it be known what is piped or what is harped? For if the  
 trumpet also should give an uncertain voice, who will make  
 9 ready for battle? So also you, unless by the tongue ye utter  
 intelligible speech, how shall it be known what is spoken? for  
 10 ye will be speaking into the air. There are, it may be, so many  
 kinds of voices in the world, and nothing is without voice;<sup>1</sup>  
 11 if then I know not the meaning of the voice, I shall be to the  
 speaker a foreigner,<sup>2</sup> and the speaker will be a foreigner as to  
 12 me. So also you, inasmuch as ye are zealous after spirits,<sup>3</sup>  
 seek that ye may abound unto the edifying of the church.  
 13 Wherefore let him that speaketh in a tongue pray that he may  
 14 interpret. For if I should pray in a tongue, my spirit prayeth,  
 15 but my understanding is unfruitful. How stands it then?  
 I will pray with the spirit, but I will pray with the understanding  
 also; I will sing with the spirit, but I will sing with the under-  
 16 standing also. Else, if thou bless with the spirit, how shall  
 he, that is in the position of one without the gift, say the Amen  
 after thy giving of thanks, seeing that he knoweth not what  
 17 thou sayest? For thou, indeed, givest thanks excellently,  
 18 but the other is not edified. I give thanks to God, that more  
 19 than ye all I speak in tongues; yet in church<sup>4</sup> I would rather  
 speak five words with my understanding, that I may instruct  
 others also, than ten thousand words in a tongue.

20 Brethren, show not yourselves children in mind; yet in  
 malice be infants, but in mind show yourselves full-grown  
 21 men. In the law it is written, 'By men of strange tongues  
 and by lips of strangers I will speak to this people, and not  
 22 even so will they hearken unto me, saith the Lord.' Where-  
 fore the tongues are for a sign, not to them that believe, but  
 to the unbelieving; whereas the prophesying is not for the un-  
 23 believing, but for them that believe. Therefore if the whole  
 church be come together to one place, and, while all are speaking  
 in tongues, there should come in men without the gift, or  
 24 unbelievers, will they not say that ye are mad? whereas if,  
 while all are prophesying, there should come in an unbeliever,  
 or one without the gift, he is convicted by all, he is scrutinized<sup>5</sup>  
 25 by all; the secrets of his heart become manifest; and so, falling  
 on his face, he will worship God, declaring that God is among  
 you indeed.

26 How stands it then, brethren? Whenever ye come together,  
 each is ready with a psalm, an instruction, a revelation, a tongue,  
 an interpretation. Let all things be done unto edification.  
 27 Whether any one speaks in a tongue, let it be two at a time,  
 or at the most three, and that in turn; and let one interpret.

<sup>1</sup> And none of them is without signification (A.V.); but 'nihil sine voce est,' Vulgate; and see Addison's hymn 'The specious firmament on high,' and the 19th Psalm. <sup>2</sup> *Id. barbarian.* <sup>3</sup> Spiritual gifts (A.V.). <sup>4</sup> Or in congregation ('church' in N.T. never means a building). <sup>5</sup> Or examined.

28 But if there be no interpreter, let him keep silence in church ;  
 29 yet to himself he may speak and to God. But prophets—  
 30 let two or three speak, and let the others discriminate. But  
 if a revelation be made to another sitting by, let the first keep  
 31 silence. For ye all can prophesy, one by one, that all may learn  
 32 and all may be comforted. And spirits of prophets are subject  
 33 to prophets; for God is a God, not of disorder, but of peace.

34 As in all the churches of the saints, let the women keep silence  
 in the assemblies; <sup>2</sup> for it is not permitted them to speak; but  
 35 let them be in subjection, as the law also saith. But if they  
 wish to learn any thing, let them ask their own husbands at  
 home; for it is shameful for a woman to speak in church.

36 What! was it from you that the word of God went forth?  
 37 or was it unto you only that it reached? If any thinketh  
 that he is a prophet, or spiritual, let him recognize that the things  
 38 I am writing to you are the Lord's commandment. But if  
 39 any ignores it, he is ignored.<sup>3</sup> So then, my brethren, desire  
 earnestly the gift of prophesying; and the gift of speaking in  
 40 tongues, hinder it not. Only let all things be done becomingly  
 and in order.

15 Now I am making known to you, brethren, the gospel whereof  
 I was the gospeller to you, which also ye received, wherein also  
 2 ye stand, through which also ye are being saved, if ye bear in  
 mind with what words I was its gospeller to you, unless without  
 3 reason ye believed. For I delivered to you, first of all, that  
 which I also received, that Christ died for <sup>3</sup> our sins according  
 4 to the scriptures, and that he was buried, and that he hath  
 been raised (it was on the third day) according to the scriptures,  
 5, 6 and that he appeared to Cephas, then to the twelve. After-  
 wards he appeared to more than five hundred brethren at one  
 time, most of whom remain until now, but some have fallen  
 7 asleep. Afterwards he appeared to James, then to all the  
 8 apostles. But last of all, as it were to the untimely birth, he  
 9 appeared to me also. For I am the least of the apostles, I that  
 am not meet to be called an apostle, because I persecuted  
 10 the church of God. But by the grace of God I am what I am;  
 and his grace which was bestowed upon me was not in vain;  
 — but more abundantly than they all I laboured, yet not I, but  
 11 the grace of God which was with me. Whether then it is I  
 or they, so we preach, and so ye believed.

12 But if Christ is preached that he hath been raised from the  
 dead, how say some among you that there is no resurrection of  
 13 dead men? But if there is no resurrection of dead men, neither  
 14 hath Christ been raised; but if Christ hath not been raised,  
 15 vain indeed is our preaching, vain too is your <sup>4</sup> faith. Yea,  
 and we are found false witnesses of God, in that we bore witness  
 against God that he raised the Christ; whom he raised not,

<sup>1</sup> Or meetings, congregations; *lit.* churches. <sup>2</sup> Some MSS., 'If any one is ignorant, let him remain ignorant.' <sup>3</sup> Or on account of. <sup>4</sup> Some MSS., 'our.'

16 if so be that dead men are not raised. For if dead men are  
 17 not raised, neither hath Christ been raised. But if Christ  
 hath not been raised, to no purpose is your faith; ye are yet  
 18 in your sins. Then they also that were laid asleep in Christ  
 19 perished. If simply we have had hope in Christ in this life,  
 we are of all men the most to be pitied.

20 But, as it is, Christ hath been raised from the dead, first-  
 21 fruit of them that are laid asleep. For since through man came  
 death, through man came also the resurrection of the dead.  
 22 For as in Adam all die, so also in Christ all will be made alive.  
 23 But each in his own rank, Christ as firstfruit, afterward they  
 24 that are Christ's at his coming. Then cometh the end, when-  
 ever he shall deliver the kingdom to the God and Father;  
 whenever he shall have done away with every sovereignty  
 25 and every authority and power. For he must still be king  
 26 until he hath put all the enemies under his feet. As last enemy,  
 27 death is done away with. For, 'He put all things into sub-  
 jection under his feet'; but whenever he shall say, 'All things  
 have been brought into subjection,' it is evident that he is  
 28 excepted that subjected all things unto him. Nay, when all  
 things have become subject unto him, then will the Son himself  
 also become subject unto him that subjected all things unto  
 him; that God may be all in all.<sup>1</sup>

29 Else what shall they do that receive baptism for<sup>2</sup> the dead? If  
 dead men are not raised at all, why then do persons receive  
 30 baptism for them? And we, why stand we in jeopardy every  
 31 hour? Day by day I die; I affirm it by the glorying in you,  
 32 brethren, that I have in Christ Jesus our Lord. If, as men do,  
 I fought with wild beasts<sup>3</sup> at Ephesus, what doth it profit me?  
 If dead men are not raised, let us eat and drink, for to-morrow  
 33 we die. Be not deceived; evil companionships corrupt good  
 34 morals. Awake to righteousness, and sin not; for some have  
 no knowledge of God. To shame you I speak.

35 But some one will say, How are the dead raised? yea, with  
 what body do they come?

36 Foolish one! that which thou thyself-sowest is not brought  
 37 to life unless it die; and as for that which thou sowest, thou  
 sowest not the body that shall be, but a bare grain, of wheat  
 38 it may be, or of anything else. But God giveth it a body  
 even as he willed, and to each of the seeds a body of its own.  
 39 Not all flesh is the same flesh; but there is one flesh of men,  
 another flesh of beasts, another flesh of birds, another of fishes.  
 40 There are also heavenly bodies and earthly bodies; but of one  
 kind is the glory of the heavenly, of another kind the glory  
 41 of the earthly. There is one glory of the sun, and another glory  
 of the moon, and another glory of the stars; for star differeth  
 42 from star in glory. So also with the resurrection of the dead:

<sup>1</sup> Omnia (adeoque omnes) docent; Deus est mihi omnia (Bengel); cf. Colos-  
 sians iii. 11.

<sup>2</sup> Or on account of. The explanation of this passage remains  
 with its writer.

<sup>3</sup> See Titus i. 12.



43 it is sown<sup>1</sup> in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised  
 44 in power; it is sown a natural<sup>2</sup> body, it is raised a spiritual  
 45 body. If there is a natural<sup>2</sup> body, there is also a spiritual. So also it is written, 'The first man, Adam, became a living soul.'  
 46 The last Adam became a life-giving spirit. Yet, not first is the spiritual, but the natural; <sup>3</sup> afterwards that which is spiritual.  
 47 The first man was out of earth, earthy; <sup>3</sup> the second man was  
 48 out of heaven. As is the earthy, <sup>3</sup> such are they also that are earthy; <sup>3</sup> and as is the heavenly, such are they also that are  
 49 heavenly. And even as we bore the image of the earthy, <sup>3</sup> we are to bear<sup>4</sup> also the image of the heavenly.

50 But this I affirm, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit in-  
 51 corruption. Behold, I tell you a mystery; we shall not all  
 52 sleep, but we shall all be changed,<sup>5</sup> in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be  
 53 changed. For this corruptible must put on incorruption, and  
 54 this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that  
 55 is written, 'Death was swallowed up unto victory.' Where,  
 56 Death, is thy victory? where, Death, thy sting? But the sting  
 57 of death? it is sin; but the power of sin? it is the law. But thanks be to God, who giveth us the victory through our  
 58 Lord Jesus Christ! Wherefore, my beloved brethren, show yourselves stedfast, immovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

16 Now concerning the collection for the saints; even as I  
 2 arranged for the churches of Galatia, so do ye also. Upon every first day of the week, let each of you lay by him, treasuring up, according as he may prosper; so that, whenever I come, col-  
 3 lections may not be then going on. But whenever I arrive, whomsoever ye may approve, them I will send with letters,  
 4 to take your gift to Jerusalem; but if it be fitting that I also should go, they shall go with me.

5 But I shall come unto you, whenever I shall have passed through Macedonia (for I mean to pass through Macedonia);  
 6 but with you I shall perhaps make some stay, or even winter,  
 7 that you may send me forward whithersoever I may go. For I wish not merely to see you in passing by; for I hope to stay  
 8 some time with you, if the Lord permit. But I shall stay on

<sup>1</sup> Generally taken as the sowing of the corpse in the ground; but some take it to mean our coming into and our life in the world. <sup>2</sup> Or animal; *lit.* psychical (fit for the psyche or soul). <sup>3</sup> *Lit.* made of dust, mould; Genesis ii. 7. <sup>4</sup> Some MSS., 'we shall bear.' <sup>5</sup> *Omnes quidem resurgemus sed non omnes immutabimur* (Vulgate).

- 9 in Ephesus until Pentecost; for a door has been opened to me, great and effective; and there are many adversaries.
- 10 But if Timothy should come, see that he be with you without
- 11 fear; for he worketh the work of the Lord, as I also do. Therefore let no one despise him; but send him forward in peace, that he may come unto me; for I am expecting him with the
- 12 brethren.<sup>1</sup> But as touching Apollos, the brother, I earnestly besought him to go unto you with the brethren; and there was no wish that he should go now, but go he will when he has opportunity.
- 13 Watch, stand fast in the faith, act like men, grow in strength;
- 14 let all that you do be done in love.
- 15 Now I beseech you, brethren (ye know the household of Stephanas, that they are the firstfruits of Achaia, and that
- 16 they have set themselves to minister unto the saints), I beseech you that ye also be in subjection unto such, and unto every one that helpeth in the work and laboureth.
- 17 But I rejoice at the presence of Stephanas and Fortunatus and Achaicus; for, what was lacking on your part they made
- 18 up. For they refreshed my spirit and yours; acknowledge therefore such men.
- 19 The churches of the province of Asia<sup>2</sup> greet you. Aquila and Prisca,<sup>3</sup> together with the church at their house, greet you
- 20 heartily in the Lord. All the brethren greet you. Greet one another with a holy kiss.
- 21, 22 The greeting of me Paul by my own hand. If any one loves not the Lord, let him be accursed.<sup>4</sup> Come, O Lord.<sup>5</sup>
- 23, 24 The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus.

<sup>1</sup> Or I with the brethren am expecting him.      <sup>2</sup> See note to Acts ii. 9.  
<sup>3</sup> Priscilla, in Acts xviii. 2, etc.      <sup>4</sup> *Lit.* anathema.      <sup>5</sup> *Lit.* Maranatha.

# THE SECOND LETTER TO THE CORINTHIANS

[A.D. 57]

- 1 Paul, apostle of Christ Jesus through the will of God, and Timothy the brother; to the church of God that is in Corinth, together with all the saints that are in the whole of Achaia;
- 2 Grace to you and peace from God our Father and the Lord Jesus Christ.
- 3 Blessed be the God and Father of our Lord Jesus Christ, the
- 4 Father of all mercies and God of all comfort; who comforteth us in all our affliction, that we, through the comfort wherewith we ourselves are comforted by God, may be able to comfort them
- 5 that are in any affliction. For as the sufferings of Christ abound unto us, even so through Christ aboundeth also our comfort.
- 6 But whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which worketh
- 7 in endurance of the same sufferings as we also suffer. And our hope is sure concerning you, because we know that, as ye have fellowship in the sufferings, so ye have also in the comfort.
- 8 For we would not, brethren, have you ignorant concerning our affliction, which came to pass in the province of Asia,<sup>1</sup> that we were exceedingly burdened, above our strength, so that
- 9 we despaired even of life. Yea, we ourselves have had within ourselves the sentence, Death; that we might not trust in ourselves, but in God who raiseth the dead; who out of so great
- 10 a death delivered us, and will deliver; on whom we have
- 11 set our hope that he will also still deliver us; you also helping together on our behalf by your supplication, that from many persons thanks may be rendered on our behalf for the gift bestowed upon us by means of many.
- 12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world, but
- 13 more abundantly towards you. For we write no other things to you than what ye read or even acknowledge (yea I hope
- 14 that to the end ye will acknowledge them), even as also ye in part acknowledged us, that we are your ground of glorying, even as you also are ours, in the day of our Lord Jesus.
- 15 And in this confidence I was wishing to come first<sup>2</sup> unto you,

<sup>1</sup> See note to Acts ii. 9.

<sup>2</sup> Lit. previously (before going to Macedonia).

## II. CORINTHIANS 1, 2

- 16 that ye might receive a second benefit,<sup>1</sup> and through you to pass on unto Macedonia, and again from Macedonia to come to you, and by you to be sent forward on my way unto Judæa.
- 17 This then being my wish, did I at all act with fickleness? or the things that I purpose, do I purpose them according to the flesh, that with me there should be 'Yea, yea,' and 'Nay, nay'?
- 18 But God is faithful, in that our word unto you is not Yea and
- 19 Nay. For God's Son, Christ Jesus, who was preached among you through us, through me and Silvanus<sup>2</sup> and Timothy, showed not himself as Yea and Nay, but in him Yea hath come to
- 20 pass. For however many are the promises of God, in him is the Yea;<sup>3</sup> wherefore also through him is the Amen,<sup>4</sup> for glory
- 21 unto God through us. Now he that assureth both us and
- 22 you unto Christ, and anointed us, is God; who also sealed us, and gave the earnest of the Spirit into our hearts.
- 23 But as for me, I call God as a witness upon my soul, that,
- 24 to spare you, I came no more to Corinth. Not that we have lordship over your faith, but we are helpers of your joy; for
- 2 in your faith ye stand. But I determined this for myself, not
- 2 again in sorrow to come to you. For if I make you sorry, who then is there to make me glad but he that is made sorry by me?
- 8 And I wrote this very thing, that I might not in coming have sorrow from those from whom I ought to have joy; having
- 4 confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote to you with many tears; not that ye should be made sorry, but that ye might know the love that I have more abundantly unto you.
- 5 But if any one hath caused sorrow, not to me hath he caused
- 6 it, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment inflicted by the majority; so
- 7 that on the contrary ye should rather forgive and comfort him, lest by any means such a one should be swallowed up by his
- 8 over-abundant sorrow. Wherefore I beseech you to assure
- 9 him of love. For to this very purpose also I wrote, that I might know how you bear the test, whether in all respects
- 10 ye are obedient. But whom ye forgive in any matter, I also forgive; for indeed what I have forgiven, if anything I have forgiven, for your sakes I did it in the presence of Christ;
- 11 that no advantage may be gained over us by Satan; for we are not ignorant of his devices.
- 12 Now when I came to Troas about the gospel of Christ, and
- 13 a door stood open unto me in the Lord, I had no relief for my spirit, because I found not Titus, my brother; but, bidding them farewell, I went forth into Macedonia.
- 16 But thanks be to God who at all times leadeth us in triumph<sup>5</sup> in Christ, and maketh manifest through us in all places the savour
- 15 of the knowledge of him; that of Christ we are a sweet odour

<sup>1</sup> Some MSS., 'joy.'

<sup>2</sup> Called Silas in Acts, Silvanus in Epistles.

<sup>3</sup> The promise.

<sup>4</sup> The ratification.

<sup>5</sup> As his fellow-soldiers; causeth

us to triumph (A.V.); cf. Colossians ii. 15.

unto God, in them that are being saved, and in them that are  
 16 perishing; to the latter a savour from death unto death, to the  
 former a savour from life unto life. And who is sufficient for  
 17 these things? For we are not, as are the many, making  
 merchandise of the word of God; but as from sincerity, but  
 as from God, in the sight of God, in Christ we speak.

3 Are we beginning again to commend ourselves? or need we,  
 as some do, letters of commendation to you or from you?

2 You are our letter, written in our hearts, known and read  
 8 by all men; being made manifest that ye are a letter of Christ,  
 a letter ministered by us, written, not with ink, but with the  
 Spirit of a living God; not on tablets of stone, but on hearts,  
 4 tablets of flesh. And such confidence we have through Christ  
 5 towards God; not that of ourselves we are sufficient as from  
 ourselves to form any judgment; but our sufficiency is from  
 6 God, who also made us sufficient as ministers of a new covenant,  
 not of letter, but of spirit; for the letter killeth, but the spirit  
 giveth life.

7 Now if the ministration of death, in letters, engraven on stones,  
 came in glory, so that the children of Israel could not gaze upon  
 the face of Moses because of the glory of his face (which glory  
 8 was being done away), how shall not rather the ministration  
 9 of the spirit be in glory! For if the ministration of condemna-  
 tion is glory, much rather doth the ministration of righteous-  
 10 ness abound with glory! For, verily, that which hath been  
 made glorious hath not been made glorious in this respect,  
 11 namely, by reason of the glory that exceedeth. For if that  
 which was being done away came with glory, much more that  
 which abideth is in glory.

12 Therefore, having such a hope, we use great boldness of  
 18 speech; and not as Moses used to put a veil over his face, that  
 the children of Israel might not gaze upon the end of that  
 14 which was being done away. But their minds were darkened;  
 for until this very day there abideth the same veil at the reading  
 of the old covenant, it not being revealed that in Christ it is  
 15 done away.<sup>1</sup> But unto this day, whensoever Moses is read,  
 16 a veil lieth upon their heart. But whensoever it shall turn  
 17 to the Lord, the veil is taken away. Now the Lord is the Spirit;  
 18 but where the Spirit of the Lord is, there is freedom. But we  
 all, with face unveiled receiving as on a mirror the glory of  
 the Lord, are transfigured into the same image from glory unto  
 4 glory, even as from the Lord, the Spirit. This is why, having  
 this ministry, even as we obtained mercy, we lose not heart,  
 2 but have renounced the hidden things of shame, not walking  
 in craftiness, nor corrupting the word of God, but by the mani-  
 festation of the truth commending ourselves to every man's  
 3 conscience in the sight of God. But, even if our gospel is veiled,  
 4 it is veiled in them that are perishing; in whom the god of this  
 age hath blinded the minds of the unbelieving, that the illu-

<sup>1</sup> Or covenant, not being lifted, because in Christ it is done away.

mination of the gospel of the glory of the Christ, who is the  
 5 image of God, should not shed its brightness. For not ourselves  
 do we preach, but Christ Jesus as Lord, and ourselves as your  
 6 bondmen<sup>1</sup> for Jesus' sake; because God who said, 'Out of dark-  
 ness light shall shine,' is he that shone in our hearts, unto the  
 illumination of the knowledge of the glory of God in the face  
 of Christ.

7 But we have this treasure in earthen vessels, that the exceeding  
 greatness of the power may be God's, and not from ourselves;  
 8 straitened as we are on every side, yet not hemmed in; at a loss,  
 9 yet not lost utterly; pursued, yet not forsaken; struck down,  
 10 yet not destroyed; at all times bearing about in the body  
 the putting to death of Jesus, that the life also of Jesus may be  
 11 made manifest in our body. For always we, the living, are  
 delivered unto death for Jesus' sake, that the life also of Jesus  
 12 may be made manifest in our mortal flesh. So then death  
 13 worketh in us, but life in you. But having the same spirit  
 of faith, according to that which is written, 'I had faith, and  
 therefore I spoke,' we also have faith, and therefore also we  
 14 speak; knowing that he that raised the Lord Jesus will raise  
 15 us also with Jesus, and will present us together with you. For,  
 all things are for your sakes, that the grace, being multiplied,  
 may abound unto the glory of God, on account of the thanks-  
 16 giving of the greater number. Wherefore we do not lose  
 heart; but though our outward man is perishing, yet our inward  
 17 man is renewed day by day. For our light affliction, which  
 is but for a moment, worketh out for us more and more beyond  
 18 measure an eternal weight of glory; looking, as we do, not  
 at the things that are seen, but at the things that are not seen;  
 for the things that are seen last for a while, but the things that  
 5 are not seen are eternal.<sup>2</sup> For we know that if our earthly  
 tabernacle-house be taken down, we have a building from God,  
 2 a house not made by hands, eternal, in the heavens. For truly  
 in this we groan, longing to put on over us our habitation,  
 3 which is from heaven; if so be that, having put it on, we shall  
 4 not be found naked. For truly we that are in the tabernacle  
 groan, being burdened, in that we would not put off from us,  
 but put on over us; that what is mortal may be swallowed  
 5 up by life. But he that wrought us out for this very thing  
 6 is God, who gave to us the earnest of the Spirit. Being  
 therefore at all times of good courage, and knowing that, while  
 we are at home in the body, we are from home, away from the  
 7, 8 Lord (for by faith we walk, not by sight), we are of good courage.  
 I say, and well pleased rather to go from home out of the body,  
 9 and to reach home unto the Lord. Wherefore also it is our  
 ambition, whether at home or away from home, to be acceptable  
 10 unto him. For we must all be made manifest before the judge

<sup>1</sup> Servants (A.V.). <sup>2</sup> May we assume that what is unseen is always  
 in the same state, but what is seen is never so? This also we may assume  
 Plato, *Phaedo*, p. 79, ch. 26.

ment-seat of Christ; that each may receive back the things done through the body, according to the things that he did, whether it was good or bad.

11 Therefore, knowing the fear of the Lord, we persuade men, but to God we have been made manifest; yea, I hope that in  
 12 your consciences also we have been made manifest. We are not again commending ourselves to you, but are giving you occasion of glorying on our behalf, that ye may have an answer  
 13 for them that glory in appearance, and not in heart. For whether we were beside ourselves, it was for God; or whether  
 14 we are in our right mind, it is for you. For the love of Christ constraineth us, once we have formed this judgement, that  
 15 one died for all, therefore they all died; and he died for all, that they that live should live no longer unto themselves, but  
 16 unto him who for them died and rose. Wherefore we from this time know no one according to the flesh; yea, though  
 17 we have known Christ according to the flesh, yet now we know him so no longer. Wherefore if any one is in Christ, there is  
 18 a new creation; the old things passed away; behold, they have become new. But it all is from God, who reconciled us  
 19 to himself through Christ, and gave to us the ministry of the reconciliation, namely, that God in Christ was reconciling the  
 world to himself, not reckoning to them their trespasses, and having committed unto us the word of the reconciliation.

20 On Christ's behalf; therefore, we are ambassadors, seeing that God is entreating through us; we pray you, on Christ's  
 21 behalf, become reconciled to God. Him that knew no sin, on our behalf he made to be sin, that we might become God's  
 6 righteousness in him. But working together with him, we  
 2 entreat also that ye receive not the grace of God in vain (for he saith,

'At an acceptable season I hearkened unto thee,  
 And in a day of salvation I succoured thee';

behold, now is the well-accepted season; behold, now is the  
 8 day of salvation); giving, as we do, no occasion of stumbling  
 4 in anything, that the ministry be not blamed; but in every-  
 5 thing, as ministers of God, commending ourselves, in much  
 6 steadfastness, in afflictions, in necessities, in distresses, in stripes,  
 in imprisonments, in tumults, in labours, in watchings, in  
 7 fastings; in purity, in knowledge, in long-suffering, in kindness,  
 in a holy spirit, in love unfeigned, in the word of truth, in  
 8 the power of God; by the weapons of righteousness for the  
 right hand and for the left; through glory and dishonour,  
 through evil report and good report; as deceivers, and yet  
 9 true; as unknown, and yet well known; as dying, and behold,  
 10 we live; as chastened, and not being killed; as sorrowing, yet  
 always rejoicing; as poor, yet making many rich; as having  
 nothing, and possessing all things.

11 Corinthians! our mouth stands open unto you; our heart  
 12 is enlarged. Ye are not straitened in us; but ye are straitened

## II. CORINTHIANS 6, 7

- 18 in your own affections. Now for a recompense in like kind (as to my children I speak), be ye also enlarged.
- 14 Yoke not yourselves unequally with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? yea, what concord is there of Christ with Belial? or what portion hath a believer with an unbeliever? yea, what agreement hath a sanctuary of God with idols? for we are a sanctuary of a living God, even as God saith,
- ‘I will dwell in them, and will walk among them; And I will be their God, and they shall be my people.’
- 17 Wherefore,
- ‘Come out from among them, And be separated, saith the Lord; And touch not an unclean thing; And I will welcome you in, And will be to you for Father, And you shall be to me for sons and daughters, Saith the Lord Almighty.’<sup>1</sup>
- 7 These then being the promises we have, let us, beloved, cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God.
- 2 Make room for us; no one did we wrong, no one did we corrupt, 3 of no one did we take advantage. Not for condemnation do I say it; for I have said before, that ye are in our hearts to die 4 together and to live together. Great is my boldness in respect of you, great my glorying on your account; I have been filled with comfort, I am overflowing with joy, under all our affliction. 5 For, even when we had come into Macedonia, our flesh found no relief, but we were afflicted on every side; fightings without, 6 fears within. Yet he that comforteth the lowly, even God, 7 comforted us by the presence of Titus; yet not by his presence only, but also by the comfort wherewith he was comforted in you, in telling us of your longing, your mourning, your zeal 8 on my behalf; so that I rejoiced yet more. For though I made you sorry by my letter, I do not regret it; though I did regret it (I see that that letter, though only for a while, made you 9 sorry), I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance; for ye were made sorry in godly sort, that in nothing ye might suffer loss at our hands. 10 For godly sorrow worketh repentance unto salvation, repentance that bringeth no regret; but the sorrow of the world 11 worketh out death. For, behold, the very fact of being made sorry in godly sort, what earnestness it wrought out for you! what clearing of yourselves! what indignation! what fear! what longing! what zeal! what avenging! In every thing 12 ye approved yourselves to be pure in the matter. So then, though I wrote to you, it was not for the sake of him that did the wrong, nor yet for the sake of him that suffered the wrong.

<sup>1</sup> Or lawlessness.

<sup>2</sup> Or Ruler of all.



but that your earnestness on our behalf might be made manifest to yourselves in the sight of God. On this account we have been comforted; but, besides our own comfort, we rejoiced the more exceedingly for the joy of Titus, because his spirit has received refreshment from you all. For if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spoke all things to you in truth, so our glorying also before Titus was shown to be truth. And his heart is more abundantly turned towards you, remembering, as he doth, the obedience of you all, how with fear and trembling ye received him. I rejoice that in every thing I am of good courage concerning you.

But, brethren, we make known to you the grace of God that has been given in the churches of Macedonia; that in much testing of affliction the abundance of their joy, and their extreme poverty, abounded unto the riches of their liberality. For, according to their means, I bear witness, and beyond their means, they gave of their own accord, with much entreaty praying of us the grace and the fellowship in the ministering to the saints; and this not merely as we expected, but their very selves first they gave to the Lord, and to us through the will of God; so that we exhorted Titus, that, as he had already begun, so too he would complete, as regards yourselves, this grace also. But even as ye abound in everything, in faith and utterance and knowledge and all earnestness and in our love to you, see that ye abound in this grace also.

Not by way of injunction am I speaking, but to test, through the earnestness of others, the sincerity of your love also. (For ye know the grace of our Lord Jesus Christ, that for your sakes he became poor, rich though he was, that you by his poverty might be made rich.) And it is an opinion I am giving in this; for this is expedient for you, seeing that ye began already, last year, not only to do, but also to be willing. But now complete the doing also; that, even as there was the readiness to will, so there may be the completion also in proportion to your ability. For if the readiness is there, it is acceptable according to what it may have, not according to what it hath not. For the object is, not that others should be eased, and you burdened, but that, by rule of equality, at the present season your abundance may meet their want, in order that their abundance also may meet your want, so that there may be brought about equality; even as it is written, 'He with the much had not more, and he with the little had not less.'

But thanks be to God, who giveth the same earnestness on your behalf into the heart of Titus, in that he accepted our exhortation; but, being himself deeply in earnest, of his own accord he is setting forth unto you. And with him we are sending the brother, whose praise in the gospel is spread through

<sup>1</sup> Some MSS., 'your love to us.'

<sup>2</sup> Exodus xvi. 17, 18.

19 all the churches; nor this only, but who was also elected by  
 the churches as our fellow-traveller in the matter of this grace,  
 which is being administered by us, to set forth the glory of the  
 20 Lord himself, and our own readiness; we taking heed to this,  
 that no one should blame us in the matter of this liberality which  
 21 is being administered by us. For we take thought for what  
 is honourable, not only in the sight of the Lord, but also in  
 22 the sight of men. And we are sending with them our brother,  
 whom we have many times in many matters proved to be in  
 earnest, but on this occasion much more in earnest, because  
 23 of his much confidence as regards you. As for Titus, he is  
 my partner and fellow-worker as regards you; or as for our  
 brethren, they are delegates<sup>1</sup> of churches, a glory to Christ.  
 24 Make evident therefore unto them, in the face of the churches,  
 the evidence of your love and of our glorying on your account.

9 For concerning the ministering to the saints, it is superfluous  
 2 for me to write to you; for I know your readiness, whereof  
 I glory on your account to the Macedonians, that Achaia  
 hath been prepared since last year; and your zeal stirred up  
 3 the most of them. Yet I am sending the brethren, that our  
 glorying on your behalf may not be made void in this respect;  
 4 that ye may be prepared, even as I said ye were; lest by any  
 means, if any Macedonians come with me and find you unpre-  
 pared, we (that we say not, you) should be put to shame as regards  
 5 this confidence. I thought it necessary, therefore, to entreat  
 the brethren, that they would go in advance to you and make  
 up beforehand your previously promised bounty;<sup>2</sup> that the  
 same might be ready as a matter of bounty, and not a matter  
 of covetousness.

6 But as to this, he that soweth sparingly, sparingly he will  
 also reap; and he that soweth bountifully,<sup>3</sup> bountifully he will  
 7 also reap; each according as he hath determined in his heart,  
 not with sorrow, or of necessity; for God loveth a cheerful  
 8 giver. But strong is God to make all grace abound unto you;  
 that ye, having in all things at all times all sufficiency, may  
 9 abound unto all good works, even as it is written,

‘He scattered, he gave to the needy;

His righteousness abideth for ever.’

10 Now he that supplieth seed to the sower and bread for eating,  
 will supply and will multiply your sowing, and will increase  
 11 the fruits of your righteousness, ye being enriched in all things  
 unto all liberality, such as worketh out through us thanksgiving  
 12 unto God; in that the ministration of this service is not only  
 helping to supply the wants of the saints, but abounding also  
 13 through many thanksgivings unto God; seeing that, through  
 the experience of this ministration, they glorify God for the  
 subjection of your confession unto the gospel of Christ, and for  
 14 the liberality of your contribution to them and to all; they  
 themselves also, with supplication on your behalf, longing after

<sup>1</sup> Lit. apostles (men sent).

<sup>2</sup> Lit. blessing.

<sup>3</sup> Lit. unto blessings.

- 15 you on account of the exceeding grace of God upon you. Thanks be to God for his unspeakable gift.
- 10 Now I, Paul, myself entreat you by the meekness and kindness of Christ; I who to your face am lowly among you, but  
 2 when absent am of good courage towards you; yea, I beseech you, that I may not, when present, have to show courage with the confidence wherewith I reckon to be bold against some,  
 3 who reckon us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the  
 4 flesh (for the weapons of our warfare are not fleshly, but are  
 5 mighty for God to the pulling down of strongholds); seeing that we pull down reasonings, and every bulwark that is lifted up against the knowledge of God, and bring every device into  
 6 captivity, into obedience to the Christ, and are ready to avenge all disobedience, whenever your obedience shall be fulfilled.
- 7 Ye look on the things before your face. If any one trusteth in himself that he is Christ's, let him by himself further consider this, that, as he is Christ's, even so are we. For even if I should glory somewhat more abundantly as to our authority, which the Lord gave for building you up, and not for pulling  
 9 you down, I shall not be put to shame; that I may not seem  
 10 as it were to terrify you by my letters. For 'his letters (saith one) are weighty and strong, but his bodily presence is weak, and his speech of no account.' Let such a one consider this, that, what we are in word, through letters when we are absent, such we are also in deed when we are present.
- 12 For we make not bold to pair or compare ourselves with some of them that commend themselves; but they, measuring themselves among themselves, and comparing themselves with  
 13 themselves, are without understanding. We, however, will not glory beyond our measure, but in proportion to the measure of the sphere that God apportioned to us as a measure, to reach  
 14 even unto you. For we do not overstretch ourselves, as if we reached not unto you; for we advanced even as far as to  
 15 you in the gospel of Christ; not glorying beyond our measure, in other men's labours, but having hope that, as your faith groweth, we shall be magnified in you in proportion to our  
 16 sphere, unto greater abundance, so as to preach the gospel to the regions beyond you, and not to glory in another man's  
 17 sphere in respect of things ready to our hand. But, 'he that  
 18 glorieth, let him glory in the Lord.' For not he that commendeth himself is approved, but he whom the Lord commendeth.
- 11 Would that ye could bear with me in a little folly! but  
 2 indeed ye do bear with me. For I am jealous over you with God's jealousy; for I betrothed you to one husband, to present  
 3 a pure virgin to the Christ. But I fear, lest by any means, as the serpent in his craftiness beguiled Eve, your thoughts may be corrupted from your simplicity and your purity as regards the  
 4 Christ. For if he that cometh preacheth another Jesus, whom

## II. CORINTHIANS 11

we preached not, or ye receive a different spirit, which ye  
 received not, or a different gospel, which ye accepted not, ye  
 5 are wonderfully tolerant! For I reckon that in nothing have  
 6 I been behind those pre-eminent apostles! But though I am  
 unskilled in speech, yet in knowledge I am not; but in every-  
 thing we made it manifest unto you among all men.  
 7 Or did I commit a sin in humbling myself that you might  
 be exalted, in that without charge I was to you the gospeller  
 8 of God's gospel? Other churches I robbed, in taking wages  
 9 towards my ministry unto you; and, when I was present with  
 you, and was brought to want, on no one did I become a burden;  
 for, what I wanted, the brethren, coming from Macedonia,  
 supplied; and in everything I kept, and will keep myself,  
 10 from being a dead-weight upon you. It is Christ's truth in  
 me, that this glorying shall not be stopped in regard of me in  
 11 the regions of Achaia. Why? because I love you not? God  
 12 knoweth. But what I do, I will go on doing, that I may cut  
 off the occasion from them that desire an occasion that they,  
 13 in what they glory, may be found even as we are. For such  
 are false apostles, deceitful workers, fashioning themselves into  
 14 apostles of Christ. And no wonder; for even Satan fashioneth  
 15 himself into an angel of light. No great thing, then, if his  
 ministers also fashion themselves as ministers of righteousness;  
 whose end will be according to their works!  
 16 Again I say, Let no one think me foolish; but if ye do,  
 yet even as a foolish one receive me, that I also may glory a  
 17 little. What I am speaking, not according to the Lord am I  
 18 speaking it, but as in folly, in this confidence of glorying. Seeing  
 19 that many glory according to the flesh, I also will glory. For  
 20 gladly ye bear with the unwise, being wise yourselves! For ye  
 bear with it, if any bringeth you into bondage, if any devoureth  
 you, if any catcheth you, if any uplifteth himself, if any smiteth  
 21 you on the face. By way of disparagement I say it, on the  
 ground that we have been weak; yet whereinsoever any is  
 22 bold (in folly I say it) I also am bold. Are they Hebrews?  
 so am I. Are they Israelites? so am I. Are they offspring  
 23 of Abraham? so am I. Are they ministers of Christ? (in  
 madness I speak) more so am I; in labours more abundantly,  
 in prisons more abundantly, in stripes above measure, in deaths  
 24 often. At the hands of Jews five times I received forty stripes  
 25 save one; thrice I was beaten with rods, once I was stoned,  
 thrice I was shipwrecked, a night and a day I have spent in  
 26 the deep; by journeyings often, by perils of rivers, by perils of  
 robbers, by perils from my countrymen, by perils from Gentiles,  
 by perils in city, by perils in wilderness, by perils at sea, by  
 27 perils among false brethren; by labour and toil, in watchings  
 often, in hunger and thirst, in fastings often, in cold and naked-  
 28 ness. Besides the things that I pass by, there is the daily  
 29 pressure upon me, my anxiety for all the churches. Who is

<sup>1</sup> Or which are without.

weak, and I am not weak? who is made to stumble, and I  
 30 burn not? If glory I must, of the things that concern my  
 31 weakness I will glory. The God and Father of the Lord Jesus,  
 32 he that is blessed for evermore, knoweth that I lie not. In  
 Damascus, the governor under Aretas the king was guarding the  
 33 city of the Damascenes, to seize me; and through a window I was  
 let down in a basket through the wall, and escaped his hands.

12 Glory I must; it is not indeed expedient;<sup>2</sup> but I will come to  
 2 visions and revelations of the Lord. I know a man in Christ,  
 fourteen years ago (whether in the body, I know not; or whether  
 out of the body, I know not; God knoweth), such a one caught  
 3 away even to the third heaven. And I know such a man (whether  
 in the body, or apart from the body, I know not; God knoweth),  
 4 that he was caught away into paradise<sup>3</sup> and heard sayings that  
 5 cannot be said, which it is not lawful for man to speak. On  
 behalf of such a one I will glory, but on my own behalf I will  
 6 not glory, save in my weaknesses. For if I should desire to  
 glory, I shall not be foolish, for it is truth I shall be speaking;  
 but I forbear, lest any should count of me above what he  
 seeth me to be, or what he heareth from me, and by reason of  
 7 the exceeding greatness of the revelations. Wherefore, that I  
 might not be exalted overmuch, there was given me a thorn<sup>4</sup>  
 for the flesh, a messenger of Satan to buffet me, that I might  
 8 not be exalted overmuch. Concerning this I besought the  
 9 Lord thrice, that it might depart from me. And he hath said  
 to me, 'Sufficient for thee is my grace; for in weakness strength  
 becomes perfect.' Most gladly therefore I will glory in my weak-  
 nesses, that the strength of the Christ may tabernacle upon  
 10 me. Wherefore I am well pleased in weaknesses, in injuries,  
 in necessities, in persecutions and distresses, for Christ's sake;  
 for whenever I am weak, then I am strong.

11 I have become foolish; it is you that constrained me; for I  
 ought by you to have been commended; for in nothing did I  
 come behind those pre-eminent apostles, nothing though I am.  
 12 Truly the signs of an apostle were wrought out among you in  
 13 all stedfastness, by signs and wonders and mighty works. For,  
 what is there wherein ye were made inferior to the rest of the  
 churches, unless it be that I myself did not become a burden  
 upon you? Forgive me this wrong!

14 Lo, this third time I am ready to come unto you, and I will  
 not be a burden; for I seek not yours, but you. For the children  
 ought not to lay up treasure for the parents, but the parents  
 15 for the children. But I most gladly will spend and be wholly  
 spent for your souls. If I love you more abundantly, am I  
 loved the less?

16 But be it so that I myself was not a dead-weight upon you;  
 17 yet, crafty as I was, I caught you with subtilty! Any one of  
 those I have sent unto you—did I through him take advantage

<sup>2</sup> Some MSS., Now to glory is not expedient.    <sup>3</sup> Lit. into the paradise.

<sup>4</sup> Or stake.

## II. CORINTHIANS 12, 18

- 18 of you? I exhorted Titus, and with him I sent the brother. Did Titus take any advantage of you? walked we not in the same spirit? walked we not in the same steps?
- 19 Think ye all this time that it is to you we are excusing ourselves? In God's sight, in Christ, we speak; but, beloved, it is
- 20 all for your edification. For I fear that somehow, when I come, I may find you not such as I would, and that I may be found by you such as ye would not; that somehow there may be strife, jealousy, outbreaks of wrath, intrigues, backbitings, whisperings,
- 21 swellings, disorders; that, when I come, my God may humble me again before you, and that I may have to mourn over many of them that have sinned heretofore, and repented not of the uncleanness and fornication and wantonness that they committed.
- 13 This is the third time I am coming unto you. At the mouth of two witnesses and of three every word shall be confirmed.
- 2 I have forewarned, and, as when I was present the second time, so in my absence I now forewarn them that have sinned heretofore, and all the rest, that, if I come again, I will not spare;
- 8 seeing that ye seek a proof of the Christ who speaketh in me;
- 4 who as regards you is not weak, but is powerful in you; for indeed he was crucified through weakness, yet he liveth through the strength of God. For we ourselves also are weak in<sup>1</sup> him, yet we shall live, together with him, through the strength of God, unto you.
- 5 Try your own selves, whether ye are in the faith; prove yourselves. Or know ye not as to yourselves that Jesus Christ
- 6 is in you? unless indeed ye are reprobate. But I hope ye
- 7 will find that we are not reprobate. Now we pray unto God that ye may do no evil; not with intent that we may appear approved, but that you may do what is right, though we ourselves be as it were reprobate. For we cannot do any thing
- 8 against the truth, but for the truth we can. For we rejoice whenever we are weak but you are strong; and for this we
- 10 pray, even your perfecting. This is why I write these things in my absence, that when present I may not have to deal sharply, according to the authority that the Lord gave me for building up, and not for pulling down.
- 11 Finally, brethren, farewell;<sup>2</sup> go on to perfection; be entreated;
- 12 be of the same mind; live in peace; and the God of love and peace
- 18 will be with you. Greet one another with a holy kiss. All the saints greet you.
- 14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

<sup>1</sup> Some MSS., 'with.'

<sup>2</sup> Or rejoice.

# THE LETTER TO THE GALATIANS

[A.D. 57]

- 1 Paul, an apostle, not from men, neither through man, but through Jesus Christ and God the Father who raised him from  
2 the dead—Paul and all the brethren that are with me, to the  
3 churches of Galatia; Grace to you and peace from God our  
4 Father, and the Lord Jesus Christ, who gave himself for our  
sins, that he might deliver us out of this present evil age,  
5 according to the will of our God and Father; to whom be the  
glory for evermore;<sup>1</sup> Amen.
- 6 I marvel that ye are going over so hastily from him that  
called you in the grace of Christ, going over unto a different  
7 gospel, which is not another gospel; only there are some that  
8 trouble you and want to pervert the gospel of Christ. But  
if even we, or an angel from heaven, should preach to you any  
gospel other than that which we preached to you, accursed<sup>2</sup>  
9 let him be. As we have said before, so now again I say, If  
any one preacheth to you any gospel other than that which  
10 ye received, accursed let him be. For is it men I am now con-  
ciliating?<sup>3</sup> or God? or am I seeking to please men? If I  
were still pleasing men, I should not be Christ's bondman.
- 11 For I make known to you, brethren, concerning the gospel  
whereof I was the gopeller, that it is not according to<sup>4</sup> man.  
12 For neither was it from man that I myself received it or was  
13 taught it, but through a revelation from Jesus Christ. For  
ye heard of my manner of life in time past in the Jews' religion,  
that beyond measure I persecuted the church of God and made  
14 havoc of it; and that I outstripped in the Jews' religion many  
of my own age in my own race, being, as I was, more exceedingly  
15 zealous for the traditions of my forefathers. But when he<sup>5</sup>  
who, from my mother's womb, set me apart and called me through  
16 his grace, was pleased to reveal his Son in me, that I might  
preach good tidings of him among the Gentiles, straightway  
17 I consulted not with flesh and blood; neither went I up to  
Jerusalem unto them that were apostles before me; but I  
went away into Arabia, and afterwards returned to Damascus.  
18 Then, three years afterwards, I went up to Jerusalem to visit  
19 Cephas,<sup>6</sup> and I stayed with him fifteen days. But other of the

<sup>1</sup> *Lit.* unto the ages of the ages.    <sup>2</sup> Greek, anathema.    <sup>3</sup> Seeking the  
favour of (American Standard Version).    <sup>4</sup> Cf. the titles of the gospels.  
<sup>5</sup> Some MSS., 'God.'    <sup>6</sup> *i. e.* Peter.

20 apostles I saw none, except James, the Lord's brother. (Now  
 21 as to the matters that I am writing to you, behold, before God,  
 22 I lie not.) Then I went into the regions of Syria and Cilicia.  
 23 But I remained unknown by face to the churches of Judæa  
 24 which were in Christ; only they used to hear that 'our former  
 persecutor is now preaching good tidings of the faith of which  
 once he made havoc'; and they glorified God in me.

2 Then, with fourteen years' interval, I again went up to  
 2 Jerusalem with Barnabas, taking Titus also with me. Now  
 I went up in accordance with a revelation; and I laid before  
 them the gospel that I preach among the Gentiles (but I did it  
 privately, to those of repute), lest by any means I should be  
 3 running, or have run, in vain. Yet even Titus, my companion,  
 Greek though he was, was not constrained to be circumcised—  
 4 but this was because of the false brethren privily brought in,  
 men who came in privily to spy upon our freedom which we  
 have in Christ Jesus, that they might bring us unto bondage;  
 5 to whom, not even for an hour, did we yield by our submission—  
 6 that the truth of the gospel might continue with you. But  
 from those reputed to be somewhat (what once they were, it  
 matters nothing to me; God showeth favour to no one)—to  
 7 me, I say, the men of repute imparted nothing; nay, on the  
 contrary, seeing that I had been entrusted with the gospel of  
 the Uncircumcision,<sup>2</sup> even as Peter with that of the Circumcision  
 8 (for he that wrought for Peter unto the apostleship of the Circum-  
 9 cision, wrought for me also unto the Gentiles); and perceiving  
 the grace that was given me, James and Cephas<sup>3</sup> and John,  
 the men regarded as pillars, gave to me and Barnabas right  
 hands of fellowship, that we should go to the Gentiles, but  
 10 they to the Circumcision; only we were to remember the poor  
 —which very thing I set myself in earnest to do.

11 But when Cephas came to Antioch, I withstood him to his  
 12 face, because he stood self-condemned. For until certain persons  
 came from James, he used to eat with the Gentiles; but  
 when they came, he began to draw back and to separate  
 13 himself, fearing them that were of the Circumcision. And the  
 rest of the Jews also played the hypocrite along with him, in-  
 somuch that even Barnabas was carried away by their hypocrisy.  
 14 But when I saw that they were not walking in a straight path  
 according to the truth of the gospel, I said to Cephas before  
 them all, 'If thou, Jew as thou art, livest as the Gentiles live  
 and not as the Jews, how is it that thou constrainest the Gentiles  
 15 to live as do the Jews?' We that by birth are Jews, and  
 16 not sinners from among the Gentiles—yet knowing that not  
 by works of law is a man accounted righteous, but only through  
 faith in Christ Jesus—even we ourselves put faith in Christ

<sup>1</sup> Or but only (but the title 'apostle' was not restricted to the first twelve apostles). <sup>2</sup> The terms 'uncircumcision,' 'circumcision,' sometimes mean 'the uncircumcised,' 'the circumcised'; i.e. the Gentiles, or the Jews; just as 'the Dispersion' (S. John vii. 35) means the persons dispersed. <sup>3</sup> i.e. Peter.



Jesus, that we might be accounted righteous by faith in Christ, not by works of law; seeing that by works of law no flesh will  
 17 be accounted righteous. But if, seeking to be accounted righteous  
 in Christ, we ourselves also were found to be sinners, is Christ a  
 18 minister of sin? God forbid! For if I build up again the things  
 19 that I pulled down, I prove myself a transgressor. For I through  
 20 law died unto law, that unto God I might live. With Christ  
 I have been crucified; yea, it is no longer I that live, but Christ  
 liveth in me; yea, the life that I now live in the flesh, in faith  
 I live, faith in the Son of God, in him that loved me and gave  
 21 himself up for me. I set not at naught the grace of God; for if  
 righteousness comes through law, then Christ died without cause.

3 O foolish Galatians, who bewitched you, you before whose  
 2 eyes Jesus Christ was portrayed as crucified? This only I would  
 learn from you; Was it by works of law that ye received the  
 8 Spirit, or by hearing with faith? Are ye so foolish? having  
 4 begun in the Spirit, do ye now make a finish in the flesh? Did  
 5 ye suffer so many things in vain? if it be indeed in vain. He,  
 then, that supplieth to you the Spirit, and worketh mighty works  
 among you—is it by works of law, or by hearing with faith?  
 6 It is even as 'Abraham had faith in God, and it was reckoned  
 7 to him as righteousness.' Ye perceive, therefore, that they that  
 8 rest on<sup>a</sup> faith, they are sons of Abraham. Yea, the scripture, fore-  
 seeing that God accounts the Gentiles righteous by faith, preached  
 the gospel beforehand unto Abraham, 'In thee all the nations shall  
 9 be blessed.' So then they that rest on<sup>a</sup> faith are blessed along  
 10 with the faithful Abraham. For as many as rest on works of law  
 are under a curse; for it is written, 'Cursed is every one that  
 continueth not in all the things that are written in the book of the  
 11 law, to do them.' But that in law no one is accounted righteous  
 before God, is evident; because 'The righteous shall live by  
 12 faith.' Now the law does not rest on faith; but, 'He that  
 13 doeth them shall live in them.' Christ bought us out from the  
 14 curse of the law, having become a curse for us (for it is written,  
 'Cursed is every one that hangeth on a tree'); that upon the  
 Gentiles might come the blessing of Abraham in Jesus Christ;  
 that we through faith might receive what was promised, even  
 the Spirit.

15 Brethren, I speak after the manner of men; yet even a human  
 covenant, once it hath been ratified, no one setteth it at naught,  
 16 or addeth new conditions. Now to Abraham the promises  
 were spoken, and to his seed. It saith not, 'and to seeds,'  
 as referring to many; but as referring to one, 'and to thy  
 17 seed,' which is Christ. Now what I mean is this; a covenant  
 ratified beforehand by God, the law, which came four hundred  
 and thirty years after, doth not annul, so as to make the  
 18 promise of no effect. For, if the inheritance depends on law,  
 it no longer depends on grace; but God hath granted it to  
 Abraham by promise.

<sup>a</sup> The hearing of faith (A.V.).

<sup>b</sup> Lit. are out of (having their root in).

19 What then is the law?

It was added because of transgressions, till there should come the seed to whom the promise hath been made; and it was appointed through angels by the hand of a mediator.<sup>1</sup>

20 Now for one person there is no mediator;<sup>2</sup> but God is ONE.<sup>3</sup>

21 Is the law then opposed to the promises of God?

God forbid! for had there been given a law that could impart life, verily from law righteousness would have had its being.

22 But the scripture shut up all things together under sin, that the promise, depending on faith in Jesus Christ, might be given to them that have faith.

23 But before the faith came, we were kept guarded under law, shut up together unto the faith which was afterwards to be revealed. So that the law has become our tutor<sup>4</sup> to bring us

24 unto Christ, that through faith we may be accounted righteous.

25 But now that the faith has come, we are no longer under a tutor.

26 For ye all are sons of God, through the faith, in Christ Jesus.

27 For as many of you as were baptized into Christ put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free; there are not male and female; for you all are one in Christ

29 Jesus. But if you are Christ's, then ye are Abraham's seed, heirs according to promise.

4 Now the heir, I say, as long as he is a child, differeth in nothing from a bondman, lord though he is of all, but is under guardians

5 and stewards until the time appointed by the father. Even so we, when we were children, were kept in bondage under the

6 rudiments of the world. But when the fullness of the time came, God sent forth his Son, born of woman, born under law,

7 that he might buy out them that were under law, that we might

8 receive the adoption of sons. But because ye are sons, God

9 sent forth the Spirit of his Son into our hearts, crying, Abba,

10 Father! So that thou art no longer a bondman, but a son;

11 but if a son, an heir also through God.

8 But at that time, not knowing God, ye were in bondage to

9 them that by nature are no gods; but now that ye have come

10 to know God, nay rather to be known by God, how is it that

11 ye are turning back to the weak and beggarly rudiments—a

12 fresh bondage to which ye desire to begin? Ye are observing

13 days and months, and seasons and years. I fear for you, lest

14 haply to no purpose I have bestowed labour upon you.

12 Brethren, I pray you, become as I am; for I became as you

13 were. In nothing did ye wrong me; but ye know that by reason

14 of an infirmity of the flesh I preached the gospel to you the first

15 time. And that which was a trial to you in my flesh ye despised

16 not, nor rejected; but as if I had been an angel of God ye received

17 me, as if I had been Christ Jesus. Where then is the blessing

18 you pronounced on yourselves? for I bear you witness that,

<sup>1</sup> i. e. Moses; and the law was a contract between two parties. <sup>2</sup> Or one person does not have (require) a mediator. <sup>3</sup> Therefore the promise is absolute and unconditional. <sup>4</sup> i. e. pedagogue (i. e. child-escort).

had it been possible, ye would have plucked out your very eyes  
 16 and given them to me. So then have I become your enemy  
 17 by dealing truly with you? They pay court to you, not honour-  
 18 ably; nay, they desire to exclude you, that ye may have to  
 19 court them. But in an honourable cause it is honourable to  
 20 be courted at all times, and not only while I am present with  
 21 you, my children, of whom I am in travail again, until Christ  
 22 be formed in you; nay, I was desirous to be present with you  
 23 now, and to change my tone; for I am perplexed about you.

Tell me, ye that would be under law, do ye not hear the law?  
 22 For it is written that Abraham had two sons, one by the hand-  
 23 maid, and one by the freewoman. But the son by the hand-  
 24 maid hath been begotten according to the flesh; the son by  
 25 the freewoman, by virtue of the promise. And these things  
 26 contain an allegory; for these women are two covenants—  
 27 one from mount Sinai, bearing children unto bondage; this  
 28 is Hagar. Now this 'Hagar' is mount Sinai, in Arabia,<sup>1</sup> and  
 29 answereth to the Jerusalem that now is, for she is in bondage  
 30 with her children. But the Jerusalem that is above is free,  
 31 which is our mother. For it is written,

'Rejoice, thou barren that bearest not;

Break forth and cry, thou that travailest not;

For many are the children of the desolate, rather than  
 of her that hath the husband.'

Now you,<sup>2</sup> brethren, as Isaac was, are children of promise.  
 29 But, as at that time he that was begotten according to the  
 30 flesh persecuted him that was begotten according to the Spirit,  
 31 even so it is now. Yet what saith the scripture? 'Cast out the  
 32 handmaid and her son; for the son of the handmaid shall not  
 33 inherit with the son of the freewoman.' Wherefore, brethren,  
 34 we are not children of a handmaid, but of the freewoman. For  
 35 this freedom Christ set us free; stand firm, therefore, and be  
 36 not again held fast under a yoke of bondage.

Behold, I, Paul, say to you, that, if ye receive circumcision,  
 37 Christ will profit you no whit. Nay, I protest again to every  
 38 man that receiveth circumcision, that a debtor he is, to carry  
 39 out the whole law. Ye are discharged from Christ, all ye that  
 40 in law would be accounted righteous; ye are fallen from grace.  
 41 For we by the Spirit, through faith, are waiting for the hope of  
 42 righteousness. For in Christ Jesus neither circumcision availeth  
 43 any thing, nor uncircumcision; but faith working through  
 44 love is all availing.<sup>3</sup>

Ye were running well; who hindered you from obeying the  
 45 truth? This persuasion cometh not from him that calleth you.  
 46 A little leaven leaveneth the whole lump. I am persuaded as  
 47 regards you, in the Lord, that ye will not be otherwise minded;  
 48 but he that troubleth you will bear his sentence, whoever he  
 49 may be. But I, brethren, if I still preach circumcision, why am

<sup>1</sup> Some MSS., 'Hagar. 25 For Sinai is a mountain in Arabia.' <sup>2</sup> Some  
 MSS., 'we.' <sup>3</sup> Last three words supplied.

I still persecuted? In that case, the stumbling-block of the  
 12 cross hath been done away! Would that they that unsettle  
 you would even mutilate themselves!

18 For you, brethren, were called for freedom; only use not your  
 freedom as a starting-point: for the flesh, but through your  
 14 love be in bondage one to another. For the entire law is ful-  
 filled in one precept, namely, in this, 'Thou shalt love thy  
 15 neighbour as thyself'. But if ye bite and devour one another,  
 16 take heed that ye be not consumed one of another. But I  
 say, Walk by the Spirit, and ye will not fulfil the desire of the  
 17 flesh. For the flesh hath desires against the Spirit, and the  
 Spirit against the flesh; for these are contrary one to the other,  
 18 that ye may not do the things that ye would. But if ye are  
 19 led by the Spirit, ye are not under law. Now the works of the  
 flesh are manifest; such as are, fornication, uncleanness, wanton-  
 20 ness, idolatry, sorcery, enmities, strife, jealousy, outbreaks of  
 21 wrath, intrigues, divisions, dissensions, envyings, drunkenness,  
 revellings, and such like; of which I forewarn you, even as  
 I did forewarn you, that they that make a practice of such  
 22 things will not inherit the kingdom of God. But the fruit  
 of the Spirit is love, joy, peace, long-suffering, kindness, good-  
 23 ness, faithfulness, meekness, self-control; against such things  
 24 there is no law.<sup>2</sup> But they that are Jesus Christ's have crucified  
 25 the flesh together with its affections and desires. If we live  
 26 by the Spirit, by the Spirit let us also order our steps. Let  
 us not become vain-glorious, provoking one another, envying  
 one another.

6 Brethren, if a man be even surprised in any trespass, you,  
 the spiritual, restore ye such a one in a spirit of meekness;  
 2 looking to thyself, lest thou also be tempted. Bear one another's  
 3 burdens, and so ye will fulfil the law of Christ. For if any  
 thinketh himself to be something, when he is nothing, he deceiveth  
 4 himself. But let each test his own work, and then he will  
 have his ground for glorying, looking to himself only, and not  
 5 to his fellow; for each will bear his own load.

6 But let him that is taught in the word show fellowship in  
 7 all good things with him that teacheth. Be not deceived,  
 God is not mocked; for whatsoever a man soweth, that he will  
 8 also reap. For he that soweth unto his own flesh, from the  
 flesh he will reap corruption; but he that soweth unto the  
 9 Spirit, from the Spirit he will reap eternal life. But let us not  
 grow weary in well-doing; for in due season we shall reap, if  
 10 we faint not. So then, while we have opportunity, let us work  
 what is good towards all, but especially towards them that are  
 of the household of the faith.

11 See with what large letters I am writing to you with my own  
 12 hand. As many as desire to make a fair show in the flesh,  
 they constrain you to receive circumcision; simply that they

<sup>1</sup> i. e. a base of operations. <sup>2</sup> Or against those thus minded there is no law.

- 13 may not suffer persecution for the cross of Christ. For even  
 they that receive circumcision<sup>1</sup> are not themselves observers  
 of law; but they desire you to receive circumcision that they  
 14 may glory in your flesh. But as for me, God forbid that I  
 should glory, save in the cross of our Lord Jesus Christ, through  
 whom<sup>2</sup> the world hath been crucified unto me, and I unto  
 15 the world. For neither is circumcision any thing, nor is un-  
 16 circumcision; but a new creation is everything. And as many  
 as shall order their steps by this rule, peace be upon them,  
 17 and mercy, and upon the Israel of God. Henceforth let no  
 one trouble me; for I bear branded on my body the marks<sup>3</sup>  
 of Jesus.
- 18 Brethren, the grace of our Lord Jesus Christ be with your spirit;  
 Amen.

---

<sup>1</sup> Some MSS., 'have been circumcised.'    <sup>2</sup> Or which.    <sup>3</sup> Lit. I bear on my body the stigmata.

# THE LETTER TO THE EPHESIANS

[A.D. 68]

- 1 Paul, apostle of Christ Jesus through the will of God, to the  
2 saints that are in Ephesus<sup>1</sup> and faithful in Christ Jesus; Grace  
to you and peace from God our Father and the Lord Jesus  
Christ.
- 3 Blessed be the God and Father of our Lord Jesus Christ,  
he that blessed us with all spiritual blessing in the heavenly  
4 places in Christ; even as he chose us out in him before the  
foundation of the world, that we should be holy and without  
5 blemish before him in love; having foreordained us unto adoption  
as sons through Jesus Christ unto himself, according to the  
6 good pleasure of his will, to the praise of the glory of his grace,  
7 wherewith he highly graced<sup>2</sup> us in the Beloved; in whom we  
have our deliverance through his blood, the remission of our  
8 trespasses, according to the riches of his grace; which he made  
9 to abound towards us in all-wisdom and prudence, making  
known to us the mystery of his will, according to his good pleasure  
10 which he purposed in him, for dispensation<sup>3</sup> in the fullness of  
the seasons, to sum up all things in the Christ, the things in the  
11 heavens and the things on the earth; in him, in whom also we  
were made God's portion, foreordained as we were according  
to the purpose of him that worketh all things according to the  
12 counsel of his will; to the end that we should be to the praise  
13 of his glory, we who aforetime had hoped in the Christ; in whom  
you also, hearing the word of the truth; the gospel of your  
salvation—in whom also having faith, ye were sealed with the  
14 Spirit of the promise, the Holy Spirit, who<sup>4</sup> is the earnest of  
our inheritance, unto the deliverance of God's own possession,  
unto the praise of his glory.
- 15 This is why I also, on hearing of the faith that is among you in  
the Lord Jesus, and of the love<sup>5</sup> that ye have for all the saints,  
16 cease not to give thanks on your behalf, making mention of  
17 you in my prayers, that the God of our Lord Jesus Christ, the  
Father of the glory, may give you a spirit of wisdom and of  
18 revelation in knowledge of himself; having the eyes of your

<sup>1</sup> The two oldest MSS. (Sinaiticus and Vaticanus) omit the words 'in Ephesus.' The epistle may have been designed for several churches, with a blank left to be filled up, in different copies, with a different name. <sup>2</sup> Same word as in S. Luke i. 28. <sup>3</sup> Or to be dispensed (administered). <sup>4</sup> Some MSS., 'which.'

<sup>5</sup> Some MSS. omit the last three words.

hearts enlightened, to the end that ye may know what is the hope  
 of his calling, what are the riches of the glory of his inheritance  
 19 in the saints, and what is the exceeding greatness of his power  
 towards us who have faith, according to the working<sup>1</sup> of the  
 20 might of his strength, which he hath wrought<sup>1</sup> in the Christ,  
 in raising him from the dead and seating him at his right hand  
 21 in the heavenly places, above every principality and authority  
 and power and dominion and every name that is named, not  
 22 only in this age, but also in that which is to come; and all  
 things he put in subjection under his feet, and him he gave as  
 23 head over all things to the church, which indeed is his body,  
 the fullness of him who all in all is receiving his fullness.<sup>2</sup>

2 And you, dead as ye were by reason of your trespasses and  
 2 sins, wherein once ye walked according to the course of this  
 world, according to the prince of the power of the air, of the  
 8 spirit that now worketh in the sons of disobedience; wherein  
 we also all once lived in the desires of our flesh, doing the wishes  
 of the flesh and of the thoughts, and were by nature children  
 4 of wrath, even as the rest—God, I say, being rich in mercy,  
 5 because of his great love wherewith he loved us, even dead as  
 we were by reason of our trespasses, brought us to life together  
 6 with the Christ—by grace ye have been saved—and raised us  
 with him, and seated us with him in the heavenly places, in  
 7 Christ Jesus; that in the ages to come he might show forth the  
 exceeding riches of his grace in kindness towards us in Christ  
 8 Jesus. For by the grace ye have been saved through faith;  
 9 and that not of yourselves—God's gift it is—not of works,  
 10 that no one should glory. For we are of his making, created  
 as we were in Christ Jesus unto good works, which God prepared  
 beforehand, that in them we should walk.

11 Wherefore remember that once you, the Gentiles in the flesh  
 (those called 'the Uncircumcision' by that which is called  
 12 'the Circumcision,' in the flesh, wrought by hand); that ye  
 were at that time separate from Christ, alienated from the  
 commonwealth of Israel, and strangers to the covenants of the  
 13 promise, having no hope, and without God in the world. But,  
 as it is, in Christ Jesus, you, who once were far off, were brought  
 14 near in the blood of the Christ. For he himself is our peace,  
 he that made both one, and broke down the middle wall of the  
 15 partition, in his flesh doing away with the enmity, the law of  
 the commandments expressed in ordinances; that he might  
 create the two men in himself into one new man, thus making  
 16 peace; and might reconcile them both in one body unto God  
 17 through the cross, slaying the enmity thereon.<sup>3</sup> And he came  
 and preached good tidings of peace to you that were far off,  
 18 and of peace to them that were near; seeing that through him  
 19 we both have our access in one Spirit unto the Father. So

<sup>1</sup> *Lat.* energy, energized.  
*omnibus adimpletur (Vulgate); cf. Philippians ii. 7.*  
*it. in which (men or things).*

<sup>2</sup> That filleth all in all (*A.V.*); *qui omnia in*  
*Or among whom;*  
<sup>3</sup> *Some MSS., 'in.'* *Or in himself.*

then ye are no longer aliens and strangers, but are fellow-citizens  
 20 with the saints, and of the household of God, having been built  
 up upon the foundation of the apostles and prophets, Christ  
 21 Jesus himself being the corner-stone, in whom all that is built,<sup>1</sup>  
 fitly framed together, is growing into a holy sanctuary, in the  
 22 Lord; in whom you also are being built together for a habita-  
 tion of God, in the Spirit.

3 This is why I, Paul, the prisoner of Christ Jesus in behalf  
 2 of you the Gentiles—if indeed ye have heard of the dispensa-  
 3 tion of the grace of God which was given me for you, how that  
 by revelation was made known to me the mystery (even as I  
 4 wrote above, in brief, whereby ye can, as ye read, perceive  
 5 my understanding in the mystery of the Christ, which mystery  
 in other generations was not made known to the sons of-men,  
 as now it hath been revealed to his holy apostles and prophets,  
 6 in the Spirit); that the Gentiles are joint-heirs, and joined  
 into one body, and joint-partakers of the promise in Christ  
 7 Jesus through the gospel; whereof I became a minister, accord-  
 ing to the gift of the grace of God which was given me according  
 8 to the working of his power (to me, the less than least of all saints,  
 was given this grace) to preach to the Gentiles good tidings of  
 9 the unsearchable riches of the Christ, and to bring to light<sup>2</sup> what  
 is the dispensation of the mystery which had been hidden away  
 10 through the ages in God who created all things; to the in-  
 tent that now to the principalities and the authorities in the  
 heavenly places may be made known through the church the  
 11 manifold wisdom of God, according to an eternal purpose<sup>3</sup> which  
 12 he carried out<sup>4</sup> in Christ Jesus our Lord; in whom we have  
 our boldness and access in confidence through our faith in him;  
 13 wherefore I beg you not to lose heart amid my tribulations  
 14 on your behalf, seeing that they are your glory;—this, I say, is  
 15 why I bow my knees unto the Father (from whom all father-  
 16 hood in heaven and on earth takes its name), that he may grant  
 to you, according to the riches of his glory, to be strengthened  
 17 with power through his Spirit in the inward man, that the  
 Christ may take up his dwelling, through faith, in your hearts,  
 18 in love; ye having been rooted and grounded, that ye may  
 have strength to comprehend with all the saints what is the  
 19 breadth and length and height and depth, and to know the  
 love of Christ which passeth knowledge, that ye may be filled  
 unto all the fullness of God.

20 Now to him that is able to do beyond all things, abundantly  
 beyond what we ask or think, according to the power that  
 21 worketh in us, to him be the glory in the church and in Christ  
 Jesus, unto all the generations for evermore; <sup>5</sup> Amen.

4 I therefore beseech you, I the prisoner in the Lord, to walk  
 2 worthily of the calling wherewith ye were called, with all humility

<sup>1</sup> Some render, 'the whole building.'  
 'man see.' <sup>2</sup> Lit. a purpose of the ages.  
 of the age of the ages.

<sup>3</sup> Some MSS., 'and to make all  
<sup>4</sup> Or formed. <sup>5</sup> Lit. generations



and meekness, with long-suffering, bearing one with another  
 8 in love; giving diligence to keep the oneness of the Spirit in the  
 4 bond of peace. One body there is, and one Spirit, even as also  
 5 ye were called in one hope of your calling; one Lord, one faith,  
 6 one baptism, one God and Father of all, who is over all, and  
 7 through all, and in all. But to each of us the grace was given  
 8 according to the measure of the gift of Christ. Wherefore it  
 saith,

ascending on high, he led captive a host of captives;  
 He gave gifts to mankind.'

9 (Now this, 'he ascended,' what is it but that he descended also  
 10 into the lower parts of the earth? He that descended, he it is  
 that ascended also above all the heavens, that he might fill  
 11 all things.) And he it is that gave some, apostles; some,  
 prophets; some, evangelists; some, shepherds and teachers, for  
 12 the perfecting of the saints, unto a work of ministering, unto  
 13 building up the body of Christ; till we all attain unto the oneness  
 of the faith and of the knowledge of the Son of God, unto perfect  
 manhood, unto the measure of the stature of the fullness of  
 14 Christ; that we be no longer children tossed to and fro and  
 driven about by every wind of doctrine, in the trickery of men,  
 15 in craftiness, according to the wiles of error; but, dealing truly  
 in love, may grow up in all things unto him who is the head,  
 16 even Christ; from whom all the body, framed and knit together  
 through every joint of the supply, according to the working  
 in due measure of each single part, bringeth about the growth  
 of the body unto the building up of itself in love.

17 This therefore I say, and I charge you in the Lord not to walk  
 any longer as the Gentiles also walk, in the vanity of their mind;  
 18 darkened in their understanding, alienated as they are from the  
 life of God because of the ignorance that is in them by reason  
 19 of the blindness of their hearts; who being past feeling gave  
 themselves up to wantonness, unto working of all uncleanness  
 20, 21 in greediness. But not so did you learn Christ; if indeed it  
 was he that ye heard, and in him that ye were taught (even as  
 22 truth is in Jesus), to put away, as concerning your former manner  
 of life, the old man, which groweth corrupt according to the  
 23 lusts of deceit; yea, to become renewed in the spirit of your  
 24 mind, and to put on the new man, which was created according  
 to God in righteousness and holiness of the truth.

25 Wherefore, putting away all falsehood, speak truth each with  
 26 his neighbour; because we are members one of another. Be  
 angry, and sin not; let not the sun go down on your angry  
 27, 28 mood; neither give place to the devil. Let him that stealeth  
 steal no more; but rather let him labour, working with his own  
 hands whatever is good, that he may be able to impart to him  
 29 that hath need. Let no corrupt utterance proceed out of your  
 mouths, but whatever is good for edifying, as the need may be,  
 30 that it may give grace to the hearers. And grieve not the Holy

\* See note, S. Mark iii. 8.

Spirit of God, in whom ye were sealed unto the day of redemption.  
 81 Let all bitterness, and wrath, and anger, and clamour, and railing,  
 82 be put away from you, with all malice; but show yourselves  
 kind one to another, tender-hearted, forgiving one another,  
 5 even as God also in Christ forgave you. Show yourselves there-  
 2 fore imitators of God, as children beloved; and walk in love,  
 even as Christ also loved you, and gave himself up for us, an  
 offering and a sacrifice to God for a savour of a sweet odour.  
 8 But fornication, and all uncleanness or covetousness, let it  
 4 not even be named among you, as besecmeth saints; filthiness  
 too, and foolish talking or jesting, which things are not befitting;  
 5 but rather let there be giving of thanks. For this ye know of  
 a surety, that no fornicator, nor unclean person, nor covetous  
 one (which means an idolater) hath any inheritance in the  
 6 kingdom of Christ and God. Let no one deceive you with  
 empty words; for because of these things the wrath of God  
 7 cometh upon the sons of disobedience. Therefore become not  
 8 partakers with them; for once ye were darkness, but now are  
 9 light in the Lord; walk as children of light (for the fruit of the  
 10 light is in all goodness and righteousness and truth), proving  
 11 what is acceptable unto the Lord. And have no fellowship with  
 the unfruitful works of the darkness, but rather expose them;  
 12 for of the things that are done by them in secret, it is a shame  
 18 even to speak. But all things when they are exposed by the  
 light are made manifest; for every thing that is made manifest  
 14 is light. Wherefore it saith,

'Awake, sleeper!

And arise from the dead,

And Christ will shine upon thee.'

15 Take careful heed, therefore, how ye walk, not as unwise,  
 16 but as wise; buying up the opportunity,<sup>1</sup> because the days are  
 17 evil. Wherefore be not foolish, but understand what the will  
 18 of the Lord is. And be not drunken with wine, wherein is  
 19 riot; but be filled with the Spirit,<sup>2</sup> speaking one to another in  
 psalms and hymns and spiritual songs, singing and making  
 20 melody with your hearts to the Lord; giving thanks always  
 for all things in the name of our Lord Jesus Christ to the God  
 21 and Father, subjecting yourselves one to another in the fear  
 of Christ.

22 Wives, be in subjection to your own husbands, as to the  
 28 Lord; because a husband is head of the wife, as Christ also  
 24 is head of the church, being himself saviour of the body. But  
 as the church is subject to Christ, so let the wives also be to  
 their husbands in everything.

25 Husbands, love your wives, even as Christ also loved the  
 26 church and gave himself up for it; that he might sanctify it,  
 cleansing it by the washing<sup>3</sup> of the water with uttered words;  
 27 that he might himself present the church to himself, glorious,  
 not having spot or wrinkle or any such thing; but that it should

<sup>1</sup> Redeeming the time (A.V.).

<sup>2</sup> Or in spirit.

<sup>3</sup> Or bath.

28 be holy and without blemish. Even so ought husbands also to  
 love their own wives, as being their own bodies. He that loveth  
 29 his own wife loveth himself; for no one ever hated his own  
 flesh; but he nourisheth and cherisheth it, even as Christ also  
 80, 91 the church; because we are members of his body. For this  
 cause a man shall leave his father and mother, and shall cleave  
 82 to his wife; and the two shall become one flesh. This mystery  
 83 is great; but I am speaking of Christ and of the church. Yet,  
 you also severally, let each love his own wife even as his  
 own self; but let the wife see that she fear her husband.

6 Children, obey your parents, in the Lord; for this is righteous.  
 2 Honour thy father and thy mother, seeing that it is the first  
 3 commandment with promise, 'that it may go well with thee,  
 and thou shalt live long on the land.'

4 And, ye fathers, provoke not your children; but nurture  
 them in the discipline and admonition of the Lord.

5 Servants,<sup>1</sup> obey them that according to the flesh are your  
 masters,<sup>2</sup> with fear and trembling, in singleness of your hearts,  
 6 as obeying the Christ; not in the way of eye-service, as men-  
 7 pleasers, but as servants<sup>3</sup> of Christ, doing the will of God, doing  
 service from the heart with goodwill, as to the Lord, and not  
 8 to men; knowing that whatsoever good thing each doeth, the  
 same he shall receive in return from the Lord, whether he is  
 bond or free.

9 And, ye masters, deal with them in the same way, forbearing  
 your threatening; knowing that he who is both their Master and  
 yours is in heaven, and with him there is no respect of persons.

10 Henceforth<sup>4</sup> be strengthened in the Lord and in the might  
 11 of his strength. Put on the whole armour<sup>4</sup> of God, that ye may  
 12 be able to stand against the wiles of the devil; because our  
 wrestling is not against flesh and blood, but against the princi-  
 palities, against the authorities, against the rulers of the darkness  
 of this world, against the spiritual hosts of wickedness in the  
 13 heavenly places. Wherefore take up the whole armour of  
 God, that ye may be able to withstand in the evil day, and,  
 14 having done all, to stand. Take your stand, therefore, having  
 your loins girt about with truth, and having put on the breast-  
 15 plate of righteousness, and having shod your feet with the pre-  
 16 paration of the gospel of peace, withal having taken up the shield  
 of faith, whereon ye will be able to quench all the fiery darts  
 17 of the evil one; and receive the helmet of salvation, and the  
 18 sword of the Spirit (which is the word of God); through every  
 prayer and supplication praying at every season in the Spirit,  
 and watching thereunto in all perseverance and supplication  
 19 for all the saints; and on my behalf, that utterance may be  
 given me in the opening of my mouth, with boldness to make  
 20 known the mystery of the gospel, for which I am an ambassador  
 in a chain; that therein I may speak boldly, as I ought to speak.

<sup>1</sup> Lit. bondmen.    <sup>2</sup> Or lords.    <sup>3</sup> Or finally.    <sup>4</sup> Lit. the panoply  
 (the whole equipment of a soldier prepared for battle).

## EPHESIANS 6

- 21 But that you also may know what concerns me, how I do,  
Tychicus, the beloved brother and faithful minister in the Lord,  
22 will make known to you all things; whom I am sending unto  
you for this very purpose, that ye may know how we fare, and  
that he may comfort your hearts.
- 23 Peace be to the brethren, and love with faith, from God the  
Father and the Lord Jesus Christ.
- 24 The grace be with all them that love our Lord Jesus Christ  
in incorruptibility.

# THE LETTER TO THE PHILIPPIANS

[A.D. 61]

- 1 Paul and Timothy, bondmen of Christ Jesus, to all the saints  
in Christ Jesus that are in Philippi, with overseers<sup>1</sup> and deacons;  
2 Grace to you and peace from God our Father and the Lord Jesus  
Christ.
- 3, 4 I thank my God upon all my remembrance of you (always  
in all supplication of mine on behalf of you all making that  
5 supplication with joy) for your fellowship in aid of the gospel  
6 from the first day until now; being confident of this very thing,  
that he that began in you a good work will perfect it until the  
7 day of Christ Jesus; even as it is right for me to be of this mind  
on behalf of you all, because I have you in my heart, inasmuch  
as, both in my bonds and in the defence and confirmation of the  
8 gospel, ye all are partakers with me of the grace. For God is  
my witness, how I long after you all in the heart of Christ Jesus.  
9 And this I pray, that your love may abound yet more and more  
10 in knowledge and all perception, so that ye may discern the  
things that are essential;<sup>2</sup> that ye may be sincere and void of  
11 offence against the day of Christ, having been filled with fruit  
of righteousness, that which is through Jesus Christ, to the  
glory and praise of God.
- 12 Now I would have you know, brethren, that what happened  
13 to me has turned out rather to the progress of the gospel, so  
that my bonds became manifest in Christ throughout the præ-  
14 torian guard,<sup>3</sup> and to all the rest; and that most of the brethren,  
made confident in the Lord by my bonds, are more abundantly  
15 bold to speak without fear the word of God. Some indeed  
even from envy and strife, and some from good will, preach the  
16 Christ; the one party out of love, knowing that for the defence  
17 of the gospel I am set; the other out of factiousness proclaim  
the Christ, not sincerely, thinking to raise up affliction for me  
18 in my bonds. What then? only that in every way, whether  
in pretence or in truth, Christ is proclaimed; and in this I rejoice,  
19 yea, and I will rejoice. For I know that this will turn out for  
me unto salvation, through your supplication and the supply  
20 of the Spirit of Jesus Christ, according to my eager expectation  
and hope that in nothing I shall be put to shame, but that in all

<sup>1</sup> See note, Acts xx. 28.

<sup>2</sup> Or approve the things that excel.

<sup>3</sup> *Lit.* in the whole Prætorium (in all the palace, A.V.).

boldness, as always, so now also Christ will be magnified in my  
 21 body, whether through life or through death. For to me, to  
 22 live is Christ, and to die is gain. But if I am to live in the flesh,  
 this brings me fruit of work; and what shall I choose? I know  
 23 not, but I am in a strait between the two, having the desire  
 24 to set out and to be with Christ, for it is very far better; yet,  
 25 to abide in the flesh is more necessary for your sake. And  
 being confident of this, I know that I shall abide, yea, abide  
 26 with you all, for your progress and joy in the faith; that in  
 me your glorying may abound in Christ Jesus, through my  
 27 coming to you again. Only let your conduct be worthy<sup>2</sup> of the  
 gospel of Christ; that whether I come and see you, or remain  
 absent, I may hear how you fare, that ye stand fast in one  
 spirit, with one soul striving together with the faith<sup>3</sup> of the gospel,  
 28 and not terrified in any thing by the adversaries; seeing that  
 this is to them an evident token of perdition, but of your salva-  
 29 tion, and that from God; because to you it was granted, on  
 behalf of Christ, not only to have faith in him, but also to suffer  
 30 on his behalf, being engaged in the same contest in which ye once  
 saw me, and now hear that I am.

2 If then there is any comfort in Christ, if any consolation of  
 love, if any fellowship of spirit,<sup>3</sup> if there are any tender mercies  
 2 and compassions, fill up my joy, that ye may be of the same  
 mind, having the same love, united in soul, being of one mind;  
 3 doing nothing in the way of factiousness or of vainglory, but  
 in your humility each counting others superior to himself, not  
 4 looking one and all to their own interests, but one and all  
 5 to the interests of others also. Have this mind in you, which  
 6 was also in Christ Jesus; who, existing in the form of God,  
 counted not the being on an equality with God a thing to grasp  
 7 at,<sup>4</sup> but emptied himself,<sup>5</sup> taking the form of a bondman, coming  
 8 into the likeness of men; and found in fashion as a man, he  
 humbled himself, becoming obedient even unto death, yea,  
 9 death on a cross. Wherefore also God highly exalted him,  
 and granted him the name that is above every other name;  
 10 that in the name of Jesus every knee should bow, of beings in  
 11 heaven and beings on earth and beings under the earth, and that  
 every tongue should confess that Jesus Christ is Lord, to the  
 glory of God the Father.

12 Wherefore, my beloved, even as ye always obeyed, work out,  
 not as in my presence only, but now much more in my absence,  
 13 your own salvation with fear and trembling; for it is God that  
 worketh in you to will and also to work, for his good pleasure.  
 14, 15 Do all things without murmurings and questionings, that ye  
 may become blameless and sincere, children of God, without  
 blemish in the midst of a crooked and perverse generation,  
 16 among whom ye appear as light-bearers in the world, holding

<sup>2</sup> *Lit.* live as citizens worthily.    <sup>3</sup> Or striving in concert for the faith.  
<sup>4</sup> Of the Spirit (A.V.).    <sup>5</sup> Colloquially, a catch.    <sup>6</sup> Made himself of no  
 reputation (A.V.); cf. Ephesians i. 23.

forth the word of life ; that I may have whereof to glory against the day of Christ, that not in vain did I run, neither in vain  
 17 did labour. Yea, and if I am poured out as a drink-offering upon the sacrifice and service of your faith, I joy and rejoice  
 18 with you all ; and, in the same manner joy ye, and rejoice with me.

19 But I hope, in the Lord Jesus, shortly to send Timothy unto you, that I also may be of good cheer, knowing how you fare.  
 20 For I have no one likeminded, such that he will genuinely care  
 21 how you fare. For they all seek their own, not the things of  
 22 Christ Jesus. But how he was tested, ye know ; that as child with father, so with me he served in furtherance of the gospel.  
 23 Him therefore I hope to send forthwith, as soon as I see how  
 24 things will go with me ; but I trust, in the Lord, that I myself  
 25 also shall come shortly. But I count it necessary to send unto you Epaphroditus, my brother and fellow-worker and fellow-  
 26 soldier, but your delegate<sup>1</sup> and minister to my need ; since he is longing after<sup>2</sup> you all, and sore troubled because ye heard  
 27 that he fell sick. For indeed he fell sick, almost unto death ; but God had mercy on him, yet not on him only, but on me  
 28 also, that I might not have sorrow upon sorrow. Therefore I am the more eager to send him, that seeing him ye may  
 29 again rejoice, and that I may be less sorrowful. Receive him therefore in the Lord with all joy ; and hold such men in honour,  
 30 because for the work of Christ<sup>3</sup> he drew nigh unto death, hazard- ing his life, that he might make up what was lacking in your service towards me.

3 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me is not irksome, but for you it is safe.

4 Look to the dogs, look to the evil workers, look to the mutilated ! For it is we that are the Circumcision,<sup>4</sup> we who by the Spirit of God worship, and glory in Christ Jesus, and have no  
 4 confidence in the flesh ; though for my part I might have confidence even in the flesh. If any other thinks he may have  
 5 confidence in the flesh, yet more may I ; circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of  
 6 Hebrew descent ; in regard to law, a Pharisee ; in regard to zeal, a persecutor of the church ; in regard to righteousness (such as is  
 7 in law), found blameless. But such things as were gains to me,  
 8 these because of Christ I have counted as loss. Nay more, I even count all things to be loss by reason of the surpassing worth of the knowledge of Christ Jesus my Lord ; because of whom I suffered loss of them all, yea, I count them as refuse,  
 9 that I might gain Christ, and be found in him, not having a righteousness of my own, that which is from law, but that which is through faith in Christ, the righteousness that is from  
 10 God, on the ground of faith ; that I might get to know him, and the power of his resurrection, and the fellowship of his

<sup>1</sup> Lit. apostle.

<sup>2</sup> Some MSS., 'longing to see.'

<sup>3</sup> Some MSS.,

'of the Lord.'

<sup>4</sup> See note to Galatians ii. 7.

11 sufferings; becoming conformed to his death, if by any means  
 12 I may arrive at the resurrection from the dead. Not that I  
 have already received, or already have been made perfect;  
 but I follow on, if so be that I may lay hold on that for which  
 13 also I was laid hold on by Christ Jesus. Brethren, I reckon  
 not myself to have laid hold yet; but one thing I do—forgetting  
 the things behind, and stretching forward unto the things in  
 14 front, towards the goal I follow on, unto the prize of God's  
 15 calling upwards in Christ Jesus. Let us therefore, as many as  
 are perfect,<sup>1</sup> be of this mind; and if in any thing ye are otherwise  
 16 minded, this also God will reveal to you; only, whatever we  
 have attained unto, by the same let us order our steps.

17 Brethren, become imitators together of me, and mark them  
 18 that so walk, even as ye have us for an example. For many  
 walk, of whom I told you often, but now tell you even weeping,  
 19 the enemies of the cross of Christ, men whose end is perdition,  
 whose god is the belly, and whose glory is in their shame, who  
 20 mind the things of earth. For our commonwealth is in the  
 heavens, whence also we wait for a Saviour, the Lord Jesus  
 21 Christ, who will refashion the body of our humiliation, conformed  
 to the body of his glory, according to the working whereby he  
 is able to subject all things unto himself.

4 Wherefore, my brethren, beloved and longed for, my joy and  
 crown, stand fast thus in the Lord, beloved.

2 Euodia I exhort, and Syntyche I exhort, to be of the same  
 3 mind in the Lord. Yea, I pray thee also, true yoke-fellow,  
 help them, seeing that they strove together with me in the  
 gospel, with Clement also and the rest of my fellow-workers,  
 whose names are in the book of life.

4, 5 Rejoice in the Lord always; again I will say, Rejoice. Let  
 your kindness<sup>2</sup> be known to all men. The Lord is at hand.  
 6 Be not anxious about anything, but in every thing by your prayer  
 and your supplication, with thanksgiving, let your requests be  
 7 made known unto God. And the peace of God, which passeth  
 all understanding, will guard your hearts and your thoughts  
 in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever  
 things are honourable, whatsoever things are righteous, whatso-  
 ever things are pure, whatsoever things are lovely, whatsoever  
 things are of good report; if any virtue there is, and if any  
 9 praise; consider these things. The things ye learnt and  
 received and heard and saw in me, these things practise; and  
 the God of our peace will be with you.

10 But I rejoiced in the Lord greatly, that now at last ye shot  
 forth afresh in your thought for me; in which matter ye indeed  
 11 had thought, but ye lacked opportunity. Not that I speak in  
 respect of want; for I have learnt, in whatsoever state I am,  
 12 therein to be content.<sup>3</sup> I know how to be humbled, and I  
 know also how to abound; in every thing and in all things I

<sup>1</sup> Or full-grown.

<sup>2</sup> Sweet reasonableness (M. Arnold).

<sup>3</sup> Or self-sufficing.



have learnt the secret both how to be filled and how to be hungry,  
 18 both how to abound and how to be in want. I can do all things  
 14 in him that strengtheneth me. Yet ye did well in having  
 15 fellowship with my affliction. But, Philippians, you yourselves  
 also know that in the early days of the gospel, when I went  
 forth from Macedonia, no church had fellowship with me in  
 16 the matter of giving and receiving, except you only; for, even  
 in Thessalonica, ye sent more than once to relieve my need.  
 17 Not that I seek for the gift, but I seek for the fruit that increaseth  
 18 to your account. But I have all things, and abound; I have  
 been filled, having received from Epaphroditus what came  
 from you; a savour of a sweet odour, a sacrifice acceptable,  
 19 well-pleasing to God. But my God will supply your every  
 20 need, according to his riches in glory, in Christ Jesus. Now  
 unto our God and Father be the glory for evermore; <sup>1</sup> Amen.  
 21 Greet every saint in Christ Jesus. The brethren that are  
 22 with me greet you. All the saints greet you, but especially  
 they that are of Caesar's <sup>2</sup> household.  
 23 The grace of the Lord Jesus Christ be with your spirit.

<sup>1</sup> *Lit.* to the ages of the ages.

<sup>2</sup> *i.e.* the Roman Emperor's.

# THE LETTER TO THE COLOSSIANS

[A.D. 65]

1 Paul, apostle of Christ Jesus through the will of God, and  
2 Timothy the brother, to the brethren in Colossæ, holy and  
faithful in Christ; Grace to you and peace from God our Father.  
3 We give thanks always on your account to God the Father  
4 of our Lord Jesus Christ, when we pray; having heard of your  
faith in Christ Jesus, and of the love that ye have towards all  
5 the saints, by reason of the hope that is laid up for you in the  
heavens; of which hope ye heard before in the word of the  
6 truth of the gospel, which hath come unto you, even as also  
in all the world it is bearing fruit and growing, as it doth in you  
also since the day ye heard of and came to know the grace of  
7 God in truth; even as ye learnt from Epaphras our beloved  
fellow-bondman, who is a faithful minister of Christ on your  
8 behalf, who also signified to us your love in the Spirit.  
9 This is why we on our part, since the day we heard of it,  
cease not to pray and to ask on your behalf, that ye may be filled  
with the knowledge of his will in all spiritual wisdom and under-  
10 standing, to walk worthily of the Lord, to please him in all  
things, bearing fruit in every good work, and growing in the  
11 knowledge of God; becoming powerful in all power, according  
to the might of his glory, unto all stedfastness and long-suffering;  
12 with joy giving thanks to the Father, who made you<sup>2</sup> meet for  
13 the portion of the saints' inheritance in the light; who delivered  
us out of the power of the darkness, and translated us into the  
14 kingdom of the Son of his love, in whom we have our deliverance,  
15 the remission of our sins; who is the image of God the invisible,  
16 the firstborn of<sup>3</sup> all creation; because in him were created all  
things, in the heavens and on the earth, the things visible and  
the things invisible, thrones, or dominions, or principalities, or  
authorities; all things have been created through him and  
17 unto him; and he is before all things, and in him all things  
18 hold together. And he is the head of the body, the church;  
who is the beginning, the firstborn from the dead, that in all  
19 things he might take the first place; because in him all the  
20 Fullness took delight to take up his dwelling, and through him  
to reconcile all things to himself, making peace through the blood  
of his cross; through him, I say, whether the things on the earth

<sup>1</sup> Some MSS., 'our.'

<sup>2</sup> Some MSS., 'us.'

<sup>3</sup> Or in.

21 or the things in the heavens. And you, alienated as ye once  
 were and enemies in your mind in your evil works, yet, as it is,  
 22 he reconciled<sup>1</sup> in the body of his flesh, through his death, to pre-  
 sent you holy and without blemish and unimpeachable before  
 23 himself; provided that ye continue in the faith, grounded and  
 stedfast, and not shifting from the hope of the gospel which  
 ye heard, which was preached in all creation that is under  
 heaven; of which gospel I, Paul, became a minister.

24 Now I rejoice in my sufferings on your behalf, and that which  
 is lacking in the afflictions of Christ I in turn fill up in my flesh,  
 25 on behalf of his body, which is the church; of which I became  
 a minister, according to the stewardship of God which was  
 26 given me for you, to set forth fully the word of God, the mystery  
 which had been hidden away through the ages and through  
 the generations; but now it hath been manifested to his saints,  
 27 to whom God was pleased to make known what are the riches  
 of the glory of this mystery among the Gentiles, which is Christ  
 28 in you, the hope of the glory; whom we proclaim, admonishing  
 every man, and teaching every man, in all wisdom, that we  
 29 may present every man perfect in Christ; whereunto I labour  
 also, contending according to his working which worketh in  
 me in strength.

2 For I would have you know how great a contest I am engaged  
 in for you and for those in Laodicea, and for as many as have not  
 2 seen my face in the flesh; that their hearts may be comforted,  
 knit together as they are in love and unto all riches of the full  
 assurance of the understanding, unto the knowledge of the  
 8 mystery of God, even Christ, in whom are all the treasures of  
 4 wisdom and knowledge, hidden away. This I say, that no  
 5 one may beguile you with persuasive speech. For though in  
 the flesh I am absent, yet in the spirit I am with you, joying  
 and beholding your order and the firmness<sup>2</sup> of your faith  
 towards Christ.

6 Therefore, as ye received Christ Jesus the Lord, so walk in  
 7 him, having been rooted and being built up in him and con-  
 firmed by your faith, even as ye were taught, abounding in  
 thanksgiving.

8 Take heed lest there be any one to make spoil of you through  
 his philosophy and vain deceit, according to the tradition of  
 men, according to the rudiments of the world, and not according  
 9 to Christ. For in him dwelleth all the fullness of the Godhead  
 10 bodily, and ye are in him, filled full, who is the head of every  
 11 principality and authority; in whom ye were also circumcised  
 with a circumcision not wrought by hand, in the putting off  
 12 of the body of the flesh, in the circumcision that is from Christ;  
 13 buried as ye were with him in your baptism, wherein also ye were  
 raised with him through your faith in the working of God, who  
 14 raised him from the dead. And you, dead as ye were by reason

<sup>1</sup> Some MSS., 'ye were reconciled.'

<sup>2</sup> Same word as 'firmament' in

of your trespasses and the uncircumcision of your flesh, you he made alive together with him,<sup>1</sup> forgiving us all our trespasses, 14 cancelling the bond that by its ordinances was against us, which was hostile to us. And he<sup>2</sup> hath taken it out of the way, 15 nailing it to the cross; despoiling the principalities and the authorities, he made a show of them openly, triumphing over them<sup>2</sup> thereon.

16 Therefore let no one judge you in eating and in drinking, 17 or in respect of a feast day or a new moon or a sabbath; which are a shadow of the things to come; but the body is Christ's. 18 Let no one rob you of your prize, taking delight in humility<sup>3</sup> and worshipping of the angels, dwelling upon the things that he hath<sup>4</sup> seen, rashly puffing himself up by the mind of his flesh, and not holding fast the Head, from whom all the body, through its joints and ligaments being supplied and knit together, groweth with the growth of God.

20 If ye died with Christ to the rudiments of the world, why, as if still living in the world, do ye subject yourselves to ordin- 21, 22 ances, 'Handle thou not, nor taste, nor touch'—things that are all destined to perish in the using—according to the precepts 23 and doctrines of men? which things, though having a reputation for wisdom in self-willed worship, and humility, and hard treatment of the body, are of no value against indulgence of the flesh.

3 Therefore, if ye were raised together with Christ, seek the things that are above, where Christ is, at the right hand of God, 2 seated. Have your minds set on the things that are above, not 3 on the things that are upon the earth. For ye died, and your 4 life is hidden with Christ in God. When Christ, our life, shall be manifested, then you also with him will be manifested in glory.

5 Put to death therefore the members that are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, 6 which is idolatry; on account of which things the wrath of 7 God cometh; <sup>5</sup> wherein you also walked in time past, when ye 8 lived in these things. But now put them all away yourselves also, anger, wrath, malice, railing, foul language out of your 9 mouth; lie not one to another, seeing that ye have put off 10 the old man with its practices, and have put on the new man, which is being renewed unto knowledge, according to the image 11 of him that created it; where there are not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all things, and in all.

12 Put on therefore, as God's elect, holy and beloved, a heart 13 of mercy, kindness, humility, meekness, long-suffering; bearing one with another and forgiving one another, if any one hath a grievance against any; even as the Lord forgave you, so 14 also do ye. But over all these things put on love, which

<sup>1</sup> i.e. Jesus Christ.

<sup>2</sup> As conquered foes; cf. 2 Corinthians ii. 14.

<sup>3</sup> See Psalm xcii. 1, same Greek construction. <sup>4</sup> Some MSS. insert 'not.'

<sup>5</sup> Some MSS. add, 'upon the sons of disobedience.'

15 is the bond of perfectness. And let the peace of Christ give  
 her awards<sup>1</sup> in your hearts, into which peace also ye were called  
 16 in one body; and show yourselves thankful. Let the word  
 of Christ<sup>2</sup> dwell in you richly, in all wisdom; teach and ad-  
 monish one another by psalms, hymns, spiritual songs, in the  
 17 grace, singing in your hearts unto God. And whatsoever ye do,  
 in word or in work, do all in the name of the Lord Jesus Christ,  
 giving thanks to God the Father through him.

18 Wives, be in subjection to your husbands, as is fitting in the  
 19 Lord. Husbands, love your wives, and be not embittered  
 20 against them. Children, obey your parents in all things; for  
 21 this is well-pleasing in the Lord. Fathers, provoke not your  
 22 children; that they be not discouraged. Servants,<sup>3</sup> obey in all  
 things your masters according to the flesh; not with acts of  
 eye-service, as men-pleasers, but in singleness of heart, fearing  
 23 the Lord. Whatsoever ye do, work at it heartily, as unto the  
 24 Lord and not unto men; knowing that from the Lord ye will  
 receive the recompense of the inheritance. Christ is the Master  
 25 ye serve. For he that doeth wrong will receive back the wrong  
 4 he did, and there is no respect of persons. Masters, show to  
 your servants<sup>3</sup> righteousness and fairness; knowing that you  
 also have a Master in heaven.

2 Persevere in prayer, watching therein with thanksgiving;  
 3 at the same time praying for us also, that God may open unto  
 us a door for the word, to speak the mystery of Christ, for which  
 4 I have also been bound; that I may manifest it even as I ought  
 5 to speak. Walk in wisdom as regards them that are outside,  
 6 buying up the opportunity.<sup>4</sup> Let your speech be always in  
 grace, seasoned with salt, that ye may know how ye ought to  
 answer each.

7 All that concerns me Tychicus, the beloved brother, and  
 faithful minister and fellow-bondman in the Lord, will make  
 8 known to you; and I am sending him unto you for this very  
 purpose, that ye may know how we fare, and that he may com-  
 9 fort your hearts; together with Onesimus, the faithful and  
 beloved brother, who is one of you. They will inform you of  
 everything here.

10 Aristarchus, my fellow-captive, greets you, and so does Mark,  
 Barnabas's cousin (concerning whom ye received directions;  
 11 if he come unto you, welcome him), and Jesus, who is called  
 Justus; these belong to the Circumcision, the only ones that are  
 my fellow-workers unto the kingdom of God, men who proved  
 12 a comfort to me. Epaphras, who is one of you, a bondman of  
 Christ Jesus, greets you, always contending for you in his prayers,  
 that ye may stand fast, perfect and fully persuaded in all the  
 13 will of God. For I bear him witness that he labours much for  
 14 you and for those in Laodicea and for those in Hierapolis. Luke,  
 15 the physician, the beloved, greets you, and so does Demas. Greet

<sup>1</sup> Or be arbiter (rule, A.V.). <sup>2</sup> Some MSS., 'the Lord'; others, 'God.'

<sup>3</sup> Lit. bondmen. <sup>4</sup> Redeeming the time (A.V.).

COLOSSIANS 4

the brethren in Laodicea, also Nympha,<sup>1</sup> and the church at  
 16 her<sup>2</sup> house. And when the letter has been read among you,  
 see that it be read in the church of the Laodiceans also, and  
 17 that you also read the letter from Laodicea. And say to  
 Archippus, Take heed to the ministry which thou receivedst  
 in the Lord, that thou fulfil it.

18 The greeting of me Paul by my own hand. Remember my  
 bonds.

The grace be with you.

---

<sup>1</sup> Or Nymphas (man's name).

<sup>2</sup> Some MSS., 'their.'

# THE FIRST LETTER TO THE THESSALONIANS

[A.D. 50]

1 Paul, and Silvanus, and Timothy, to the church of the Thessa-  
lonians in God the Father and the Lord Jesus Christ; Grace  
to you and peace.

2 We give thanks to God always for you all, making mention  
3 of you in our prayers, unceasingly remembering the work of  
your faith, and the labour of your love, and the stedfastness  
of your hope in our Lord Jesus Christ, before our God and  
4 Father; knowing, brethren beloved by God, your election,  
5 in that our gospel came unto you, not in word only, but also  
in power, and in the Holy Spirit and much assurance, even as  
ye know what manner of men we showed ourselves among  
6 you for your sake. And you became imitators of us and of  
the Lord, in receiving the word in much affliction, with joy  
7 of the Holy Spirit; so that ye became an example to all the  
8 believers in Macedonia and in Achaia. For from you the word  
of the Lord hath sounded forth, not only in Macedonia and  
Achaia, but in every place your faith towards God hath gone  
9 forth; so that we have no need to say anything. For of them-  
selves they report, concerning us, what manner of entering in  
among you we had; and how ye turned to God from your idols,  
10 to serve a God living and true, and to wait for his Son from  
heaven, whom he raised from the dead, even Jesus, who delivereth  
us from the wrath to come.

2 For ye yourselves, brethren, know that our entering in amongst  
2 you has not proved in vain; but though we had previously  
suffered and had been shamefully treated, even as ye know,  
in Philippi, we were bold of speech in our God to speak unto  
3 you the gospel of God amid much contention. For our exhorta-  
tion was not prompted by a delusion, nor yet by uncleanness,  
4 nor yet was it in guile; but even as we have been approved  
by God to be entrusted with the gospel, so we speak; not as  
seeking to please men, but to please God who proveth our hearts.  
5 For never were we found using words of flattery, as indeed ye  
6 know, nor a cloak of covetousness—God is witness—nor seeking  
glory from men, either at your or at other's hands, though,  
7 as apostles of Christ, we might have been burdensome.<sup>2</sup> But  
we were gentle<sup>2</sup> in your midst, as if a nurse were cherishing her

<sup>2</sup> Claimed authority (American Standard Version); but see verse 9.

<sup>3</sup> Some MSS., 'babes.'

8 own children; so we, being affectionately desirous of you, took  
 9 delight in imparting to you, not only the gospel of God, but also  
 10 our own lives, because ye had become very dear to us. For  
 ye remember, brethren, our labour and our toil; working  
 night and day, that we might not be a burden to any of you,  
 11 we preached unto you the gospel of God. You are witnesses,  
 and God is witness, how piously and righteously and unblame-  
 12 ably we behaved ourselves towards you that believe; even  
 as ye know how, as a father with his own children, we dealt  
 with each of you, exhorting and encouraging and charging  
 13 you, to the end that ye should walk worthily of God, who  
 calleth<sup>1</sup> you into his own kingdom and glory.

14 And this is why we on our part unceasingly thank God, that  
 in receiving the word of God, which ye heard from us, ye accepted  
 it, not as the word of men, but (even as it is in truth) the word  
 15 of God, which worketh also in you that believe. For you,  
 brethren, became imitators of the churches of God that are in  
 Judæa in Christ Jesus, in that you at the hands of your own  
 countrymen suffered the same things as those churches<sup>2</sup> did  
 16 at the hands of the Jews; who both killed the Lord Jesus and  
 the prophets, and drove us out (and they please not God, and  
 are hostile to all men), hindering us from speaking to the Gentiles,  
 that they may be saved; in order to fill up the measure of their  
 own sins always; but the wrath has come upon them to the  
 uttermost.

17 But we, brethren, bereft of you as we were for a short season,  
 in presence not in heart, were the more exceedingly earnest  
 18 with great desire to see you face to face; because we wanted  
 to come unto you, even I Paul, more than once; and Satan  
 19 hindered us. For what is our hope, or joy, or crown of glorying?  
 Is it not even you, in the sight of our Lord Jesus Christ, at his  
 20 coming? For you are our glory and our joy.

3 Wherefore, as we could no longer forbear, we thought it good to  
 2 be left behind alone in Athens; and we sent Timothy, our brother  
 and God's minister<sup>3</sup> in the gospel of Christ, to strengthen you  
 3 and to comfort you concerning your faith; that no one should  
 be shaken in these afflictions. For ye yourselves know that  
 4 hereunto we are appointed; for, verily, when we were with you,  
 we told you beforehand that we were to suffer affliction, as indeed  
 5 it came to pass and ye know. This is why I on my part, when  
 I could no longer forbear, sent, in order to know your faith,  
 lest perchance the tempter might have tempted you, and our  
 labour might prove in vain.

6 But when Timothy came even now unto us from you, and  
 brought us good tidings of your faith and your love, and that  
 ye have a kindly remembrance of us always, longing to see us,  
 7 even as we also long to see you, we were thereby comforted,  
 brethren, over you in all our distress and affliction, through your

<sup>1</sup> Some MSS., 'called.'    <sup>2</sup> *Lit.* they (ambiguous in English).    <sup>3</sup> Some  
 MSS., 'And fellow-worker with God.'



8 faith; seeing that now we live, if ye stand fast in the Lord.  
 9 For what thanksgiving can we render to God on your account,  
 for all the joy wherewith we rejoyce for your sakes before our  
 10 God; night and day praying exceedingly that we may see you  
 face to face, and may perfect whatever is lacking in your faith?

11 Now may our God and Father himself, and our Lord Jesus,  
 12 direct our way unto you; but may the Lord make you to in-  
 crease and abound in love one towards another and towards  
 18 all, even as we do towards you; to the end that he may  
 strengthen your hearts, so that they may be blameless in  
 holiness before our God and Father, at the coming of our  
 Lord Jesus Christ with all his saints.

4 Finally therefore, brethren, we entreat and exhort you in the  
 Lord Jesus, that, as ye received from us the lesson how ye  
 ought to walk and to please God, even as ye do walk—that  
 2 ye would abound still more. For ye know what precepts we  
 8 gave you by authority of the Lord Jesus. For this is the  
 will of God, even your sanctification, that ye abstain from  
 4 fornication; that each of you learn how to possess himself of  
 5 his own vessel<sup>1</sup> in sanctification and honour, not in lustful  
 6 passion even as also the Gentiles who know not God; that  
 no one transgress, and wrong his brother in the matter, inas-  
 much as the Lord is an avenger in all these things, as also we  
 7 forewarned you and testified. For God called us, not for un-  
 8 cleanness, but in sanctification. Therefore he that rejecteth,  
 rejecteth, not man, but God, who also giveth his Spirit, the Holy  
 Spirit, unto you.

9 But of love of the brethren ye have no need that any one  
 write to you; for you yourselves have been taught by God  
 10 to love one another; for indeed ye carry it out towards all the  
 brethren throughout Macedonia. But we exhort you, brethren,  
 11 to abound still more, and to make it your ambition to live  
 quietly and to mind your own affairs and to work with your  
 12 hands, even as we charged you; that ye may walk becomingly  
 towards them that are outside, and may have need of nothing.

18 But we would not, brethren, have you ignorant concerning  
 them that fall asleep, that ye grieve not, even as the rest, who  
 14 have no hope. For if we believe that Jesus died and rose, even  
 so them also that were laid asleep through Jesus will God bring  
 15 with him. For this we say to you by the word of God, that we,  
 the living, who are left unto the coming<sup>2</sup> of the Lord, shall not  
 16 precede them that were laid asleep. For the Lord himself,  
 with shout, with voice of archangel and with trumpet of God, will  
 descend from heaven; and the dead in Christ will rise up first;  
 17 afterwards we, the living, who are left, shall be caught away  
 together with them in clouds, into the air, to meet the Lord;  
 18 and so we shall ever be with the Lord. Wherefore comfort  
 one another with these words.

<sup>1</sup> Disputed whether the man's own body, or his wife.  
 (parousia).

<sup>2</sup> Lit. presence

- 5 But of the times and the seasons, brethren, ye have no need  
 2 that anything be written to you; for ye yourselves know  
 perfectly that the day of the Lord cometh even as a thief in  
 3 the night. Whenever they say, 'Peace and safety', then cometh  
 upon them sudden destruction, even as her travail upon a woman  
 4 with child; and they will not escape. But you, brethren, are not  
 5 in darkness, that the day as a thief should overtake you; <sup>1</sup> for  
 you all are sons of light and sons of the day; we belong not  
 6 to night, nor to darkness. So then let us not sleep, as do the  
 7 rest; but let us watch and be sober. For they that sleep, at  
 night they sleep; and they that get drunk, at night they are  
 8 drunk. But let us, belonging to the day, be sober, putting on  
 a breastplate of faith and love, and for a helmet the hope of  
 9 salvation; because God appointed us not unto wrath, but unto  
 10 the obtaining of salvation through our Lord Jesus Christ, who  
 died for us, that, whether we watch or whether we sleep, we  
 11 should live together with him. Wherefore comfort one another,  
 and edify each other, even as indeed ye do.
- 12 Now we entreat you, brethren, to acknowledge them that  
 labour among you and are over you in the Lord and admonish  
 13 you; and to esteem them very exceedingly in love for their  
 14 work's sake. Be at peace among yourselves. But we exhort  
 you, brethren, admonish the unruly, encourage the faint-hearted,  
 15 support the weak, be long-suffering towards all. See that no  
 one render evil for evil to any; but always follow after that which  
 16 is good towards one another and towards all. Rejoice always,  
 17, 18 pray without ceasing, in every thing give thanks; for this is  
 the will of God in Christ Jesus regarding you. Quench not the  
 20, 21 Spirit; despise not prophesyings; but test all things; hold  
 22 fast that which is honourable; abstain from every form of  
 23 evil. But may the God of our peace himself sanctify you com-  
 pletely; and may your spirits and souls and bodies be preserved  
 entire, without blame at the coming of our Lord Jesus Christ.
- 24 Faithful is he that calleth you, and he will also do it.
- 25 Brethren, pray for us.
- 26, 27 Greet all the brethren with a holy kiss. I adjure you by the  
 Lord that the letter be read to all the brethren.
- 28 The grace of our Lord Jesus Christ be with you.

---

<sup>1</sup> Some MSS., 'the day should overtake you, as it does thieves.'

# THE SECOND LETTER TO THE THESSALONIANS

[A.D. 50]

- 1 Paul, and Silvanus, and Timothy, to the church of the Thessa-  
2 lonians in God our Father and the Lord Jesus Christ; Grace  
to you and peace from God the Father and the Lord Jesus  
Christ.
- 3 We are bound to give thanks to God always for<sup>1</sup> you, brethren,  
even as it is fitting, because your faith groweth exceedingly,  
4 and the love of each of you all increaseth one to another; so  
that we ourselves glory in you in the churches of God for your  
stedfastness and faith amid all your persecutions and the  
5 tribulations that ye endure; a manifest token of the righteous  
judgement of God, in order that ye may be accounted worthy  
6 of the kingdom of God, for which ye also suffer; if indeed it is  
a righteous thing with God to recompense affliction to them that  
7 afflict you, and to you the afflicted rest with us, in the revela-  
tion of the Lord Jesus from heaven with the angels of his power  
8 in flaming fire, giving out vengeance to them that know not  
God, and to them that obey not the gospel of our Lord Jesus;  
9 men who will suffer punishment, eternal destruction, away from<sup>2</sup>  
10 the presence of the Lord and from the glory of his might, when  
he shall come to be glorified in his saints and to be marvelled  
at in all them that believed (because our testimony unto you  
11 was believed)—in that day. And to this end we at all times  
pray for you also, that our God may account you worthy of  
his calling, and fulfil every delight in goodness and a work of  
12 faith, in power; that the name of our Lord Jesus may be glorified  
in you, and you in him, according to the grace of our God and  
the Lord Jesus Christ.
- 2 But concerning the coming of our Lord Jesus Christ, and  
our gathering together unto him, we beseech you, brethren,  
not to be hastily shaken from your judgement, nor yet troubled,  
by spirit, or by word of mouth, or by letter attributed to us,  
3 stating that the day of the Lord is close at hand. Let no one  
deceive you in any wise; because the falling away<sup>3</sup> must first  
come,<sup>4</sup> and the man of lawlessness be revealed, the son of perdition,  
4 he that opposeth and exalteth himself against every one called

<sup>1</sup> Or concerning.    <sup>2</sup> See Isaiah li. 10 (LXX); S. Luke xiii. 27; Revelation  
xii. 14.    <sup>3</sup> Lit. the apostasy.    <sup>4</sup> Lit. because (the day will not come)  
unless the falling away shall first come.

God or an object of worship, so as to seat himself in the sanctuary  
 5 of God, setting himself forth as God. Remember ye not that  
 6 when I was yet with you, I used to tell you these things? And  
 now ye know what restraineth, in order that in his proper season  
 7 he may be revealed. For the mystery of lawlessness is already  
 working; only there is he that restraineth now, until he be  
 8 taken out of the way. And then will be revealed the lawless  
 one, whom the Lord Jesus will slay<sup>1</sup> by the breath of his mouth,  
 and will bring to naught by the manifestation of his coming;  
 9 even he whose coming is according to the working of Satan,  
 10 with all power and signs and lying wonders, and with all deceit  
 of unrighteousness for them that are perishing; because they  
 received not the love of the truth, that they might be saved.  
 11 And this is why God sends them a delusion working strongly,  
 12 that they may believe the lie; in order that all they that  
 believed not the truth, but had pleasure in unrighteousness,  
 may be judged.

13 But, as for us, we are bound to give thanks always to God  
 for you, brethren beloved by the Lord, because God from the  
 beginning chose you<sup>2</sup> unto salvation, in sanctification by the  
 14 Spirit and belief of the truth; whereunto he also called you  
 through our gospel, to the obtaining of the glory of our Lord  
 15 Jesus Christ. So then, brethren, stand fast, and hold the pre-  
 cepts that ye were taught whether by word or by letter of ours.  
 16 But may our Lord Jesus Christ himself, and God our Father  
 who loved us and gave us eternal comfort and a good hope, in  
 17 grace, comfort your hearts and strengthen them in every good  
 work and word.

3 Finally, brethren, pray for us, that the word of the Lord  
 2 may run and be glorified, even as also it doth among you; and  
 that we may be delivered from unreasonable and evil men;  
 3 for the faith is not held by all. But faithful is the Lord, who  
 4 will strengthen you, and will guard you from the evil one. But  
 we have confidence in the Lord as regards you, that ye are doing  
 5 and also will do the things that we enjoin. But may the Lord  
 direct your hearts into the love of God and into the steadfastness  
 of Christ.

6 Now we charge you, brethren, in the name of the Lord Jesus  
 Christ, to withdraw yourselves from every brother that walketh  
 disorderly and not according to the precept that ye<sup>3</sup> received  
 7 from us. For ye yourselves know how ye ought to imitate  
 8 us; for we behaved not ourselves disorderly among you, neither  
 did we eat bread for naught from any one, but in labour and  
 toil, working night and day, that we might not be a burden to  
 9 any of you; not that we have not a right, but that we might  
 give ourselves as an example to you, that ye should imitate us.  
 10 For also, when we were with you, with this we used to charge  
 11 you, 'If any will not work, neither let him eat.' For we hear

<sup>1</sup> Some MSS., 'will consume.'      <sup>2</sup> Some MSS., 'God chose you as a  
 firstfruit.'      <sup>3</sup> Some MSS., 'they.'

## II. THESSALONIANS 3

- that some are walking among you disorderly, busied not at all,  
12 but being busybodies. Now them that are such we charge  
and exhort in the Lord Jesus Christ, that with quietness they  
13 work and eat their own bread. But as for you, brethren, lose  
14 not heart in well-doing. But if any obeyeth not our word by  
this letter, note that man, to keep no company with him, that  
15 he may be put to shame; yet do not regard him as an enemy,  
but admonish him as a brother.
- 16 Now may the Lord of our peace himself give you this peace  
at all times in all ways.<sup>1</sup> The Lord be with you all.
- 17 The greeting of me Paul by my own hand, which is the token  
in every letter; thus I write.
- 18 The grace of our Lord Jesus Christ be with you all.
- 

<sup>1</sup> Some MSS., 'in all places.'

# THE FIRST LETTER TO TIMOTHY

[A.D. 66]

- 1 Paul, apostle of Christ Jesus according to the injunction of  
2 God our Saviour and Christ Jesus our hope, to Timothy, true  
child in faith; Grace, mercy, peace, from God the Father and  
Christ Jesus our Lord.
- 3 Even as I exhorted thee to tarry in Ephesus, when I was on  
my way into Macedonia, that thou mightest charge certain  
4 persons not to teach a different doctrine, nor yet to give heed  
to fables and endless genealogies, such as serve for controversies,  
5 rather than for God's stewardship which is in faith—but the  
object of the charge is love out of a pure heart and a good con-  
6 science and faith unfeigned; from which things some having  
7 erred turned aside to vain talking, desiring to be teachers of the  
law, yet understanding neither what they say, nor the things  
8 whereof they confidently speak. But we know that the law  
9 is good, if one use it lawfully, with the knowledge that law is  
not enacted for a righteous man, but for lawless and unruly  
persons, for ungodly men and sinners, for unholy and profane,  
for smiters of fathers and smiters of mothers, for manslayers,  
10 for fornicators, for abusers of themselves with men, for men-  
stealers, for liars, for perjurers—and if there is any other thing  
11 contrary to the sound doctrine; according to the gospel of the  
glory of the blessed God, with which gospel I was entrusted.
- 12 I am thankful to him that strengthened<sup>2</sup> me, Christ Jesus  
our Lord, in that he counted me faithful, appointing me to do  
13 service, though previously I had been a blasphemer, and a per-  
secutor, and violent; yet I obtained mercy, in that I acted ignor-  
14 antly in unbelief; yea, the grace of our Lord abounded exceed-  
15 ingly with faith and the love that is in Christ Jesus. Faithful  
is the saying, and worthy of all acceptance, that Christ Jesus  
16 came into the world to save sinners, of whom I am chief. Yet  
for this purpose I obtained mercy, namely, that in me as chief  
Jesus Christ might show forth the whole of his long-suffering,  
for a pattern to them that shall hereafter believe on him unto  
17 life eternal. Now unto the King eternal,<sup>3</sup> the immortal, invisible,  
only God, be honour and glory for evermore; Amen.
- 18 This charge I commit to thee, child Timothy, in accordance

<sup>1</sup> The sentence is left unfinished; the natural ending might be 'so now I do.'    <sup>2</sup> Some MSS., 'strengtheneth.'    <sup>3</sup> Lit. of the ages.

with the prophecies leading up to thee, that in them thou mayest  
 19 war the good warfare, having faith and a good conscience;  
 which latter some having thrust from them made shipwreck as  
 20 touching the faith; of whom are Hymenæus and Alexander,  
 whom I delivered unto Satan, that they might be taught not to  
 blaspheme.

2 I exhort therefore, first of all, that supplications, prayers,  
 2 intercessions, thanksgivings, be made for all men; for kings  
 and for all that are in high place, that we may lead a tranquil  
 3 and quiet life in all godliness and gravity. This is right and  
 4 acceptable in the sight of God our Saviour, whose will is that  
 all men should be saved and come to the knowledge of the  
 5 truth. For there is one God, one mediator also between God  
 6 and men, himself man, Christ Jesus, who gave himself as a  
 ransom for all; the testimony being for seasons of its own;  
 7 whereunto I was appointed a herald and an apostle (it is truth  
 I am speaking, I lie not), a teacher of Gentiles in faith and  
 truth.

8 Therefore I desire that the men pray in every place, lifting up  
 9 holy hands, without wrath and doubting; likewise that women  
 adorn themselves in seemly apparel, with modesty and sobriety;  
 not with plaited hair, and gold or pearls or costly raiment;  
 10 but (which bescemeth women professing religion) by good works.  
 11, 12 Let a woman learn in silence with all subjection. But I permit  
 not a woman to teach, nor yet to lord it over a man; but let  
 13 her be in quietness. For Adam was formed first, afterward  
 14 Eve. And Adam was not deceived, but the woman being  
 15 deceived hath fallen into transgression; yet she will be saved  
 through her childbearing,<sup>1</sup> if they continue in faith and love  
 and sanctification, with sobriety.

3 Faithful is the saying, If any seeketh the office of an over-  
 2 seer,<sup>2</sup> he desireth an excellent work. An overseer therefore  
 must be without reproach, husband of one wife,<sup>3</sup> temperate,  
 8 sober-minded, orderly, hospitable, apt to teach; not given to  
 wine, not a striker; but kindly, not contentious, not a lover  
 4 of money; one that ruleth well his own house, keeping children  
 5 in subjection with all gravity; (but if any knoweth not how to  
 rule his own house, how shall he take care of the church of God?)  
 6 not a novice,<sup>4</sup> lest blinded with pride he fall into the judgement  
 7 of the devil. Moreover he must have an honourable testimony  
 from those outside, lest he fall into reproach and a snare of  
 the devil.

<sup>1</sup> Per filiorum generationem (Vulgate).

<sup>2</sup> See note, Acts xx. 28.

<sup>3</sup> 'Qu'il n'ait été marié qu'une fois' (De Genoude). Cf. verse 12; v. 9; Titus i. 6. No explanation is adequate save that which lies on the surface, viz. the episcopus must be married only once, if at all. How far such a prohibition is binding in the present condition of the world and of the church is another question. St. Paul is not enumerating here the essential characteristics of a bishop; he is dwelling upon certain moral and personal qualities which, in the church of that day, it was desirable that he should possess (Archbishop Bernard). <sup>4</sup> Lit. neophyte.

8 Deacons likewise must be grave, not double-tongued, not given  
 9 to much wine, not eager for base gain; holding the mystery  
 10 of the faith in a pure conscience. But let these also first  
 11 be tested; afterward, if no charge be brought against them,  
 12 let them serve as deacons. Women<sup>1</sup> likewise must be grave,  
 13 not slanderers, temperate, faithful in all things. Let deacons  
 14 be husbands, each of one wife, ruling children well and their  
 15 own houses. For they that have served well as deacons, acquire  
 16 for themselves an honourable position and great boldness in  
 the faith that is in Christ Jesus.

14 These things I write to thee (hoping to come unto thee shortly,  
 15 but if I tarry), that thou mayest know how men ought to behave  
 themselves in the house of God, seeing that it is the church of a  
 16 living God, the pillar and mainstay of the truth. And beyond  
 dispute great is the mystery of godliness:—

Who was<sup>2</sup> manifested in flesh,  
 Was proved righteous in spirit,  
 Appeared to angels,  
 Was preached among Gentiles,  
 Believed on in the world,  
 Received up in glory.

4 But the Spirit saith expressly, that in later times some will  
 fall away from the faith, giving heed to seducing spirits and  
 2 doctrines of demons, through the hypocrisy of men that speak  
 3 lies, branded in their own consciences, hindering marriage,  
 enjoining abstinence from foods, which God created to be par-  
 taken of with thanksgiving by them that believe and know  
 4 the truth. For every creature of God is good, and not one is  
 5 to be rejected, if it be received with thanksgiving; for it is  
 sanctified through the word of God and intercession.

6 By enjoining these things upon the brethren, thou wilt be a  
 good minister of Christ Jesus, nourished with the words of the  
 faith and of the good doctrine which thou hast followed; but  
 7 avoid profane and old women's fables. But exercise thyself  
 8 unto godliness. For the exercise of the body is profitable unto  
 little; but godliness is profitable unto all things, having promise  
 9 of the life that now is, and of that which is to come; faithful  
 10 is the saying, and worthy of all acceptation. For to this end  
 we labour and contend, because we have set our hopes upon  
 a living God, who is the Saviour of all men, especially of them  
 that believe.

11, 12 Command and teach these things. Let no one despise thy  
 youth; but become an example to them that believe, in word,  
 18 in manner of life, in love, in faith, in purity. Till I come, give  
 14 heed to the reading, the exhortation, the instruction. Neglect  
 not the gift that is in thee, which was given thee through prophecy,

<sup>1</sup> Or wives (not, their wives). Many take it as part of a compound word, 'women-deacons' (i.e. deaconesses, see Rom. xvi. 1), and there are many reasons for this view. <sup>2</sup> Or which was; or God was; text is uncertain.



15 with laying on of the hands of the college of elders.<sup>1</sup> To these things pay attention; in these things occupy thyself; that thy  
16 progress may be manifest to all. Take heed to thyself, and to the instruction. Continue in these things; for in so doing thou wilt save both thyself and them that hear thee.

5 Upbraid not an older man, but exhort him as you would a  
2 father; younger men as brothers; older women as mothers;  
3 younger as sisters, in all purity. Honour widows that are  
4 widows indeed. But if any widow has children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents; for this is acceptable in the sight  
5 of God. But she that is a widow indeed, and left solitary, hath set her hope upon God, and continueth in her supplications  
6 and her prayers night and day. But she that is wanton is  
7 dead while she liveth. And command these things, that they  
8 may be without reproach. But if any provideth not for his own, and especially for those of his own household, he hath disowned the faith, and is worse than an unbeliever.

9 There may be enrolled as a widow any that is not under sixty  
10 years, wife of one husband, well reported of for good works; if she brought up children, if she entertained strangers, if she washed the saints' feet, if she relieved the afflicted, if she followed  
11 every good work. But decline younger widows; for when they have grown wanton against Christ, they want to marry,  
12 coming under judgement because they have broken their first  
13 pledge. And moreover they learn to be idle, going about from house to house; nor idle only, but tattlers also and busybodies,  
14 speaking things that they ought not. I desire therefore that younger widows marry, bear children, rule households, give  
15 the adversary no occasion for reviling; for some have already  
16 turned aside after Satan. If any woman, a believer, has widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

17 Let the elders that rule well be accounted worthy of double honour, especially them that labour in speaking and instruction.  
18 For the scripture saith, 'Thou shalt not muzzle an ox while he treadeth out the corn', and, 'The labourer is worthy of his  
19 hire.' Against an elder receive not an accusation, except on  
20 the authority of two or three witnesses. Them that sin reprove before all, that the rest also may have fear.

21 I charge thee before God and Christ Jesus and the elect angels, that thou observe these things without prejudice, doing nothing  
22 by partiality. Lay not hands hastily on any one, neither have  
23 fellowship in other men's sins; keep thyself pure. Be no longer a water-drinker, but use a little wine for the stomach's  
24 sake and thy frequent infirmities. Some men's sins are manifest, leading the way into judgement; but with some they rather  
25 follow after. In like manner, also, the works that are good are manifest; and those that are otherwise cannot be hid.

<sup>1</sup> Lit. presbytery; same word as in S. Luke xxli. 66; Acts xxii. 5, and similar to the word in v. 17.

- 6 As many as are bondmen under the yoke, let them account  
 2 their own masters worthy of all honour, that the name of God  
 and the doctrine be not blasphemed. But they that have believers  
 as their masters, let them not despise them, because they are  
 brethren; nay, let them serve them the more, because they  
 that receive the benefit are believers and beloved.
- 8 Teach and exhort these things. If any teacheth a different  
 doctrine, and consenteth not unto sound words, even those of  
 our Lord Jesus Christ, and to the doctrine that is in accordance  
 4 with godliness, he is blinded by pride, yet knowing nothing,  
 but doting about controversies and disputes of words, whence  
 5 come envy, strife, railings, evil surmisings, wranglings of men  
 corrupted in mind and bereft of the truth, supposing that  
 6 godliness is a means of gain. Yet godliness with contentment is  
 7 great gain; for we brought nothing into the world, neither can  
 8 we carry anything out.<sup>1</sup> But having food and raiment, there-  
 9 with we will be content. But they that are minded to be rich  
 fall into temptation and a snare, and into many foolish and  
 hurtful lusts, such as plunge men into destruction and perdition.  
 10 For the love of money is root of all evils; and some, craving  
 for it, have been led astray from the faith, and have pierced  
 themselves through with many sorrows.
- 11 But thou, O man of God, flee these things; but follow after  
 12 righteousness, piety, faith, love, steadfastness, meekness. Fight  
 the good fight of the faith, lay hold on the eternal life, where-  
 unto thou wast called and didst confess the good confession  
 13 before many witnesses. I charge thee before God who preserveth  
 all things alive, and before Christ Jesus who under Pontius Pilate  
 14 bore witness to the good confession, that thou keep the com-  
 mandment without spot, without reproach, until the appearing  
 15 of our Lord Jesus Christ; which, in seasons of his own, he will  
 display, the blessed and only Potentate, the King of kings  
 16 and Lord of lords, who only hath immortality, dwelling in  
 light inaccessible; whom none of men ever saw or can see;  
 to whom be honour and power eternal; Amen.
- 17 Charge them that are the rich in the present world, that they  
 be not proud-minded,<sup>2</sup> nor have their hopes set upon the un-  
 certainty of riches, but upon God who giveth us richly all things  
 18 to enjoy; that they do good, that they be rich in good works,  
 19 that they be free in giving, ready in sharing; laying up in store  
 for themselves a good foundation against the time to come,  
 that they may lay hold on that which is life indeed.
- 20 O Timothy, guard the trust,<sup>3</sup> turning away from the profane  
 babblings and objections of that which is falsely called know-  
 21 ledge; which some professing have erred concerning the faith.  
 The grace be with you.

<sup>1</sup> The Greek inserts 'because' before 'neither.' This must be taken as introducing another reason for contentment, not a reason why we bring nothing into the world. In English it is best omitted. The rendering here given is that of the English Communion Service. See note to 1 S. John iii. 29.

<sup>2</sup> High-minded (A.V.); now a term of commendation.      <sup>3</sup> Or deposit.

# THE SECOND LETTER TO TIMOTHY

[A.D. 68]

1 Paul, apostle of Christ Jesus through the will of God, ac-  
2 cording to the promise of the life that is in Christ Jesus, to  
Timothy, beloved child; Grace, mercy, peace, from God the  
Father and Christ Jesus our Lord.

3 I am thankful to God, whom from my forefathers I serve  
in a pure conscience, unceasing as is the remembrance I have  
4 of thee in my supplications night and day, longing to see thee,  
5 remembering thy tears, that I may be filled with joy; being  
put in remembrance of the unfeigned faith that is in thee, which  
dwelt first in thy grandmother Lois, and in thy mother Eunice,  
6 and dwelleth, I am persuaded, in thee also. For which cause  
I remind thee to rekindle the gift of God, which is in thee through  
7 the laying on of my hands. For God gave us not a spirit of  
8 cowardice, but of power and of love and of self-control. There-  
fore be not ashamed of the testimony of our Lord, nor of me  
his prisoner; but suffer hardship with the gospel, according to  
9 the power of God, who saved us and called us with a holy calling,  
not according to our works, but according to a purpose and grace  
of his own; which grace was given us in Christ Jesus before  
10 the ages began, but was of late made manifest through the  
appearing of our Saviour Christ Jesus, when he did away with  
death, and brought life and immortality to light, through the  
11 gospel; whereunto I was appointed a herald, and an apostle,  
12 and a teacher. For which cause I suffer even these things; yet  
I am not ashamed, for I know him whom I have believed, and  
am persuaded that he is able to guard the trust<sup>1</sup> committed to  
13 me<sup>2</sup> against that day. Hold, in faith and the love that is in  
Christ Jesus, the pattern of sound words which thou heardest  
14 from me. Guard the good trust<sup>3</sup> through the Holy Spirit which  
dwelleth in us.

15 This thou knowest, that all that are in the province of Asia;  
turned away from me; of whom are Phygelus and Hermogenes.  
16 The Lord grant mercy to the household of Onesiphorus;  
because he often refreshed me, and was not ashamed of my  
17 chain; but, when he had arrived in Rome, he sought me dili-  
18 gently, and found me (the Lord grant him to find mercy from  
the Lord in that day); and in how many things he ministered  
in Ephesus, thou very well knowest.

<sup>1</sup> Or deposit.

<sup>2</sup> Or which I committed (to God).

<sup>3</sup> See note to Acts ii. 9.

## II. TIMOTHY 2

2 Thou therefore, my child, be strengthened in the grace that  
 2 is in Christ Jesus; and the things that thou heardest from me  
 through many witnesses, commit them to faithful men, such  
 3 as shall be fit to teach others also. Take thy part in suffering  
 4 hardships, as a good soldier of Christ Jesus. A soldier on service  
 keeps himself from entanglement in the affairs of this life;  
 5 that he may please him that enrolled him as a soldier. Yea,  
 also, if any one contends in the games, he is not crowned, unless  
 6 he has contended according to the rules. The husbandman  
 7 that labours must be the first to partake of the fruits. Consider  
 what I say; for the Lord will give thee understanding in all  
 8 things. Remember Jesus Christ, raised from the dead, of the  
 9 seed of David, according to my gospel; wherein I suffer hard-  
 ship unto bonds, as a malefactor; but the word of God hath  
 10 not been bound. This is why I endure all things for the elect's  
 sake, that they also may obtain the salvation that is in Christ  
 11 Jesus with eternal glory. Faithful is the saying; For if we  
 12 died with him, we shall also live with him; if we endure, we  
 shall also reign with him; if we shall disown him, he also will  
 13 disown us; if we are faithless, he abideth faithful; for he cannot  
 disown himself.

14 Of these things put them in mind, solemnly charging them  
 before God not to strive about words (a useless occupation)  
 15 to the subverting of the hearers. Give diligence to present thy-  
 self approved unto God, as a workman that cannot be put to  
 16 shame, rightly dividing the word of truth. But shun their pro-  
 fane babblings; for they will proceed further in ungodliness, and  
 17 their word will spread as doth a gangrene; of whom are Hymenæus  
 18 and Philetus, men who concerning the truth have erred, saying  
 that the resurrection has already come to pass; and they subvert  
 19 the faith of some. Nevertheless the firm foundation of God  
 standeth, bearing this inscription, 'The Lord knew them that  
 were his;' and, 'Let every one that nameth the name of the  
 20 Lord depart from unrighteousness.' But in a great house  
 there are vessels not only of gold and of silver, but also of wood  
 and of earthenware; and some unto honour, some unto dis-  
 21 honour. Therefore if any purge himself from these, he will  
 be a vessel unto honour, hallowed, right useful to the master,  
 22 prepared unto every good work. But flee the lusts of youth;  
 but follow after righteousness, faith, love, peace, with them that  
 23 call on the Lord out of a pure heart. But avoid foolish and  
 ignorant controversies, knowing that they gender contentions.  
 24 But the Lord's bondman must not quarrel, but be gentle to-  
 25 wards all, apt to teach, forbearing, in meekness correcting them  
 that contend with him; if haply God may give them repentance  
 26 unto knowledge of the truth, and they may recover themselves  
 out of the devil's snare, having been taken captive by him unto  
 his will.

<sup>1</sup> Among (A.V.).      <sup>2</sup> See note in Conybeare and Howson, quoting the Septuagint of Numbers xvi. 5.

3 But know this, that in the last days grievous times will come.  
 2 For men will be lovers of their own selves, lovers of money,  
 boasters, proud, railers, disobedient to parents, unthankful,  
 3 unholy, without natural affection, implacable, slanderers, with-  
 4 out self-control, fierce, with no love of goodness, traitors, head-  
 strong, blinded by pride, lovers of pleasure rather than lovers  
 5 of God; having a form of godliness, but having denied the  
 6 power thereof; from these also turn away. For of these are  
 they that creep into houses, and make captives of silly women  
 7 laden with sins, led by divers lusts, ever learning, and never  
 8 able to come to knowledge of the truth. But like as Jannes  
 and Jambres withstood Moses, so these also withstand the truth;  
 9 men corrupted in mind, reprobate as to the faith. But they  
 will proceed no further; for their folly will be plainly manifest  
 10 to all, as the folly of those men also became. But thou indeed  
 didst follow my teaching, conduct, purpose, faith, long-suffering,  
 11 love, steadfastness, persecutions, sufferings, such as befell me  
 in Antioch, in Iconium, in Lystra, such persecutions as I endured;  
 12 and out of them all the Lord delivered me. Yea, and all that  
 13 would live piously in Christ Jesus will be persecuted. But  
 wicked men and impostors will grow worse and worse, mis-  
 14 leading and being misled. But continue thou in the things  
 that thou didst learn and wast assured of, knowing who they  
 15 were that taught thee,<sup>1</sup> and that from infancy thou hast known<sup>2</sup>  
 sacred writings, those that are able to make thee wise unto  
 16 salvation through faith that is in Christ Jesus. Every scripture  
 inspired by God is also profitable<sup>3</sup> for teaching, for reproof,  
 17 for amendment, for discipline which is in righteousness; that  
 the man of God may be complete, fitted out completely unto  
 every good work.

4 I charge thee before God, and before Christ Jesus who will  
 judge living and dead, and by his appearing, and by his kingdom;  
 2 preach the word, be urgent in season, out of season; reprove,  
 3 rebuke, exhort, with all long-suffering and teaching. For there  
 will come a time when they will not endure the sound doctrine;  
 but, having itching ears, will hearken up to themselves teachers  
 4 according to their own lusts, and will turn away their ears from  
 5 the truth, and will turn aside unto fables. But thou, be sober  
 in all things, suffer hardships, do the work of an evangelist,  
 6 fulfil thy ministry. For I am already being poured out as a  
 7 drink-offering, and the time of my departure is at hand. I  
 have fought the good fight, I have finished the course, I have  
 8 kept the faith; henceforth there is laid up for me the crown of  
 righteousness, which the Lord, the righteous judge, will give me  
 in that day; yet not to me only, but even to all them that  
 have loved his appearing.

10 Give diligence to come unto me shortly; for Demas hath  
 forsaken me, from love of the present world, and hath gone to

<sup>1</sup> Lit. from whom (plural) thou didst learn.    <sup>2</sup> Some MSS. insert, 'the.'  
<sup>3</sup> Or Every scripture is inspired by God and is profitable.

## II. TIMOTHY 4

- 11 Thessalonica; Crescens to Galatia, Titus to Dalmatia. Luke only  
 is with me. Take Mark, and bring him with thee; for he is right  
 12 useful to me for ministering. But Tychicus I am sending<sup>1</sup> to  
 18 Ephesus. When thou comest, bring the cape that I left at Troas  
 with Carpus, and the books, especially the parchments.
- 14 Alexander the coppersmith showed me much malice; the  
 15 Lord will render to him according to his works; from whom  
 do thou also guard thyself, for he greatly withstood our words.
- 16 At my first defence no one supported me, but all forsook me;  
 17 may it not be laid to their charge! But the Lord stood by me,  
 and strengthened me, that through me the message might be  
 fully proclaimed, and that all the Gentiles might hear; and I  
 18 was delivered out of the lion's mouth. The Lord will deliver  
 me from every evil work, and will bring me safely into his  
 heavenly kingdom; to whom be the glory for evermore;<sup>2</sup>  
 Amen.
- 19 Greet Prisca and Aquila, and the household of Onesiphorus.  
 20 Erastus remained in Corinth; but Trophimus I left at Miletus,  
 21 sick. Give diligence to come before winter. Eubulus, and  
 Pudens, and Linus, and Claudia, and all the brethren, greet thee.
- 22 The Lord be with thy spirit.  
 The grace be with you.

<sup>1</sup> Translated as in Colossians iv. 7, 8.

<sup>2</sup> *Lit.* to the ages of the ages.

## THE LETTER TO

# TITUS

[A.D. 66]

1 Paul, bondman of God, and also apostle of Jesus Christ,  
2 according to the faith of God's elect, and the knowledge of the  
3 truth which is in accordance with godliness, in hope of eternal  
4 life, which God, who cannot lie, promised before the ages began  
5 (but in seasons of his own he manifested his word in the message  
6 wherewith I was entrusted according to the injunction of God  
7 our Saviour); to Titus, true child according to a common faith;  
8 Grace and peace from God the Father and Christ Jesus our  
9 Saviour.

10 My reason for leaving thee in Crete was that thou shouldst  
11 further set in order the things that were lacking, and appoint  
12 elders in every city, as I directed thee; any that hath nothing  
13 brought against him, husband of one wife, having believing  
14 children, who are not accused of riot, nor unruly. For, as  
15 God's steward, an overseer<sup>1</sup> must have nothing brought against  
16 him; must be not self-willed, not prone to anger, not given to  
17 wine, not a striker, not eager for base gain; but hospitable,  
18 a lover of goodness, sober-minded, righteous, devout, self-con-  
19 trolled, holding fast the faithful word which agrees with the  
20 teaching, that he may be able both to exhort in the sound  
21 doctrine, and to reprove the gainsayers.

22 For there are many unruly persons, vain talkers and deceivers,  
23 especially those of the Circumcision; whose mouths must be  
24 stopped, seeing that they subvert whole households, teaching  
25 for sake of base gain things that they ought not. One of  
26 themselves, a prophet of their own, said,

27 'Crétans are always liars, evil beasts, gluttonous idlers.'  
28 This testimony is true. For which cause reprove them sharply,  
29 that they may be sound in the faith, not giving heed to Jewish  
30 fables and to precepts of men who turn away from the truth.  
31 To the pure all things are pure; but to them that are defiled  
32 and unbelieving nothing is pure, but both their minds and their  
33 consciences have been defiled. They profess that they know  
34 God; but by their works they disown him, being abomin-  
35 able, and disobedient, and unto every good work worthless.<sup>2</sup>

36 But speak thou the things that beseem the sound doctrine;  
37 that aged men be temperate, grave, sober-minded, sound in

<sup>1</sup> See note, Acts ix. 28.

<sup>2</sup> Or reprobate.

8 their faith, their love, their stedfastness; that aged women  
 likewise be reverend in demeanour, not slanderers, nor enslaved  
 4 to much wine, teachers of what is right; that they may school  
 the young women to love their husbands, to love their children,  
 5 to be sober-minded, pure, workers at home, kind, being in  
 subjection to their own husbands, that the word of God be not  
 6 spoken against. Exhort the younger men likewise to be sober-  
 7 minded; in all things showing thyself as a pattern of sound  
 8 works; in thy teaching showing incorruptness, gravity, sound  
 speech that cannot be condemned; that he that is of the con-  
 trary part may be put to shame, having nothing bad to say of us.  
 9 Exhort servants<sup>1</sup> to be in subjection to their own masters in  
 10 all things, to please them well; not contradicting, not pur-  
 loining, but showing all good fidelity; that in all things they  
 may adorn the doctrine of God our Saviour.

11 For the grace of God hath appeared, bringing salvation to  
 12 all men, instructing us, in order that, renouncing ungodliness  
 and worldly lusts, we should live soberly and righteously and  
 13 piously in the present age; looking for the blessed hope and  
 appearing<sup>2</sup> of the glory of our great God and Saviour, Christ  
 14 Jesus,<sup>3</sup> who gave himself for us that he might deliver us from  
 all iniquity,<sup>4</sup> and purify to himself a people for his own possession,  
 zealous for good works.

15 Speak these things, and exhort, and reprove, with all authority.  
 Let no one despise thee.

3 Put them in mind to be in subjection to rulers, to authorities,  
 2 to be obedient, to be ready unto every good work, not to speak  
 evil of any, not to be contentious, to be kindly, showing all  
 3 meekness towards all men. For we ourselves also once were  
 foolish, disobedient, going astray, in bondage to divers lusts  
 and pleasures, living in malice and envy, detestable, hating  
 4 one another. But when the kindness of God our Saviour, and  
 5 his love towards man<sup>5</sup> appeared, not by reason of works (works  
 in righteousness that we ourselves did), but according to his  
 own mercy he saved us, through the washing<sup>6</sup> of regeneration  
 6 and renewal by the Holy Spirit, whom he poured out upon us  
 7 richly through Jesus Christ our Saviour; in order that, accounted  
 righteous by his grace, we might become heirs, according to  
 8 hope, of eternal life. Faithful is the saying, and about these  
 things I desire that thou speak confidently, that they that  
 have believed God may be careful to attend to good works.  
 9 These things are right and profitable to men; but shun  
 foolish controversies, and genealogies, and strife, and con-  
 tentions about the law; for they are unprofitable and vain.  
 10 A man that is factious after a first and a second admonition,  
 11 avoid; knowing that such a one has been perverted, and sins,  
 being self-condemned.

12 When I send Artemas unto thee, or Tychicus, endeavour to

<sup>1</sup> Lit. bondmen.      <sup>2</sup> Lit. epiphany.      <sup>3</sup> Of the great God and our Saviour  
 Jesus Christ (A. V.).      <sup>4</sup> Lit. lawlessness.      <sup>5</sup> Lit. philanthropy.      <sup>6</sup> Or bath.



## TITUS 3

- come unto me to Nicopolis ; for there I have decided to winter.
- 13 Give diligence to send Zenas the lawyer and Apollos on their  
14 journey, that nothing be wanting to them. But also let those  
that are ours learn to attend to good works, for necessary uses,  
that they be not unfruitful.
- 15 All that are with me greet thee. Greet them that love us in  
faith.
- The grace be with you all.

# THE LETTER TO PHILEMON

[A.D. 63]

1 Paul, prisoner of Christ Jesus, and Timothy the brother,  
2 to Philemon our beloved and fellow-worker, and to Apphia  
the sister, and to Archippus our fellow-soldier, and to the church  
3 at thy house; Grace to you and peace from God our Father  
and the Lord Jesus Christ.

4 I thank my God always, making mention of thee in my prayers,  
5 as I hear of thy love, and of the faith that thou hast towards  
6 the Lord Jesus, and unto all the saints; that the fellowship  
of thy faith may become effective, in knowledge of every good  
7 thing that is in us, unto Christ. For I found much joy and  
comfort in thy love, because the hearts of the saints have been  
refreshed through thee, brother.

8 Wherefore, though having much boldness in Christ to enjoin  
9 on thee what is befitting, for the love's sake I rather beseech—  
being such a one as Paul, an old man, but now a prisoner also  
10 of Christ Jesus—I beseech thee for my child, whom I have  
11 begotten in my bonds, Onesimus,<sup>1</sup> who once was to thee useless,  
12 but now both to thee and to me is right useful; whom I am  
sending back to thee, his very self, that is to say, my own heart;  
13 whom I was wishing to keep with me, that on thy behalf he  
14 might minister to me in the bonds of the gospel; but without  
thy consent I was unwilling to do anything; that thy kindness  
15 should not be as it were of necessity, but of free will. For per-  
haps to this end he was parted for a while, that thou shouldst  
16 have him back for ever; no longer as bondman, but more  
than bondman, a brother beloved, especially by me, but how  
17 much more by thee, both in the flesh and in the Lord. There-  
18 fore, if thou countest me a partner, receive him as myself. But  
if in any thing he hath wronged thee or is in thy debt, charge  
19 it to me; I, Paul, write it with my own hand, I will repay it;  
not to say to thee, that thou owest me even thine own self  
20 besides. Yea, brother, let me have help of thee in the Lord,  
refresh my heart in Christ.

21 Relying on thy compliance I am writing to thee, knowing that  
22 thou wilt do even beyond what I say. But withal provide

---

<sup>1</sup> The name Onesimus means Helpful.

## PHILEMON

for me hospitality also ; for I hope that through your prayers I shall be granted unto you.

23 There greet thee Epaphras, my fellow-captive in Christ Jesus,  
24 Mark, Aristarchus, Demas, Luke, my fellow-workers.

25 The grace of the Lord Jesus Christ be with your spirit.<sup>1</sup>

---

<sup>1</sup> See Appendix I, page 389.

# THE LETTER TO THE HEBREWS

[A.D. 66]

- 1 God, having in time past spoken to the fathers in the prophets  
2 in many portions and in many ways, hath at the end of these  
3 days spoken to us in one who is Son, whom he appointed heir  
4 of all things; through whom he also made the world; who being  
5 the effulgence of his glory and the expression of his essence,  
6 and upholding all things by the utterance of his power, after  
7 making purification of sins sat down at the right hand of the  
8 Majesty on high; having become better than the angels, in  
9 proportion as he hath inherited a name more excellent than  
10 theirs. For to which of the angels did God ever say,  
11 'Son of mine thou art, I this day have begotten thee' ?  
12 and, further,  
13 'I will be to him a Father, and he shall be to me a Son' ?  
14 But when he shall have brought back<sup>1</sup> the Firstborn into the  
15 world, he saith,  
16 'And let all the angels of God worship him.'  
17 And of<sup>2</sup> the angels he saith,  
18 'Who maketh his angels winds,  
19 And his ministers a flame of fire';  
20 8 but of<sup>3</sup> the Son,  
21 'God is thy throne<sup>4</sup> for evermore;<sup>4</sup>  
22 And the sceptre of uprightness is the sceptre of his  
23 kingdom,  
24 Thou didst love righteousness, and hate iniquity;<sup>5</sup>  
25 Therefore God, thy God, anointed thee with oil of  
26 gladness, above thy fellows';  
27 10 and,  
28 'Thou, Lord, in the beginning didst lay the foundation  
29 of the earth;  
30 And the heavens are works of thy hands;  
31 11 They shall perish, but thou continuest;  
32 And they all shall grow old as doth a garment;  
33 12 And as a mantle thou shalt roll them up,  
34 As a garment, and they shall be changed;  
35 But thou art the same, and thy years shall not fail.'

<sup>1</sup> At the resurrection (see end of verse 8).      <sup>2</sup> Or unto.      <sup>3</sup> Or Thy  
throne. O God, is.      <sup>4</sup> *Lit.* to the age of the age.      <sup>5</sup> Some MSS., 'thy.'  
<sup>6</sup> Or lawlessness.

18 But of<sup>2</sup> which of the angels hath he ever said,

'Sit at my right hand,

Until I make thine enemies a footstool under thy feet'?

14 Are they not all ministering spirits, sent forth unto service for the sake of them that shall inherit salvation?

2 Therefore we must give the more earnest heed to the things

2 that were heard, lest haply we drift away. For if the word

spoken through angels proved sure, and every transgression

and disobedience received a just recompense of reward,

8 how shall we escape if we neglect so great a salvation? seeing

that it, having at the first been spoken through the Lord, was

4 assured unto us by them that heard; God also bearing

witness to it by signs and wonders, and by manifold mighty

works, and by distributions of the Holy Spirit, according to

his will.

5 For not unto angels did he put in subjection the world to

6 come, whereof we speak. But one somewhere testified, saying,

'What is man, that thou rememberest him?

Or the son of man, that thou visitest him?

7 Thou madest him a little<sup>2</sup> lower than angels:

With glory and honour thou crownedst him; 3

8 Thou didst put all things in subjection under his feet.'

For in that he put all things in subjection under him, he left

nothing that is not subject to him. But at present we see not

9 yet all things subjected to him; but him that hath been made

a little<sup>4</sup> lower than angels we behold, even Jesus, crowned with

glory and honour, because of his suffering of death, that by

10 the grace of God<sup>5</sup> he might taste of death for every one. For

it beseemed him, for whom are all things, and through whom

are all things, in bringing many sons unto glory, to perfect

11 through sufferings the author of their salvation. For both

he that sanctifieth and they that are sanctified are all from One;

12 for which cause he is not ashamed to call them Brethren, saying,

'I will declare thy name to my brethren:

In the midst of the congregation<sup>6</sup> I will sing hymns

unto thee';

18 and, further,

'As for me, I will put my trust on him';

and, further,

'Behold! I and the children that God gave me.'

14 Therefore, since the children are sharers in flesh and blood,

he himself also in like manner partook of the same; that through

death he might bring to naught him that had the dominion

15 over death, that is, the devil; and might deliver as many as

from fear of death were all their life through subject to bondage.

16 For, verily, it is not angels that he helpeth, but Abraham's seed

<sup>1</sup> Or unto.      <sup>2</sup> Or madest for a little while.

<sup>3</sup> Some MSS. add,

'and didst set him over the works of thy hands.'

<sup>4</sup> Or made for a little

while.      <sup>5</sup> Two late MSS., 'that apart from God' (abandoned by God,

S. Matthew xxvii. 46).      <sup>6</sup> Or church.

17 he helpeth. Wherefore it behoved him to be made in all points like unto his brethren, that he might become a merciful and faithful high priest in the things pertaining to God, to make  
18 propitiation<sup>1</sup> for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

3 Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and high priest of our confession, Jesus,  
2 who was faithful to him that appointed him, as also was Moses  
3 in God's<sup>2</sup> whole house.<sup>3</sup> For he hath been deemed worthy of greater glory than was Moses, in proportion as he that established  
4 a house hath greater honour than the house. For every house is established by some one; but he that established all  
5 things is God. And Moses was faithful in God's<sup>2</sup> whole house, as servant, for a testimony to the things that were afterwards  
6 to be spoken; but Christ as Son is faithful, over God's<sup>2</sup> house; whose house we are, if we hold fast the boldness and the glorying  
7 of our hope, sure to the end. Wherefore—even as the Holy Spirit saith,

'To-day if ye shall hear his voice,

8 Harden not your hearts, as in the provocation,  
In the day of the temptation in the wilderness;  
9 Where your forefathers tempted me, putting me to  
proof,

And saw my works, forty years;

10 Wherefore I was displeas'd with this generation,

And said, They always err in their hearts;

But they knew not my ways;

11 As I swore in my wrath,

They shall not enter into my rest';—

12 take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from a living God;  
13 but exhort one another day by day, as long as the call 'To-day'  
14 is uttered; that none of you be hardened by the deceitfulness of sin (for we have become partakers in the Christ, if indeed we hold fast the beginning of our confidence, sure to the end);  
15 while it is said,

'To-day if ye shall hear his voice,

Harden not your hearts, as in the provocation.'

16 For who, on hearing, gave the provocation? Nay, did not all  
17 they that came forth out of Egypt by means of Moses? But with whom was he displeas'd forty years? was it not with them  
18 that sinned, whose carcases fell in the wilderness? But to whom swore he that they should not enter into his rest, but  
19 to them that were disobedient? And we see that because of unbelief they could not enter in.

4 Let us therefore fear, lest haply, a promise being left of entering

<sup>1</sup> See note to Romans iii. 25.

<sup>2</sup> Lit. his.

<sup>3</sup> The Greek word means

house (building) or house (household, family, society); see 1 Timothy iii. 15.

<sup>4</sup> Or built, same word as 'prepared' in ix. 2, 6; and xi. 7.

into his rest, any one of you should seem to have come short  
 2 of it. For indeed we have had good tidings preached to us,  
 even as they also had; but the word that they heard did not  
 profit them, not having been mingled with faith in them that  
 8 heard.' For we are entering into the rest, we that believed;  
 even as he hath said,

'As I swore in my wrath,

They shall not enter into my rest',

although the works had been finished from the foundation  
 4 of the world. For he said somewhere about the seventh day  
 on this wise, 'And God rested on the seventh day from all  
 5 his works'; and in this place further, 'They shall not enter into  
 6 my rest.' Therefore, since it remaineth that some are to enter  
 into it, and they to whom the good tidings were first preached  
 7 entered not, because of disobedience, again he appointeth a  
 certain day, 'To-day', saying in David so long a time after-  
 wards (even as hath been said above'),

'To-day if ye shall hear his voice,

Harden not your hearts.'

8 For if Joshua had given them rest, God would not after-  
 9 wards be speaking of another day. There remaineth therefore a  
 10 sabbath-keeping for the people of God. For he that hath entered  
 into God's rest, hath himself also come to a rest from his works,  
 11 even as God did from his own. Let us therefore use diligence  
 to enter into that rest, that no one fall after the same example  
 12 of disobedience. For the word of God is living, and active,  
 and keener than any two-edged sword, and piercing even to  
 the dividing of soul and spirit, and of joints and marrow, and  
 13 able to judge the thoughts and intents of the heart. And  
 there is no creature that is not manifest in his sight; but all  
 things are naked and laid bare unto the eyes of him to whom  
 we have to give account.<sup>5</sup>

14 Therefore, having a great high priest who hath passed through  
 the heavens, Jesus, the Son of God, let us hold fast our con-  
 15 fession. For we have not a high priest that cannot feel sympathy  
 with us in our infirmities; but one that hath been in all points  
 16 tempted like as we are, apart from sin. Let us, therefore, draw  
 near with boldness to the throne of grace, that we may receive  
 mercy and find grace to help in time of need.

5 For every high priest, taken as he is from among men,  
 is appointed for men in the things that pertain unto God, that  
 2 he may offer gifts and sacrifices also for sins; being able to  
 deal gently with the ignorant and erring, in that he himself  
 3 also is beset with infirmity; and by reason thereof he is bound,  
 as concerning the people, so also concerning himself, to offer  
 4 on account of sins. And not unto himself doth any one  
 take the honour; but he taketh it being called by God, even

<sup>2</sup> Some MSS., 'because they were not united by faith with them that

hearkened.' <sup>3</sup> i.e. already quoted, iii. 7, 15. <sup>4</sup> Spelt in Greek with

same letters as the word Jesus. <sup>5</sup> Or into. <sup>6</sup> Or with whom we have to do.

- 5 as also was Aaron. So the Christ also glorified not himself to become high priest, but he that spoke unto him,  
 'Son of mine thou art, I this day have begotten thee';  
 6 even as he saith also in some other place,  
 'Thou art a priest for ever, after the manner of Melchizedek.'
- 7 And in the days of his flesh, when he had offered prayers and supplications with strong crying out, and tears, unto him that was able to bring him safe out of death, and had been heard  
 8 because of his devoutness,<sup>2</sup> he, Son though he was, learnt obedience from the things that he suffered; and having been made perfect he became to all that obey him author of eternal salvation,  
 10 addressed by God as high priest according to the manner of Melchizedek.
- 11 And of him we have many things to say, and difficult to  
 12 explain, seeing that ye have become dull in your hearing. For when, by reason of the time, ye ought to be teachers, ye have need that some one teach you again the rudiments of the first principles<sup>3</sup> of the oracles of God; and ye have come to need  
 13 milk, not solid food. For every one that partakes of milk is inexperienced in the word of righteousness; for an infant he  
 14 is. But solid food is for them that are full-grown, for them that by practice have their senses exercised to discern both good and evil.
- 6 Wherefore leaving the doctrine of the first principles<sup>3</sup> of the Christ, let us bear onwards unto our full growth; not laying again a foundation of repentance from dead works and of faith  
 2 towards God, a teaching of baptisms<sup>4</sup> and of laying on of hands, of resurrection of the dead, and of eternal judgement. And this  
 4 we will do, if God permit. For as for them that were once enlightened, having both tasted of the heavenly gift and become  
 5 partakers of the Holy Spirit, who tasted the goodness of the word of God, and the powers of the age to come, and fell away,  
 6 it is impossible to renew them again unto repentance, crucifying to themselves, as they do, the Son of God afresh, and putting<sup>5</sup>  
 7 him to open shame. For land that drank the rain that cometh often upon it, and bringeth forth herbage meet for those for whose  
 8 sake it is also tilled, partakes of blessing from God; but if it beareth thorns and thistles, it is rejected, and is nigh unto a  
 9 curse; whose end is to be burnt.<sup>6</sup> But in your case, beloved, we are persuaded of the better<sup>7</sup> things, those that accompany salvation, though thus we speak. For God is not unrighteous, to  
 10 forget your work and the love that ye showed towards his name, in that ye ministered to the saints, and still minister. But we desire that each of you should show the same diligence with a  
 12 view to the fullness of your hope, even to the end; in order

<sup>1</sup> After the order of (A.V.); but 'order' is very ambiguous (e.g. = command).  
<sup>2</sup> Or reverence.    <sup>3</sup> Lit. beginning.    <sup>4</sup> Or washings.    <sup>5</sup> Seeing they crucify . . . and put (A.V.).    <sup>6</sup> Deuteronomy xxix. 21.    <sup>7</sup> Of the two states and destinies mentioned in verses 7, 8.



that ye may become, not sluggish, but imitators of them that through faith and patience inherit the promises.

- 18 For God in making promise to Abraham, since he could swear  
 14 by none greater, swore by himself, saying, Surely blessing I  
 15 will bless thee, and multiplying I will multiply thee. And thus,  
 having patiently endured, he obtained what was promised.  
 16 For men swear by the greater, and in every dispute among them  
 17 an oath is conclusive as a guarantee. On which ground God,  
 being minded to show more abundantly to the heirs of the  
 promise the immutability of his counsel, intervened with an  
 18 oath; that by two immutable things, in which it was impossible  
 for God to lie, we might have strong encouragement, we that  
 have fled for refuge to lay hold of the hope lying before us;  
 19 which we have as an anchor of the soul, a hope both firm and  
 20 sure, and entering into that which is within the veil; whither,  
 as forerunner, Jesus entered on our behalf, having become,  
 according to the manner of Melchizedek, high priest for ever.  
 7 For this Melchizedek, king of Salem, priest of God Most High—  
 he that met Abraham returning from the smiting of the kings  
 2 and blessed him, to whom also Abraham divided a tenth portion  
 of all—he, being first, by interpretation, King of righteousness, and  
 3 then also King of Salem (which is, King of peace), of no father, no  
 mother, no ancestor, with no beginning of days, and with no end  
 of life, but made like the Son of God, abideth a priest continually.  
 4 Now consider how great this man was, to whom Abraham,  
 patriarch as he was, gave a tenth out of the best of the spoils.  
 5 And whereas those that are sprung from the sons of Levi have  
 commandment, on receiving the priest's office, to take tithes  
 from the people, according to the law (that is, from their brethren,  
 6 come though these have out of the loins of Abraham); he,  
 though not tracing his ancestry from them, hath taken tithes  
 from Abraham, and hath blessed him that holdeth the promises.  
 7 Now beyond all dispute what is inferior is blessed by what  
 8 is better. And here men that die receive tithes; but there  
 one receiveth them, of whom it is witnessed that he liveth.  
 9 And, so to speak, through Abraham even Levi, who receiveth  
 10 tithes, hath paid tithes; for he was yet in the loins of his fore-  
 father, when Melchizedek met Abraham.  
 11 Now had there been a bringing to perfection by means of the  
 Levitical priesthood (for under it the people hath received  
 the law), what further need would there have been that another  
 priest should arise according to the manner of Melchizedek,  
 12 and not be reckoned according to the manner of Aaron? For,  
 when the priesthood changeth, there cometh of necessity a  
 13 change of law also. For he of whom these things are said hath  
 taken part in quite another tribe, from which no one hath given  
 14 attendance at the altar. For it is manifest that our Lord  
 hath sprung out of Judah, a tribe as to which Moses spoke  
 15 nothing having reference to priests. And it is yet more abund-  
 antly evident, if indeed there ariseth according to the likeness

16 of Melchizedek another priest, who hath become such, not  
 17 according to a law of a carnal commandment, but according  
 to the power of an indissoluble life; for it is testified, 'Thou  
 18 art a priest for ever after the manner of Melchizedek.' For  
 there cometh, on the one hand, an annulling of a preceding  
 commandment on account of its weakness and unprofitableness  
 19 (for the law made nothing perfect); and, on the other, a bringing  
 in thereupon of a better hope, through which we draw nigh  
 20 unto God. And inasmuch as it was not done without a declara-  
 21 tion upon oath (for they indeed without such declaration have  
 become priests, but he with such a declaration, through him  
 that saith of him, 'The Lord sware, and will not repent himself,  
 22 Thou art a priest for ever'); by so much also Jesus hath become  
 surety of a better covenant.

23 And they indeed have become priests many in number,  
 24 because by death they are prevented from continuing; whereas  
 he, in that he abideth for ever, hath his priesthood unchangeable.  
 25 Wherefore also he is able to save to the uttermost them that  
 come unto God through him, seeing that he ever liveth to make  
 intercession for them.

26 For such a high priest beseeched us, holy, innocent, undefiled,  
 separated from sinners, and become higher than the heavens;  
 27 who needeth not daily, as do the high priests, to offer up sacrifices,  
 first for his own sins, then for the sins of the people; for this he  
 28 did once for all in offering up himself. For the law appointeth  
 as high priests men not free from<sup>2</sup> infirmity; but the word of  
 the oath, which was taken after the law,<sup>3</sup> appointeth a Son  
 perfected for ever.

8 Now to sum up what we are saying:—such is the high priest  
 that we have, who took his seat at the right hand of the throne  
 2 of the Majesty in the heavens, as minister of the Holy of Holies,  
 and of the true tabernacle, the one that the Lord pitched, not  
 3 man. For every high priest is appointed to offer gifts and sac-  
 rifices also; wherefore it is necessary that this man also should  
 4 have something which he may offer. Now, if he were on earth,  
 he would not be even a priest, seeing that there are those that  
 5 offer the gifts according to law; who serve a copy and shadow  
 of the heavenly things, even as Moses hath been divinely warned  
 when he was about to complete the tabernacle; for, 'See,'  
 it saith, 'that thou make all things according to the pattern  
 6 that was shown thee on the mount.' But, as it is, he hath  
 obtained a more excellent ministry, in proportion as he is also  
 mediator of a better covenant, which hath been enacted upon  
 7 better promises. For had that first covenant been faultless,  
 8 no place would have been sought for a second. For finding fault  
 with them he saith,

'Behold, days are coming, saith the Lord,

When I will perfect with the house of Israel and with  
 the house of Judah a new covenant;

<sup>1</sup> Or unto.

<sup>2</sup> Lit. men having.

<sup>3</sup> See Psalm cx. 4.

- 9 Not according to the covenant that I made with their forefathers,  
 In the day when I took them by the hand,  
 To lead them forth out of the land of Egypt;  
 Because they continued not in my covenant,  
 And I regarded them not, saith the Lord.
- 10 For this is the covenant that I will covenant with the house of Israel  
 After those days, saith the Lord,  
 Putting my laws into their mind;  
 And upon their hearts I will write them;  
 And I will be to them for God,  
 And they shall be to me for people;
- 11 And they shall not teach, each his fellow-citizen,  
 And each his brother, saying, Know the Lord;  
 For all shall know me, from least to greatest of them.
- 12 For I will be merciful to their iniquities,  
 And their sins I will remember no more.'

13 In saying, 'a new covenant,' he hath declared the first old; now that which is growing old and failing from age is nigh unto vanishing.

9 Now even the first covenant had ordinances of divine service, 2 and its sanctuary, a sanctuary of this world. For there was a tabernacle prepared, the first,<sup>1</sup> and in it the lamp-stand and the table, and the setting forth of the loaves; that which is 3 called the Holy place; but beyond the second veil, a tabernacle, the one called the Holy of Holies, containing a golden 4 altar of incense,<sup>2</sup> and the ark of the covenant, overlaid on every side with gold; and in the ark a golden pot containing the 5 manna; and Aaron's rod that budded, and the tablets of the covenant; but above it cherubim of glory, overshadowing the mercy-seat; of which things it is not possible now to speak in detail.

6 But these things having been thus prepared, into the outer tabernacle the priests go continually, accomplishing their 7 services; but into the inner the high priest goeth alone once in the year, not without blood, which he offereth for himself and 8 for the errors of the people; the Holy Spirit signifying this, that the way into the Holy of Holies hath not yet been made manifest, while the outer tabernacle still keeps its standing;<sup>4</sup> 9 seeing that it is a parable for the present season, a parable in accordance with which gifts are offered and sacrifices also such as cannot make the worshipper perfect as touching the conscience, 10 being merely (together with foods and drinks and various washings) ordinances of flesh, imposed until a season of reformation.

11 But Christ having appeared as high priest of the good things

<sup>1</sup> Or the outer one (not temporal, but local).

<sup>2</sup> Or golden censer.

<sup>3</sup> Lit. first (meaning derived from verse 2).

<sup>4</sup> i.e. still has an appointed

place, has not yet been set aside, in the eyes of God.

that have come,<sup>1</sup> through the tabernacle<sup>2</sup> greater and nearer perfection, not made by hands (that is to say, not of this creation),  
 12 nor yet through blood of goats and calves, but through his own blood, entered once for all into the Holy of Holies,<sup>3</sup> securing  
 13 an eternal deliverance. For if the blood of goats and bulls, and ashes of a heifer sprinkling them that have been defiled,  
 14 sanctifieth unto the cleanness of the flesh; how much more will the blood of the Christ, who through his eternal spirit offered himself without blemish to God, cleanse our<sup>4</sup> consciences from dead works to serve a living God!

15 And this is why he is mediator of a new covenant, that, a death having taken place for deliverance from the transgressions under the first covenant, they that have been called may receive  
 16 what was promised, the eternal inheritance. For where there is a testament<sup>5</sup> the death of the testator must be adduced.  
 17 For a testament is valid when men are dead; for is it ever of  
 18 any effect while the testator is alive? Hence not even the first  
 19 covenant hath been dedicated without blood. For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both  
 20 the book itself and all the people, saying, 'This is the blood of the covenant which God enjoined upon you.' Yea, the tabernacle also and all the vessels of the ministry in like manner  
 22 he sprinkled with the blood. And, generally, it is in blood that all things are cleansed according to the law, and apart from shedding of blood there cometh no remission.

23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these things, but the heavenly  
 24 things themselves with better sacrifices than these. For it was into no Holy of Holies made by hands, of like pattern with the true, that Christ entered, but into heaven itself, now to  
 25 appear before the face of God on our behalf; nor yet was it that he should offer himself often, as the high priest entereth into  
 26 the Holy of Holies year by year with blood not his own—for in that case he must have suffered often since the foundation of the world—but, as it is, once for all at the end of the ages he hath been manifested to put away sin through the sacrifice of himself.  
 27 And inasmuch as it is appointed unto men once to die, but

<sup>1</sup> Some MSS., 'good things to come.'      <sup>2</sup> See iv. 14.      <sup>3</sup> See Appendix V, page 301.  
<sup>4</sup> Some MSS., 'your.'      <sup>5</sup> In verses 15-20, one Greek word (*diathesis* = arrangement) is rendered in two ways, each in itself legitimate: (1) covenant; (2) testament, will; the latter sense not being found elsewhere in the Bible. To avoid this diversity of rendering (which is favoured by 'inheritance' in verse 15) some translate, 'For where there is a covenant, the death of the covenant-victim must be presented; for a covenant is valid where there hath been death; for hath it any force while the covenant-victim liveth?' But in this the sense is helped out, by substituting the expression 'the covenant-victim' for the literal 'him (he) that made it' on the assumption that the two, for some purposes of the covenant, may be identified. But is this any simpler than using a noun in different significations?

- 28 after this cometh judgement; so also the Christ, once offered to carry the sins of many, will appear a second time, apart from sin, to them that wait for him, unto salvation.
- 10 For the law, having a shadow of the good things to come, not the exact image of the objects, can<sup>1</sup> never by the sacrifices which they offer continually, year by year the same, make  
2 perfect them that draw nigh. For in that case would they not have ceased to be offered, in that the worshippers, having been once cleansed, would have had no more consciousness of  
3 sins? But in these sacrifices sins are brought to remembrance  
4 year by year. For it is impossible that blood of bulls and of  
5 goats should take away sins. Wherefore in coming unto the world he saith,  
‘Sacrifices and offerings thou wouldest not, but a body thou didst prepare for me;  
6 In whole burnt offerings and sin-offerings thou hadst no pleasure;  
7 Then I said, Lo, I am come (in the roll of the book it is written of me),  
To do thy will, O God.’  
8 While saying above, ‘Sacrifices and offerings and whole burnt offerings and sin-offerings thou wouldest not, neither hadst  
9 pleasure therein’ (such as are offered according to law), then he hath said, ‘Lo, I am come to do thy will.’ He doeth away  
10 with the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all.  
11 And every priest<sup>2</sup> standeth day by day ministering and offering oftentimes the same sacrifices, such as can never take  
12 away sins; but this man, after offering one sacrifice for sins for  
13 ever,<sup>3</sup> sat down at the right hand of God, waiting thenceforth  
14 until his enemies be made a footstool under his feet. For by one offering he hath perfected for ever them that are sanctified,  
15 Yea, the Holy Spirit also testifieth to us; for after he hath said,  
16 ‘This is the covenant that I will make with them after those days’; the Lord saith,  
‘Putting my laws upon their hearts,  
Upon their mind also I will write them’;  
17 ‘And their sins and their iniquities I will remember no more.’  
18 But where there is remission of these, there is no longer any offering for sin.  
19 Having therefore, brethren, boldness to use the entrance  
20 into the Holy of Holies in the blood of Jesus, which entrance he dedicated for us, a new and living way, through the veil  
21 (that is to say, his flesh), and having a great priest over the  
22 house of God, let us draw nigh with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and

<sup>1</sup> Some MSS., ‘they (the officers) can.’

<sup>2</sup> Some MSS., ‘high priest.’

<sup>3</sup> Or for sins, for ever sat down.

23 the body washed with pure water; let us hold fast the confession of our hope, that it waver not (for he that promised is  
24 faithful); and let us consider one another for incitement unto  
25 love and good works, not (as is the way of some) forsaking the gathering of ourselves together, but exhorting one another, and so much the more as ye see the day drawing nigh.

26 For if we sin wilfully after we have received the knowledge  
27 of the truth, there remaineth no longer a sacrifice for sins, but a certain fearful expectation of judgement, and a fierceness  
28 of fire ready to devour the adversaries. Any one that setteth at naught a law of Moses dieth without mercy upon the word  
29 of two or three witnesses; of how much sorer punishment, think ye, will he be counted worthy that treadeth under foot the Son of God and accounteth the blood of the covenant, the blood wherein he was sanctified, an unclean thing, and doth  
30 despite to the Spirit of grace! For we know him that said, 'To me belongeth vengeance, I will recompense'; and further,  
31 'The Lord will judge his people.' It is a fearful thing to fall into the hands of a living God.

32 But bear in mind the former days, in which, after ye had been enlightened, ye endured a great conflict of sufferings; partly,  
33 while both by reproaches and by afflictions ye were made a spectacle; partly, when ye became partners with them that  
34 were so used. For ye had compassion on them that were in bonds, and the plundering of your possessions ye joyfully accepted, knowing that ye have yourselves for<sup>2</sup> a better possession and an  
35 abiding one. Therefore cast not away your boldness, seeing  
36 that it hath great recompense of reward. For ye have need of steadfastness, that, having done the will of God, ye may receive what is promised.

37 For yet 'a very little while,  
He that cometh will come, and will not tarry;  
38 But my righteous one shall live by faith,  
And if he shrink back, my soul hath no pleasure in him.'  
39 But we are not of them that shrink back unto perdition, but of them that have faith unto gaining of the soul.

11 Now faith is confidence in things hoped for, conviction as  
2 to objects not seen.<sup>3</sup> For herein the elders<sup>4</sup> had witness borne to them.

3 By faith we perceive that the world hath been framed by an utterance of God, that what is seen should not have come into being out of things that appeared.<sup>4</sup>

4 By faith Abel offered to God a greater sacrifice than Cain; through which faith he had witness borne to him that he was righteous, God bearing witness as to his gifts; and through it he being dead still speaketh.

<sup>1</sup> Some MSS., 'have for yourselves.' See S. Luke xxi. 19. <sup>2</sup> Or Now faith is a giving substance to things hoped for, a proving of objects not seen  
<sup>3</sup> Or men of old time, ancients. <sup>4</sup> Or things then appearing (i.e. out of phenomena).

- 5 By faith Enoch was translated that he should not see death ; and he was not found, for God translated him ; for before his translation he hath had witness borne to him that he had been  
6 well-pleasing unto God. But without faith it is impossible to be well-pleasing ; for he that cometh to God must have faith that he is, and that he showeth himself a rewarder to them that diligently seek him.
- 7 By faith Noah, divinely warned concerning the things not seen as yet, moved by godly fear prepared an ark for the saving of his household ; through which faith he condemned the world, and became heir of the righteousness that is according to faith.
- 8 By faith Abraham, when he was called, obeyed, to go out to a place that he was to receive for an inheritance ; and he went out, not knowing whither he went. By faith he came as a  
9 sojourner into the land of the promise, as into a land not his own, dwelling in tents with Isaac and Jacob, the heirs with him of  
10 the same promise ; for he was waiting for the city that hath the foundations, the city whose craftsman and builder is God.
- 11 By faith even Sarah herself received strength to conceive when she was past the time of life ; because she counted him  
12 faithful that had promised. Wherefore also there were born from one, and him to all intents dead, as many as the stars of the heaven for multitude, and as the sand that is by the sea-shore, the sand that cannot be counted.
- 13 In the way of faith these all died, without receiving the things promised, but having seen them and greeted them from afar, and having acknowledged that strangers and pilgrims they  
14 were upon the earth. For they that say such things declare  
15 plainly that they seek for a country of their own. And truly, had they been mindful of that country from which they went  
16 out, they might have had opportunity to return ; but, as it is, they long for a better, that is, a heavenly. Wherefore God is not ashamed of them, to be called their God ; for he hath prepared for them a city.
- 17 By faith Abraham, when he was tried, hath offered up Isaac ; yea, he that had welcomed the promises was offering up his  
18 only son, he to whom it had been spoken, ' In Isaac there shall  
19 be called for thee a seed ' ; accounting that God is able to raise up even from the dead ; whence also in a parable he received him back.
- 20 By faith Isaac blessed Jacob and Esau, even concerning things to come.
- 21 By faith Jacob, when he was dying, blessed each of the sons of Joseph ; and worshipped, leaning on the top of his staff.
- 22 By faith Joseph, when he was near his end, remembered about the departure\* of the children of Israel, and gave commandment concerning his bones.
- 23 By faith Moses, when he was born, was hidden three months

\* Or him of whom.

\* *Lit. exodus.*

by his parents, because they saw that he was a beautiful child, and they feared not the king's injunction.

24 By faith Moses, when he was grown up, refused to be called  
25 son of a daughter of Pharaoh, choosing rather to be ill-treated  
with the people of God than to have enjoyment of sin<sup>1</sup> for a  
26 season; esteeming the reproach of the Christ greater riches  
than the treasures of Egypt; for he was looking away unto  
the recompense of reward.

27 By faith he forsook Egypt, not fearing the king's wrath;  
28 for he endured as seeing him that is invisible. By faith he hath  
appointed the passover and the sprinkling<sup>2</sup> of the blood, that  
29 the destroyer of the firstborn should not touch them. By faith  
they passed through the Red Sea as through dry land; in  
attempting which the Egyptians were swallowed up.

30 By faith the walls of Jericho fell down, after they had been  
encircled for seven days.

31 By faith Rahab the harlot, receiving the spies with peace,  
perished not with the disobedient.

32 And why do I say more? for time will fail me if I tell of Gideon,  
of Barak, of Samson, of Jephthah; of David too, and Samuel,  
33 and the prophets; who through faith subdued kingdoms, wrought  
righteousness, obtained things promised, stopped the mouths  
34 of lions, quenched the strength of fire, escaped the edge of the  
sword, from weakness were made strong, showed themselves  
35 mighty in war, turned to flight armies of aliens. By a resurrection  
women received their dead; whereas others were tortured, not  
accepting their deliverance, that they might obtain a better  
36 resurrection. And others had experience of mockings and  
37 scourgings, yea, moreover, of bonds and imprisonment; they  
were stoned, they were tempted, they were sawn asunder, they  
were slain with the sword; they went about in sheep-skins,  
38 in goat-skins, destitute, afflicted, ill-treated (of whom the world  
was not worthy), wandering in deserts and on mountains and  
in caves and the clefts of the earth.

39 And all these, having had witness borne to them through  
40 their faith, received not what was promised; God having in  
respect of us foreseen<sup>3</sup> some better thing, that apart from us  
they should not be made perfect.

12 Therefore let us also, surrounded as we are by so great a  
cloud of witnesses, put away every encumbrance and the sin  
that clingeth closely to us, and let us run with steadfastness  
2 the race that lieth before us, looking away unto the author  
and perfecter of the faith, Jesus, who for the joy that lay before  
him endured a cross, despising shame, and hath sat down at  
3 the right hand of the throne of God. For, that ye grow not  
weary, fainting in your souls, consider him that hath endured  
4 such opposition by sinners against himself.<sup>4</sup> Not yet unto blood

<sup>1</sup> To enjoy the pleasures of sin (A.V.).

<sup>2</sup> Or pouring, effusion.

<sup>3</sup> Or provided.

<sup>4</sup> Some MSS., 'against themselves' (Numbers xvi. 30).



5 have ye resisted, contending against sin; and ye have forgotten the exhortation that reasoneth with you as with sons,

‘My son, regard not lightly chastening from the Lord,  
Nor faint when thou art reprovèd by him;

6 For whom the Lord loveth he chasteneth,  
And scourgeth every son whom he receiveth.’

7 Unto chastening endure; as with sons God dealeth with you;

8 for what son is there whom his father chasteneth not? But if ye are without chastening, whereof all have been made par-

9 takers, then ye are bastards, and not sons. Furthermore, we had the fathers of our flesh to chasten us, and we gave them

reverence; shall we not much rather be in subjection to the

10 Father of spirits, and live? For they verily for a few days chastened us, as seemed good to them; whereas he for our

profit chasteneth us, that we may be partakers of his holiness.

11 Now all chastening seemeth for the present to be, not joyous, but grievous; but afterwards to them that have been exercised

thereby, it yieldeth peaceable fruit, fruit of righteousness.

12 Wherefore straighten the hands that hang down and the para-

13 lysed knees; and make straight paths for your feet, that what is lame be not put out of joint, but rather may be healed.

14 Follow after peace with all men, and the sanctification without

15 which no one will see the Lord; looking diligently, lest any one falling away from the grace of God, lest any root of bitter-

ness springing upwards, trouble you, and thereby the many be

16 defiled; lest there be any fornicator, or profane person, such

17 as Esau, who for one meal sold his birthright. For ye know that even afterwards when he desired to inherit the blessing,

he was rejected, though he sought it diligently with tears; for he found no place of repentance.

18 For ye have not come to fire that is felt and hath been kindled,

19 and to blackness and darkness and tempest, and sound of trumpet, and voice of words; which voice they that heard entreated

20 that no word more should be spoken to them—for they could not endure the injunction, ‘If even a beast touch the mount,

21 it shall be stoned’; and so fearful was the spectacle, that

22 Moses said, ‘I exceedingly fear and tremble’—but ye have come to mount Zion, and to a city of a living God, heavenly

23 Jerusalem, and to tens of thousands of angels, to a festal assembly and church<sup>1</sup> of firstborn enrolled in heaven, and to a judge

24 who is God of all, and to spirits of righteous men made perfect, and to Jesus, mediator of a fresh covenant, and to blood for sprinkling, which speaketh in better wise than Abel.<sup>2</sup>

25 See that ye reject not him that speaketh. For if those men escaped not when on earth they rejected him that gave warning, much more shall we not escape who turn away from him that

26 warneth from heaven; whose voice then shook the earth, but now he hath promised, saying, ‘Yet once more I will make

<sup>1</sup> Or congregation; or read, angels, a festal assembly, and to a church.

<sup>2</sup> See xi. 4.

27 to tremble, not the earth only, but also the heaven.' Now this expression, 'yet once more,' signifieth the removing of the things that are shaken, as of things that have been made, that the things that are not shaken may remain. Wherefore let us, as receiving a kingdom that cannot be shaken, feel thankfulness,<sup>1</sup> whereby we may offer service acceptably unto God, with devoutness and fear; for our God is a consuming fire.

13 Let love of the brethren continue. Forget not to show love unto strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as having been bound with them; them that are ill-treated, as being yourselves also in the body. Let marriage be held in honour among all, and let the bed be undefiled; for fornicators and adulterers God judgeth. Let your character be free from love of money; be content with what things ye have, for he hath said, 'I will not let thee go, neither will I forsake thee'; so that with great courage we say,

'The Lord is my helper, I will not fear;  
What shall man do unto me?'

7 Remember them that were your leaders,<sup>2</sup> seeing that they spoke to you the word of God; and observing the outcome of their manner of life, imitate their faith.

8 Jesus Christ yesterday and to-day is the same, and for ever.<sup>3</sup>  
9 Be not carried away by various and strange teachings; for it is an excellent thing that the heart be established by grace, not by foods, wherein they that concern themselves<sup>4</sup> found no profit.

10 We have an altar from which they that serve the tabernacle have no right to eat. For of the animals whose blood, as an offering for sin, is carried into the Holy of Holies by the high priest, their bodies are burnt outside the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered outside the gate. Let us therefore go forth unto him outside the camp, bearing his reproach. For here we have no abiding city, but we seek for the city that is to come. Through him therefore let us offer up a sacrifice of praise continually to God, that is, fruit of lips making confession to his name. But to do good and to distribute, forget not; for with such sacrifices God is well-pleased.

17 Obey them that are your leaders; and submit to them; for they keep watch over your souls, as men that shall give account; that they may do this with joy, and not with groaning; for that would be unprofitable for you.

18 Pray for us; for we are persuaded that we have a good conscience, desiring in all things to live honourably. But I the more exceedingly exhort you to do this, that I may be restored to you the sooner.

20 Now may the God of our peace, who brought up from the

<sup>1</sup> Or have grace.    <sup>2</sup> Same word as in Acts xv. 22.    <sup>3</sup> Lit. unto the ages  
<sup>4</sup> Lit. they that walk.

21 dead the shepherd of the sheep, the great shepherd, in blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing, to do his will, doing in us<sup>1</sup> that which is well-pleasing in his sight, through Jesus Christ, to whom be the glory for evermore;<sup>2</sup> Amen.

22 Now I exhort you, brethren, bear with the word of exhortation; 23 for I have written to you in brief. Know that our brother Timothy hath been released; with whom, if he hasten his coming, I will see you.

24 Greet all them that are your leaders, and all the saints. Those from Italy<sup>3</sup> greet you.

25 The grace be with you all.<sup>4</sup>

---

<sup>1</sup> Some MSS., 'you.'    <sup>2</sup> Lit. unto the ages of the ages.    <sup>3</sup> Or, they of Italy.    <sup>4</sup> Some MSS. add, 'Amen.'

## THE LETTER OF

# JAMES

[A.D. 45]

1 James, bondman of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion<sup>1</sup> sendeth greeting.

2 Count it all joy, my brethren, when ye fall into manifold  
3 temptations; knowing that what is genuine in your faith worketh  
4 out stedfastness. But let stedfastness have a perfect work,  
that ye may be perfect and entire, in nothing having lack.

5 But if any of you lacketh wisdom, let him ask of God who giveth to all liberally and reproacheth not; and it will be given him.

6 But let him ask in faith, nothing doubting; for he that doubteth  
7 is like foam of the sea driven by the wind and tossed. For  
8 let not that man think that he, a double-minded man unstable  
in all his ways, will receive any thing from the Lord.

9 But let the brother of low degree glory in his high estate;  
10 but the rich, in his humiliation; because as a flower of grass  
11 he will pass away. For there rose the sun with the scorching  
wind,<sup>2</sup> and it withered the grass, and its flower fell away, and  
the grace of the look thereof perished; so the rich man also  
will waste away in his goings.

12 Blessed is the man that endureth temptation; for when he  
hath been approved, he will receive the crown of life, which  
the Lord<sup>3</sup> promised to them that love him.

13 Let no one when he is tempted say, 'It is from God I am  
tempted'; for God cannot be tempted by evil things; nay,

14 he himself tempteth no one.<sup>4</sup> But each is tempted, when by  
15 his own desire he is drawn away and enticed. Afterwards,

the desire, when it hath conceived, giveth birth to sin; but  
16 the sin, when it is finished, bringeth forth death. Be not

17 deceived, my beloved brethren; every good giving and every  
perfect gift is from above, coming down from the Father of the  
lights, with whom there is no alternation, nor shadow of change.

18 Of his own will he brought us forth by the word of truth, that  
we should be a firstfruit as it were of his creatures.

19 Ye know it, my beloved brethren; but let every man be swift  
20 to hear, slow to speak, slow to wrath; for the wrath of man

21 worketh not the righteousness of God. Wherefore, putting  
away all filthiness and excess of wickedness, in meekness receive

<sup>1</sup> See note to St. John vii. 35.  
(cf. St. Luke xxi, 19).

<sup>2</sup> Jonah iv. 8.

<sup>3</sup> Lit. which he

<sup>4</sup> Ecclesiasticus xv. 11, 12.

22 the implanted word, which is able to save your souls. But  
 23 become doers of the word, not hearers only, beguiling your own  
 24 selves. For if any is a hearer of the word, and not a doer,  
 25 he is like a man considering his natural face in a mirror; for  
 he considered himself, and hath gone away, and straightway he  
 26 forgot what manner of man he was. But he that hath looked  
 into a perfect law, the law of liberty, and hath continued therein,  
 having become, not a forgetful hearer, but an active worker;  
 27 blessed in his doing shall this man be. If any thinketh that  
 he is religious, yet he bridleth not his own tongue, but deceiveth  
 28 his own heart, this man's religion is vain. Religion pure and  
 undefiled before our God and Father is this, To visit fatherless  
 ones and widows in their affliction, and to keep oneself unspotted  
 from the world.

2 My brethren, hold not with any respect of persons the faith  
 2 of our Lord Jesus Christ, the Lord of the glory. For if there  
 came into an assembly<sup>1</sup> of yours a man with gold rings, in fine  
 clothing, and there came in also a poor man in mean clothing;  
 3 and ye had regard to the wearer of the fine clothing, and said,  
 'Sit thou here in an honourable place'; and said to the poor  
 4 man, 'Stand thou there', or 'Sit below my footstool'—did  
 ye not doubt in<sup>2</sup> yourselves, and show yourselves judges with  
 5 evil thoughts? Hearken, my beloved brethren; did not God  
 choose them that are poor as to the world, rich in faith, and  
 heirs of the kingdom which he promised to them that love  
 6 him? But as for you, ye dishonoured the poor man. Do not  
 the rich oppress you? and themselves drag you to courts of  
 7 justice? do not they blaspheme the honourable name by which  
 8 ye are called? If, however, ye fulfil what is a royal law (according  
 to the scripture, 'Thou shalt love thy neighbour as thyself'),  
 9 ye do well; but if ye have respect of persons, ye commit sin,  
 10 being convicted by the law as transgressors. For whosoever  
 shall keep the whole law, yet stumbleth in one point, he hath  
 11 become guilty of all. For he that said, 'Commit not adultery',  
 said also, 'Murder not'; now if thou dost not commit adultery,  
 yet committest murder, thou hast become a transgressor of  
 12 law. So speak, and so act, as men that are to be judged by  
 13 means of a law of liberty. For the judgement is merciless to  
 him that showed no mercy; mercy glorieth against judgement.  
 14 What doth it profit, my brethren, if any say he hath faith,  
 15 but have not works? can the faith save him? If brother or  
 16 sister should be naked and lacking the day's food, but one of  
 you should say to them, 'Go in peace, keep yourselves warm  
 and filled', yet ye give them not the needs of the body, what  
 17 doth it profit? Even so faith, if it hath not works, is dead  
 18 in itself. Yea, some one will say, 'Thou hast faith, and I have  
 works; show me thy faith apart from thy works, and I by my

<sup>1</sup> Lit. synagogue.

<sup>2</sup> Or make distinctions among.

<sup>3</sup> Lit. which was

called, invoked, upon you.

19 works will show thee my faith.' Is it thy faith that God is one? :  
 thou doest well; the demons also have that faith and shudder.  
 20 But art thou willing to learn, O vain man, that the faith apart  
 21 from the works is fruitless? <sup>2</sup> Was not Abraham, our forefather,  
 accounted righteous by works, when he offered up Isaac his son  
 22 upon the altar? Thou seest that his faith wrought along with  
 23 his works, and by the works the faith was made perfect; and  
 the scripture was fulfilled that saith, 'Now Abraham had faith  
 in God, and it was reckoned to him as righteousness'; and he  
 24 was called, 'Friend of God.' Ye see that by works a man  
 25 is accounted righteous, and not by faith only. But likewise  
 was not also Rahab the harlot accounted righteous by works,  
 when she welcomed the messengers and urged them forth by  
 26 a different way? For even as the body apart from spirit  
 is dead, so faith also apart from works is dead.

3 Become not teachers, many of you, my brethren; knowing  
 2 that we shall receive a stricter judgement. For in many things  
 we stumble, every one. If any stumbleth not in word, he is  
 3 a perfect man, able to bridle the whole body also. Now if  
 we put their bits into the horses' mouths, that they may obey  
 4 us, we turn about even their whole bodies. Behold, even the  
 ships, great as they are and driven by boisterous winds, are  
 turned about by a very small rudder, whither the impulse of  
 5 the steersman willeth. So the tongue also is a little member  
 and boasteth great things. Behold, how small a fire! how  
 6 great a forest it kindleth! And the tongue is a fire; the tongue  
 maketh itself among our members the adornment<sup>4</sup> of iniquity,  
 that which spotteth the whole body, and setteth on fire the wheel  
 7 of nature, and is set on fire by hell.<sup>5</sup> For every nature of wild  
 beasts and of birds, of creeping things and of things in the sea,  
 8 is tamed and hath been tamed by human nature; but the  
 tongue none of men can tame, a restless evil, charged with  
 9 deadly poison. With it we bless the Lord and Father; and  
 with it we curse men, who have been made after the likeness  
 10 of God. Out of the same mouth cometh forth<sup>6</sup> blessing and  
 11 cursing. These things, my brethren, ought not so to be. Doth  
 the fountain from the same opening burst forth with sweet water  
 12 and bitter? Can a fig tree, my brethren, yield olives? or a vine,  
 figs? neither can salt water produce sweet.

13 Who is wise and intelligent among you? let him show by  
 his honourable behaviour his works in meekness of wisdom.  
 14 But if ye have bitter jealousy and factiousness in your hearts,  
 15 glory not and lie not against the truth. This is not the wisdom  
 that cometh down from above, but is earthly, sensual, devilish.  
 16 For where there are jealousy and factiousness, there there are  
 17 disorder and every bad deed. But the wisdom from above,

<sup>1</sup> Some MSS., 'that there is one God.'    <sup>2</sup> *Lit.* workless; idle, unproductive.  
<sup>3</sup> Or in that.    <sup>4</sup> Or world; but see 1 S. Peter III. 3 (same word).    <sup>5</sup> *Lit.*  
 Gehenna.    <sup>6</sup> For the grammar, see note to 1 Corinthians xiii. 13; they come  
 out in one breath, one stream.

first it is pure, then peaceable, kindly, easy to be intreated, full of mercy and good fruits, without doubtfulness, without hypocrisy. But fruit of righteousness is sown in peace for them that make peace.

4 Whence are wars, and whence fightings, among you? are they not hence, from your pleasures that war in your members? 2 Ye desire, and have not; ye murder, and envy, and cannot obtain; ye fight and war; ye have not, because ye ask not. 8 Ye ask, and receive not, because ye ask amiss, that ye may spend 4 it on your pleasures. Adulteresses! know ye not that the friendship of the world is enmity with God? Therefore whosoever wisheth to be a friend of the world maketh himself an enemy 5 of God. Or think ye that in vain the scripture saith, 'Even unto jealousy the Spirit which he made to dwell in us yearneth 6 over us.' 3 Nay, he giveth greater grace; wherefore it saith, 'God resisteth the proud, but giveth grace to the humble.' 7 Be subject therefore unto God; but resist the devil, and he will 8 flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, 9 ye double-minded. Afflict yourselves, and mourn, and weep; let your laughter be turned into mourning, and your joy into 10 heaviness. Humble yourselves in the sight of the Lord, and he will exalt you.

11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against law, and judgeth law; now if thou judgest law, thou art not a 12 doer of law, but a judge. One there is, lawgiver and judge, he that is able to save and to destroy; but thou that judgest thy neighbour, who art thou?

18 Go to now, ye that say, 'To-day or to-morrow we will go into such a city, and spend a year there, and trade, and get gain' 14 (whereas ye know not what your life will be on the morrow; for ye are a vapour that appeareth for a little while and then vanisheth 15 away); instead of saying, 'If the Lord will, we shall live and do 16 this or that.' But in fact ye glory in your boastings. All 17 such glorying is evil. To any one therefore that knoweth how to do what is right, and doeth it not, to him it is sin.

5 Go to now, ye rich; weep, howling for your miseries that are 2 coming upon you. Your riches have rotted, and your garments 3 have become moth-eaten; your gold and your silver are rusted, 4 and the rust of them will be for a testimony unto you, and will devour your flesh as fire doth. Ye laid up treasure in what 4 are last days. Behold, the hire of the labourers who mowed

<sup>1</sup> Or partiality.      <sup>2</sup> Whence come wars and fightings and factions? whence but from the body and the lusts of the body? Plato, *Phaedo*, chap. 11, page 68, C.      <sup>3</sup> Or even unto jealousy he (God) yearneth for the (human) spirit that he made to dwell in us—but the meaning is doubtful, and the source of the quotation unknown.      <sup>4</sup> Strictly the precious metals are not rusted, but tarnished.

your lands, which on your part hath been kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of hosts.<sup>1</sup> Ye lived luxuriously on the earth, and wantonly; ye nourished your hearts in a day of slaughter. Ye condemned, ye murdered, the righteous one; he doth not resist you.<sup>2</sup>

7 Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and the late rain. Be ye also patient, strengthen your hearts; because the coming of the Lord is at hand. Murmur not, brethren, one against another; that ye be not judged. Behold, the judge standeth before the doors. Take, brethren, for an example of suffering hardship and of patience, the prophets who spoke in the name of the Lord. Behold, we call them blessed that endured; ye have heard of the endurance of Job, and have seen the end that the Lord made; that the Lord is full of pity, and merciful.

12 But above all else, my brethren, swear not, be it by the heaven, or by the earth, or by any other oath; but let your Yea be yea, and your Nay, nay; that ye fall not under judgement.

13 Is any among you suffering hardship? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sufferer, and the Lord will raise him up; even if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. Greatly availeth a righteous man's supplication in its working. Elijah was a man of like nature with us, and he prayed fervently that it might not rain, and no rain fell upon the land for three years and six months; and he prayed again, and the heaven gave rain, and the land brought forth its fruit.

19 My brethren, if any among you be led astray from the truth, and one convert him; know<sup>4</sup> that he that converteth a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.

<sup>1</sup> *Lit.* Lord of Sabaoth.    <sup>2</sup> S. Matthew v. 39.    <sup>3</sup> *Lit.* the end of the Lord.

<sup>4</sup> Some MSS., 'let him know.'



# THE FIRST LETTER OF PETER

[A.D. 60]

1 Peter, apostle of Jesus Christ, to the elect pilgrims of the  
Dispersion<sup>1</sup> in Pontus, Galatia, Cappadocia, the province of Asia,<sup>2</sup>  
2 and Bithynia, elect according to the foreknowledge of God  
the Father, in sanctification by the Spirit, unto obedience and  
sprinkling of the blood of Jesus Christ; Grace to you and peace  
be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, who  
according to his great mercy begot us again unto a living hope  
4 through the resurrection of Jesus Christ from the dead, unto  
an inheritance incorruptible, and undefiled, and unfading, reserved  
5 in heaven for you, who by the power of God are guarded, through  
faith, unto a salvation ready to be revealed in the last time;  
6 wherein ye exult, though of late for a little while, if need was,  
ye were put to grief in manifold temptations; that what is  
7 genuine in your faith, being much more precious than gold  
that perisheth (yet through fire is proved), may be found unto  
praise and glory and honour in the revelation of Jesus Christ;  
8 whom not having seen ye love; on whom, though now ye  
see him not, yet believing, ye exult with joy unspeakable and  
9 full of glory, receiving the end of your faith, the salvation  
10 of your souls. Concerning which salvation, prophets, who  
prophesied of the grace that was for you, diligently sought  
11 and searched; searching as to what season, or what manner  
of season, the Spirit of Christ which was in them was signifying,  
when it testified beforehand the sufferings appointed for Christ  
12 and the glories that would follow; to whom it was revealed, that  
not to themselves, but to you, they ministered these things,  
which were of late announced to you through them that preached  
the gospel to you in the Holy Spirit sent from heaven; into which  
things angels desire to look.

13 Wherefore, girding up the loins of your minds, be perfectly  
sober, and set your hope on the grace that is brought unto you  
14 in the revelation of Jesus Christ; as children of obedience,  
not fashioning yourselves according to the lusts of former days  
15 when you were ignorant; but, like the Holy One who called  
16 you, become yourselves also holy in all your behaviour; seeing  
that it is written, 'Holy ye shall be, because I am holy.'

17 And if ye call on him as Father, who without respect of persons

<sup>1</sup> See note, E. John vii. 35.

<sup>2</sup> See note, Acts ii. 9.

judgeth according to the work of each, behave yourselves with  
 18 fear in the time of your sojourning; <sup>1</sup> knowing that, not with  
 corruptible things, with silver or gold, were ye delivered out  
 of your vain behaviour handed down from your forefathers;  
 19 but with precious blood, as of a lamb without blemish <sup>2</sup> and  
 20 without spot, even of Christ, foreknown indeed before the founda-  
 tion of the world, but manifested at the end of the times, for  
 21 the sake of you, who through him have faith in God, in him  
 that raised him from the dead, and gave him glory; so that your  
 22 faith and hope might be in God. Seeing ye have purified your  
 souls in your obedience to the truth, unto unfeigned love of the  
 23 brethren, from the heart; love one another fervently; having  
 been begotten again, not from corruptible seed, but from in-  
 corruptible, through the word of God who <sup>4</sup> liveth and abideth;  
 seeing that

24 'All flesh is as grass,  
 And all its glory as a flower of grass;  
 The grass withered,  
 And the flower fell away,  
 25 But the word of the Lord abideth for ever.'

Now this is the word of good tidings which was preached  
 unto you.

2 Therefore putting away all wickedness and all guile, and  
 2 hypocrisies, and envies, and all backbitings; long, as new-born  
 babes, for the spiritual, <sup>5</sup> guileless milk, that thereby ye may grow  
 3 unto salvation; if so be ye have tasted that the Lord is gracious;  
 4 unto whom drawing near, a living stone, rejected indeed by  
 5 men, but in God's sight elect, honoured, ye also as living stones  
 are being built up, a spiritual house, for a holy priesthood, to  
 offer up spiritual sacrifices, acceptable to God through Jesus  
 6 Christ; seeing that it is contained in scripture,

'Behold, I lay in Zion an elect stone, a corner-stone,  
 honoured;

And he that believeth on him shall not be put to shame.

7 To you therefore who believe belongeth the honour; but to  
 such as disbelieve, 'A stone which the builders rejected, the  
 8 same became the head of the corner', and, 'a stone of stumbling  
 and a rock of offence'; who, being disobedient, stumble at  
 9 the word; whereunto also they were appointed. But you are  
 an elect race, a royal priesthood, a holy nation, a people of  
 God's own possession, that ye may tell forth the excellences of  
 him that called you out of darkness into his marvellous light  
 10 who in time past were no people, but are now the people of God  
 who had not obtained mercy, but now have obtained mercy

11 Beloved, I exhort you as sojourners and pilgrims, <sup>6</sup> to abstain  
 12 from the desires of the flesh, which war against the soul; be

<sup>1</sup> Pass the time of your sojourning here in fear (A.V.).

<sup>2</sup> Exodus xii. 5

<sup>3</sup> Some MSS., 'from a clean heart.' <sup>4</sup> Or which.

<sup>5</sup> Or rational

<sup>6</sup> Same words as in Greek version of Genesis xxiii. 4.

having yourselves honourably among the Gentiles; that in what matter they speak against you as evildoers, they may by reason of your good works, as they behold them, glorify God in the day of visitation.

18 Be subject to every institution of men, for the Lord's sake; 14 whether to the king, as supreme; or to governors, as sent through him for vengeance on evil-doers, but for praise of such 15 as do well. For so is the will of God, that by well-doing ye 16 should put to silence the ignorance of foolish men; as freemen, and not using your freedom as a cloak for wickedness, but as 17 bondmen of God. Honour all men; love the brotherhood; fear God; honour the king.

18 Household servants, be in subjection to your masters with all fear; not only to the good and kindly, but also to the 19 perverse. For this is thankworthy, if for consciousness of God: 20 any endureth sorrows, suffering wrongfully. For what credit is it, if, when ye sin and are buffeted, ye shall take it patiently? but if, when ye do well and suffer, ye shall take it patiently, 21 this is thankworthy before God. For hereunto ye were called; because Christ also suffered for you, leaving you an example, 22 that ye should follow his steps; who did no sin, neither was 23 guile found in his mouth; who, when he was reviled, never reviled in return; when he suffered, he never threatened, but 24 committed himself to him that judgeth righteously; <sup>1</sup> who himself carried up our sins in his own body on to the tree, that we, having died unto sins, should live unto righteousness; by whose stripes 25 ye were healed. For ye were, as sheep, going astray, but have now returned unto the Shepherd and Overseer of your souls.

3 In like manner, wives, be in subjection to your own husbands; that even if any obey not the word, they may without word 2 be won through the behaviour of their wives, beholding your 8 behaviour chaste in fear. Yours should be, not the outward adornment of plaiting the hair, and of wearing jewels of gold, 4 or of putting on robes, but the hidden man of the heart, in the incorruptness of that meek and quiet spirit which in God's 5 sight is of great price. For after this manner in old time the holy women also, who hoped in God, adorned themselves, 6 being in subjection to their own husbands; as Sarah obeyed Abraham, calling him lord; and her children ye became by doing good and not being afraid with any terror.

7 Ye husbands, in like manner, dwell with your wives according to knowledge, paying honour to the woman, as to a weaker vessel, as to joint-heirs also <sup>4</sup> of the grace of life; that your prayers be not hindered.

8 Finally, be all of one mind, compassionate, lovers of the 9 brethren, <sup>5</sup> tender-hearted, humble-minded, not rendering evil for evil, nor reviling for reviling, but, contrariwise, giving a

<sup>1</sup> For conscience towards God (A.V.).

Plato), Vulgate.

<sup>2</sup> See note, Acts xx. 28.

also (yourselves) joint-heirs.

<sup>3</sup> 'Judicanti injuste' (i.e.

<sup>4</sup> Some MSS., 'as being

<sup>5</sup> Fraternitatis amatores (Vulgate).

blessing; because with this intent ye were called, that ye might inherit a blessing. For,

- 10 'He that would love life,  
And see good days,  
Let him refrain his tongue from evil,  
And his lips that they speak no guile;  
11 Yea, let him turn away from evil, and do good;  
Let him seek peace, and pursue it;  
12 For the eyes of the Lord are upon righteous men,  
And his ears are towards their supplication;  
But the face of the Lord is upon men doing evil.'

13 And who is he that shall harm you, if ye show yourselves  
14 zealous for that which is good? But if ye should even suffer  
for righteousness' sake, blessed are ye. Yea, be not afraid  
15 with fear of them, neither be troubled, but sanctify in your  
hearts the Christ as Lord, ready always with an answer to every  
one that asketh you a reason for the hope that is in you, yet  
16 with meekness and fear; having a good conscience, that, in  
what matter ye are spoken against, they that revile your good  
17 behaviour in Christ may be put to shame. For it is better, if the  
will of God should so will, that ye suffer in doing good, than in  
18 doing evil. Because Christ also once for all died<sup>1</sup> on account of  
sins, a righteous man for unrighteous men, that he might give  
you<sup>2</sup> access to God, put to death as he was in flesh, but made alive  
19 in spirit; in which also he went and preached to the spirits in  
20 prison, which aforetime were disobedient, when the long-suffering  
of God waited in the days of Noah, while the ark was being pre-  
pared, into which few (that is, eight souls) were brought safely  
21 through water; which also in its counterpart; now saveth you,  
even baptism (not the putting off of the flesh of the flesh, but the  
inquiry<sup>3</sup> of a good conscience after God), through the resurrection  
22 of Jesus Christ, who is at the right hand of God,<sup>4</sup> having gone  
into heaven, angels and authorities and powers having been  
made subject unto him.

4 Seeing, then, that Christ suffered in the flesh, arm ye your-  
selves also with the same mind (because he that hath suffered  
2 in the flesh hath ceased from sin), that ye may live the rest of  
your time in the flesh, no longer to the lusts of men, but to the  
3 will of God. For sufficient is the time past to have wrought  
the wish of the Gentiles, walking, as ye did, in wanton ways,  
lusts, excesses of wine, revellings, carousings, and unlawfu-  
4 idolatries; wherein they are amazed that ye run not with them  
5 into the same excess of riot, railing at you; but they will render  
6 account to him that is ready to judge living and dead. For  
with this intent to dead men also good tidings were preached.  
that they should be judged, as men, in flesh, but should live  
as God, in spirit.

<sup>1</sup> Some MSS., 'suffered.'    <sup>2</sup> Some MSS., 'us.'    <sup>3</sup> Lit. in the antitype

<sup>4</sup> Or interrogation . . . towards God (R.V.); see 2 Samuel xi. 7 (LXX)

<sup>5</sup> Vulgate adds, 'deglutians mortam, ut vite eterna heredes effectorem.'

7 But the end of all things is at hand; therefore be of sound  
8 mind, and be sober unto prayers; above all else keeping fervent  
9 your mutual love (for love covereth a multitude of sins); hos-  
10 pitable one to another without murmuring; even as each  
11 received a gift, ministering it among yourselves as good stewards  
of the manifold grace of God; if any speaketh, speaking as  
oracles of God; if any ministereth, ministering as from the  
strength that God supplieth; that in all things God may be  
glorified through Jesus Christ, whose are the glory and the  
dominion for evermore; Amen.

12 Beloved, be not surprised at the trial by fire that is taking  
place among you to prove you, as if some surprising thing were  
13 happening to you; but, in so far as ye are sharers in the sufferings  
of Christ, rejoice; that in the revelation of his glory also ye may  
14 rejoice with exultation. If ye are reproached concerning the  
name of Christ, blessed are ye, in that the Spirit of glory, even  
15 the Spirit of God, resteth upon you. For let not any of you  
suffer as a murderer, or a thief, or an evil-doer, or as a meddler  
16 in other men's matters; but if he suffer as a Christian, let him  
17 not be ashamed, but let him glorify God in this name. For  
the time hath come for the judgement to begin with the house-  
hold of God; but if it begin first with us, what will be the end  
18 of them that obey not the gospel of God! And if the righteous  
scarcely is saved, where will the ungodly and sinner appear!  
19 Wherefore also let them that suffer according to the will of God  
commit their souls in well-doing to a faithful Creator.

5 Such then as are elders among you, I exhort, I the fellow-  
elder and witness to the sufferings of the Christ, the partaker  
2 also of the glory that will be revealed. Be shepherd to the  
flock of God, which is among you,<sup>2</sup> not of necessity, but willingly,  
according to the will of God; nor yet for base gain, but with  
3 a ready mind; nor yet as lording it over the charges allotted  
4 to you, but making yourselves examples to the flock; and  
when the chief shepherd hath been manifested, ye will receive  
the crown of glory, made of amaranth.<sup>3</sup>

5 Likewise ye that are younger, be subject to older men. Yea,  
clothe yourselves all with humility one towards another; for  
God resisteth the proud, but giveth grace to the humble.

6 Humble yourselves, therefore, under the mighty hand of God,  
7 that he may exalt you in due time; casting all your anxiety  
8 upon him, because he careth for you. Be sober, be watchful.  
Your adversary, the devil, as a roaring lion, walketh about  
9 seeking some one to devour; whom withstand, firm in the  
faith, knowing that<sup>4</sup> the very same sufferings are being wrought  
10 out for your brotherhood which is in the world. But the God

<sup>1</sup> Lit. unto the ages of the ages.

<sup>2</sup> Some MSS. add, 'acting as overseers.'

<sup>3</sup> See Milton, *Paradise Lost*, iii. 253, etc.

<sup>4</sup> For construction, see S. Luke

iv. 41. Or knowing how to carry to the end the same burden of sufferings as your brotherhood which is in the world.

## I. PETER 5

of all grace, who called you unto his eternal glory in Christ, will himself, after ye have suffered a little while, perfect, establish, strengthen, settle, you. His is the dominion for evermore; <sup>1</sup> Amen.

12 Through Silvanus, the faithful brother, as I account him, I am writing to you briefly, exhorting and testifying that this is the true grace of God; unto which stand fast. She that <sup>2</sup> is in Babylon, elect together with you, greeteth you; and so doth Mark my son. Greet one another with a kiss of love.

Peace unto you all that are in Christ.

---

<sup>1</sup> Lit. unto the ages of the ages.  
the church which.

<sup>2</sup> A few authorities give, 'The

# THE SECOND LETTER OF PETER

[A.D. 60]

1 Symeon Peter,<sup>1</sup> bondman and apostle of Jesus Christ, to them that in the righteousness of our God and Saviour Jesus Christ  
2 were allotted a faith equally privileged with our own; Grace to you and peace be multiplied in knowledge of God and of Jesus our Lord.

3 Seeing that his divine power hath bestowed upon us all things that tend to life and godliness, through the knowledge of him  
4 that called us by his own glory and virtue (whereby he hath bestowed upon us those precious and very great promises, that through them ye may become partakers of a divine nature, having escaped the corruption that is in the world through lust); and  
5 truly for this very reason bringing in on your part all diligence, in your faith supply virtue; and in your virtue, knowledge;  
6 and in your knowledge, self-control; and in your self-control, stedfastness; and in your stedfastness, godliness; and in your godliness, brotherly affection; and in your brotherly affection,  
8 love. For if these things are yours, and are increasing, they cause you to be neither idle nor unfruitful in the knowledge  
9 of our Lord Jesus Christ. For he that lacketh these things is blind, near-sighted, having forgotten the cleansing from  
10 his sins of former days. Wherefore, brethren, give diligence the more to make your calling and election sure; for if ye do  
11 those things ye will never stumble; for so will be richly supplied to you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I shall always remind you<sup>2</sup> of these things, though ye know them and have been established in the truth that is  
13 with you. But I think it right, as long as I am in this tabernacle,  
14 to stir you up by bringing you to remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as  
15 our Lord Jesus Christ signified to me. Yea, I will use diligence that on every occasion ye may be able after my departure<sup>3</sup>  
16 to call these things to remembrance. For it was not as following cunningly-devised fables that we made known to you the power and coming<sup>4</sup> of our Lord Jesus Christ, but as having been

<sup>1</sup> Some MSS., 'Simon Peter' (but see Acts xv. 14).    <sup>2</sup> A.V. (other MSS.), 'I will not be negligent to put you always in remembrance.'    <sup>3</sup> *Lit. exodus.*  
<sup>4</sup> *Lit. parousia*, the second coming, Advent, S. Matt. xxiv. 3, 37.

17 eyewitnesses of his majesty. For he, having received from  
 God the Father honour and glory, such a voice as this having  
 been borne to him by the Majestic Glory, 'This is my Son,  
 18 my beloved, on whom I set my delight'—and this voice we our-  
 selves heard borne from heaven, when we were with him on  
 19 the holy mount. And even surer is the word of prophecy  
 that we have; whereto ye do well to take heed, as to a lamp  
 shining in a gloomy place, until the day dawn, and the day-  
 20 star arise in your hearts; knowing this first, that no prophecy  
 21 of scripture admits of private interpretation. For not by will  
 of man was prophecy borne in days of old; but borne along  
 by the Holy Spirit men spoke from God.

2 But there arose false prophets also among the people, as among  
 you also there will be false teachers, who will privily bring in  
 destructive heresies, even denying the Master that bought  
 2 them, bringing on themselves swift destruction. And many  
 will follow their wanton doings; by reason of whom the way  
 3 of the truth will be evil spoken of. And in covetousness they  
 will by deceitful words make merchandise of you; they for  
 whom the sentence from of old lingereth not, and their destruction  
 4 doth not slumber. For if God spared not angels when they sinned,  
 but casting them down into hell<sup>1</sup> committed them to pits<sup>2</sup> of  
 5 darkness, kept as they are unto judgement; and spared not  
 the ancient world, but kept safe (with seven others) Noah, a  
 herald of righteousness, when he brought a flood upon the world  
 6 of ungodly men; and burning to ashes the cities Sodom and  
 Gomorrah, condemned them to utter destruction, having made  
 them an example to such as should live ungodly lives; and  
 7 delivered righteous Lot, worn down by the wanton behaviour  
 8 of the lawless (for by sight and hearing that righteous man, as  
 he dwelt among them, from day to day was distressing a righteous  
 9 soul with lawless deeds<sup>3</sup>); the Lord knoweth how to deliver  
 godly men out of temptation, but to keep unrighteous men  
 10 under punishment<sup>4</sup> unto a day of judgement; but especially  
 them that follow the flesh in lust of defilement, and despise  
 all dominion. Reckless, self-willed, they tremble not as they  
 11 rail at dignities; whereas angels, though greater in might and  
 power, bring not a railing charge against them before the Lord.  
 12 But these, as animals without reason, born of mere nature  
 to be taken and destroyed, railing about matters whereof they  
 are ignorant, will in their destruction surely be destroyed,  
 13 suffering wrong as the reward of wrong-doing; counting as  
 pleasure their daylight revelry; spots and blemishes, revelling  
 14 in their deceivings,<sup>5</sup> while they banquet with you; having  
 eyes fed on<sup>6</sup> an adulteress, and that cannot cease from sin;

<sup>1</sup> *Lt.* into Tartarus.

<sup>2</sup> Some MSS., 'chains.'

<sup>3</sup> *Aspectu enim et*

*auditu justus erat habitans apud eos qui diem de die animam justam iniquis operibus cruciabant (Vulgate).*

<sup>4</sup> Or chastisement.

<sup>5</sup> Some MSS.,

'love-feasts.'

<sup>6</sup> *Lt.* full of,



enticing unstable souls; having hearts exercised in covetous-  
 15 ness; children of a curse. Forsaking the straight way, they went  
 astray, following the way of Balaam, Beor's son, who loved  
 16 the reward of unrighteousness, but met with rebuke for his  
 transgression; a dumb ass<sup>1</sup> making utterance with man's voice  
 17 stayed the madness of the prophet. These are springs without  
 water, and mists driven by a storm; for whom the blackness  
 18 of darkness hath been reserved. For, uttering high-flown words  
 of vanity, they entice in the desires of the flesh, by wanton  
 ways, such as are just escaping from them that live in error;  
 19 promising them freedom, they themselves being bondmen of  
 corruption; for by what any hath been overcome, by the same  
 20 he hath been also brought into bondage. For if, after escaping  
 the defilements of the world through the knowledge of the Lord  
 and Saviour Jesus Christ, they are again entangled therein and  
 overcome, the last state hath become worse for them than the  
 21 first. For it were better for them not to have known the way  
 of righteousness, than, having known it, to turn back from  
 22 the holy commandment delivered to them. It hath happened  
 to them according to the true proverb, 'A dog turning back  
 to his own vomit,' and 'a sow after a wash to wallowing in  
 the mire.'<sup>2</sup>

3 This, beloved, is now the second letter I am writing to you,  
 in both which I stir up your sincere minds by bringing you to  
 2 remembrance, that ye may remember the words spoken before-  
 hand by the holy prophets, and the commandment of your  
 3 apostles, even of the Lord and Saviour; knowing this first,  
 that there will come in the last days scoffers with scoffing,  
 4 walking according to their own lusts, and saying, Where is the  
 promise of his coming? for, since the fathers fell asleep, all  
 things continue as they were from the beginning of creation.  
 5 For this they wilfully forget, that there were heavens from of  
 old, and an earth subsisting out of water and by means of water,  
 6 by the word of God; by which means the world that then was,  
 7 overwhelmed with water, perished. But the heavens that now  
 are, and the earth, by the same word have been treasured up  
 for fire, being reserved unto a day of judgement and of destruction  
 of ungodly men.

8 But, beloved, forget not this one thing, that with the Lord  
 one day is as a thousand years, and a thousand years as one day.  
 9 The Lord is not slack concerning his promise, as some count  
 slackness; but is longsuffering towards you, not wishing that  
 some should perish, but that all should come to repentance.  
 10 But there will come the day of the Lord, as a thief; in which the  
 heavens will pass away with a rushing noise, whereas heavenly  
 bodies<sup>3</sup> burning fiercely will be dissolved; and the earth and  
 11 the works that are therein will not be found.<sup>4</sup> Seeing that

<sup>1</sup> *Lit.* yoke-bearer (S. Matthew xxi. 5).      <sup>2</sup> *Sus lots in volutabro luti*  
 (Vulgato).      <sup>3</sup> *Or elements.*      <sup>4</sup> See Appendix II, page 389.

## II. PETER 3

all these things are to be thus dissolved, what manner of persons  
12 ought ye to be in all holy behaviour and godliness, looking for  
and hastening the coming of the day of God, by reason of which  
the heavens being on fire will be dissolved, and heavenly bodies  
13 burning fiercely will melt away. But, according to his promise,  
we look for new heavens and a new earth, wherein dwelleth  
righteousness.

14 Wherefore, beloved, seeing that ye look for these things,  
give diligence that ye may be found by him, without spot and  
15 blameless, in peace; and account the longsuffering of our  
Lord to be salvation, even as our beloved brother Paul also,  
16 according to the wisdom given to him, wrote unto you; <sup>1</sup> as  
also he did in every letter, speaking in them of these things;  
in which letters are some things hard to understand, which  
the ignorant and unstable pervert, as they pervert the rest of  
17 the scriptures also, to their own destruction. You therefore,  
beloved, having knowledge beforehand, be on your guard, lest,  
carried away by the error of the lawless, ye fall from your own  
18 stability. But grow in grace, and in knowledge of our Lord  
and Saviour Jesus Christ. To him be the glory both now and  
to the day of eternity.

---

<sup>1</sup> See Romans ii. 4.

# THE FIRST LETTER OF

## JOHN

[A.D. 95]

1 That which was from the beginning, that which we have heard,  
that which we have seen with our eyes, that which we beheld,  
2 and our hands felt, concerning the Word of life—and the life  
was manifested, and we have seen, and bear witness, and declare  
to you the life, the eternal life, which was with the Father and  
3 was manifested unto us—that which we have seen and heard we  
declare to you also, that you also may have fellowship with us ;  
yea, and our fellowship is with the Father, and with his Son  
4 Jesus Christ. And these things we write, that our joy may  
be made full.

5 And this is the message that we have heard from him and  
announce unto you, that God is light, and in him there is no  
6 darkness at all. If we say that we have fellowship with him, and  
7 we walk in the darkness, we lie, and do not the truth ; but if we  
walk in the light, as he is in the light, we have fellowship one  
with another, and the blood of Jesus his Son cleanseth us from  
8 all sin. If we say that we have no sin, we mislead ourselves,  
9 and the truth is not in us. If we acknowledge our sins, he is  
faithful and righteous to forgive us our sins, and to cleanse us  
10 from all unrighteousness. If we say that we have not sinned,  
we make him a liar, and his word is not in us.

2 My little children, I write these things to you, that ye may  
not sin. And if any one sin, we have an advocate<sup>1</sup> with  
2 the Father, Jesus Christ the righteous ; and he is a propitiation<sup>2</sup>  
for<sup>3</sup> our sins ; yet not for ours only, but also for the whole  
3 world. And herein we perceive that we know him, if we keep  
4 his commandments. He that saith, I know him, and keepeth  
not his commandments, is a liar, and the truth is not in him ;  
5 but whoso keepeth his word, in him verily the love of God hath  
6 been perfected. Herein we perceive that we are in him ; he  
that saith he abideth in him ought himself also to walk even  
as Jesus<sup>4</sup> walked.

7 Beloved, I am writing to you no new commandment, but  
an old commandment which ye had from the beginning ; the  
8 old commandment is the word that ye heard. Again, I am  
writing to you a new commandment, a thing that is true in him  
and in you ; because the darkness is passing away, and the light,

<sup>1</sup> Or comforter ; Greek, *paraclete*.    <sup>2</sup> See note, Romans iii. 25.    <sup>3</sup> Or on account of.    <sup>4</sup> *Lit.* HE (emphatic), that well-known one, 'The Master.'

9 the true light, already shineth. He that saith he is in the light,  
 10 and he hateth his brother, is in the darkness until now. He  
 that loveth his brother abideth in the light, and there is in him  
 11 no occasion of stumbling. But he that hateth his brother is  
 in the darkness, and walketh in the darkness, and knoweth not  
 whither he goeth; because the darkness hath blinded his eyes.

12 I write to you, little children, because your sins have been  
 13 forgiven you for his name's sake. I write to you, fathers,  
 because ye know him that is from the beginning. I write to  
 you, young men, because ye have overcome the evil one. I  
 14 wrote to you, little ones, because ye know the Father. I wrote  
 to you, fathers, because ye know him that is from the beginning.  
 I wrote to you, young men, because ye are strong, and the word  
 of God abideth in you, and ye have overcome the evil one.  
 15 Love not the world, neither the things that are in the world,  
 If any one loveth the world, the love of the Father is not in  
 16 him; because all that is in the world, the desire of the flesh,  
 and the desire of the eyes, and the vainglory of life, is not of  
 17 the Father, but is of the world. And the world passeth away,  
 and the desire thereof; but he that doeth the will of God  
 abideth for ever.

18 Little ones, it is a last hour; and even as ye heard that an  
 antichrist is coming, so now there have arisen many antichrists;  
 19 whereby we perceive that it is a last hour. They went out  
 from us, but they were not of us; for had they been of us,  
 they would have continued with us; but they went out, that  
 20 they might be made manifest that they all are not of us.<sup>1</sup> And  
 you have an anointing from the Holy One, and ye all know;<sup>2</sup>  
 21 I wrote not to you, because ye know not the truth, but because  
 22 ye know it, and that no lie is of the truth. Who is the liar but  
 he that denieth that Jesus is the Christ? This is the antichrist,  
 23 even he that disowneth the Father and the Son. No one that  
 disowneth the Son hath even the Father; he that acknowledgeth  
 24 the Son hath the Father also. As for you, that which ye heard  
 from the beginning, let it abide in you. If that abide in you  
 which ye heard from the beginning, you also will abide in the  
 25 Son and in the Father. And this is the promise that he himself  
 promised us, the life eternal.

26 These things I wrote to you concerning them that lead you  
 27 astray. And as for you, the anointing that ye received from  
 him abideth in you, and ye need not that any one teach you;  
 but as his anointing teacheth you concerning all things, and is  
 true, and is no lie, and even as it taught you, ye abide in him.  
 28 And now, little children, abide in him; that, if he shall be  
 manifested, we may have boldness, and not shrink ashamed  
 29 from him at his coming. If ye know that he is righteous, ye  
 perceive that every one also that doeth righteousness hath been  
 begotten of him.

<sup>1</sup> Or that not one of them is of us.

<sup>2</sup> Some MSS., 'and ye know all things.'

- 3 See what manner of love the Father hath given to us, that we should be called children of God; and such we are. This is why the world knoweth us not; because it knew not him.
- 2 Beloved, now we are children of God, and it is not yet made manifest what we shall be. We know that, if he<sup>1</sup> shall be manifested, we shall be like him; because we shall see him even as
- 3 he is. And every one that sets this hope on him purifieth
- 4 himself even as Jesus<sup>2</sup> is pure. Every one that doeth sin doeth
- 5 also lawlessness; and sin is lawlessness. And ye know that Jesus<sup>2</sup> was manifested that he might take away sins; and in
- 6 him there is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither hath known
- 7 him. Little children, let no one lead you astray; he that doeth righteousness is righteous; even as Jesus<sup>2</sup> is righteous.
- 8 He that doeth sin is of the devil; because the devil sinneth from the beginning. To this end the Son of God was mani-
- 9 fested, that he might destroy the works of the devil. Whosoever hath been begotten of God doeth no sin; because his seed abideth in him. And he cannot sin; because he hath
- 10 been begotten of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness
- 11 is not of God, neither is he that loveth not his brother. For the message that ye heard from the beginning is this, that we
- 12 should love one another; not as Cain was of<sup>3</sup> the evil one and slew his brother. And wherefore slew he him? because his own works were evil, but his brother's righteous.
- 13, 14 Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the
- 15 brethren. He that loveth not abideth in death. Every one that hateth his brother is a murderer; and ye know that no
- 16 murderer hath eternal life abiding in him. Herein we know love, that Jesus<sup>2</sup> laid down his life for us; and we ought to
- 17 lay down our lives for the brethren. But whoso hath the good things of the world, and beholdeth his brother having need, and shutteth up his heart from him, how abideth the love of
- 18 God in him? Little children, let us not love with word, nor
- 19 with the tongue, but in deed and truth. Herein we shall know that we are of the truth, and shall assure our hearts before
- 20 him; because, if our hearts condemn us,<sup>4</sup> God is greater than
- 21 our hearts, and knoweth all things. Beloved, if our hearts condemn not, we have boldness towards God; and whatsoever
- 22 we ask, we receive from him, because we keep his commandments
- 23 and do the things that are well-pleasing in his sight. And his commandment is this, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave
- 24 us commandment. And he that keepeth his commandments

<sup>1</sup> Or it.<sup>2</sup> See note to li. 6.<sup>3</sup> See note to 8. John viii. 44.A fair paraphrase is 'was a child of the devil.' <sup>4</sup> There is in the original here a second 'because,' which is omitted above as being redundant in English; see 1 S. Timothy vi. 7.

abideth in God, and God in him. And herein we know that he abideth in us, from the Spirit which he gave us.

4 Beloved, believe not every spirit, but prove the spirits, whether  
 2 they are of God; because many false prophets have gone out  
 3 into the world. Herein ye know the Spirit of God; every  
 4 spirit that acknowledgeth Jesus Christ as having come in flesh is  
 5 of God; and every spirit that acknowledgeth not<sup>1</sup> Jesus, is not  
 6 of God. And this is the spirit of the antichrist, of which ye  
 7 have heard that it cometh: and now it is already in the world.  
 8 You are of God, little children, and have overcome them;  
 9 because greater is he that is in you than he that is in the world.  
 10 They are of the world; therefore of the world they speak, and  
 11 the world hearkeneth to them. We are of God; he that knoweth  
 12 God hearkeneth to us; he that is not of God hearkeneth not  
 13 to us. Hereby we know the spirit of truth, and the spirit of  
 14 error.

15 Beloved, let us love one another; because love is from God,  
 16 and every one that loveth hath been begotten of God and knoweth  
 17 God. He that loveth not never knew God; because God is love.  
 18 Herein the love of God was manifested in us, that God hath  
 19 sent his Son, the only-begotten, into the world, that we may  
 20 live through him. Herein is love, not that we have loved God,  
 21 but that he loved us and sent his Son, a propitiation for<sup>2</sup> our  
 22 sins. Beloved, if God so loved us, we also ought to love one  
 23 another. No one hath ever beheld God; if we love one another,  
 24 God abideth in us, and his love hath been perfected in us. Herein  
 25 we know that we abide in him and he in us, that he hath given  
 26 unto us of his Spirit. And we have beheld and hear witness  
 27 that the Father hath sent the Son as Saviour of the world.  
 28 Whosoever shall acknowledge that Jesus is the Son of God,  
 29 God abideth in him, and he in God. And we know and have  
 30 believed the love that God hath in us. God is love; and he  
 31 that abideth in love, abideth in God, and God abideth in him.  
 32 Herein love hath been made perfect with us, that we may have  
 33 boldness in the day of judgement; because even as Jesus<sup>3</sup>  
 34 is, so are we in this world. There is no fear in love; nay, perfect  
 35 love casteth out fear, because fear hath punishment;<sup>4</sup> but  
 36 he that feareth hath not been made perfect in love. We love,  
 37 because he first loved us. If any one saith, 'I love God', and  
 38 he hateth his own brother, he is a liar; for he that loveth not  
 39 his brother whom he hath seen, cannot<sup>5</sup> love God whom he hath  
 40 not seen. And this commandment we have from him, that he  
 41 that loveth God love his own brother also.

42 Every one that believeth that Jesus is the Christ hath been  
 43 begotten of God; and every one that loveth him that begot  
 44 loveth him that hath been begotten of him. Herein we know  
 45 that we love the children of God, whenever we love God and do

<sup>1</sup> Latin MSS. read, 'doeth away with' (solvit).

<sup>2</sup> Or on account of.

<sup>3</sup> Note to ii. 6.

<sup>4</sup> Or chastisement.

<sup>5</sup> Some MSS., 'how can he?'

3 his commandments. For the love of God is this, that we keep  
 his commandments; and his commandments are not grievous.  
 4 For every thing that hath been begotten of God overcometh  
 the world; and this is the victory that overcame the world,  
 5 even our faith. Who is he that overcometh the world, but  
 6 he that believeth that Jesus is the Son of God? This is he  
 that came by water and blood, Jesus Christ; not in the water  
 only, but in the water and in the blood. And it is the Spirit  
 7 that beareth witness, because the Spirit<sup>1</sup> is the truth. For  
 8 they that bear witness are three, the Spirit, and the water,<sup>2</sup> and  
 9 the blood; and the three agree in one. If we receive the witness  
 of men, the witness of God is greater; because the witness of  
 God is this, that he hath borne witness concerning his Son.  
 10 He that believeth on the Son of God hath the witness in himself.  
 He that believeth not God hath made him a liar; because he  
 hath not believed in the witness that God hath borne concerning  
 11 his Son. And the witness is this, that God gave us eternal  
 12 life, and this life is in his Son. He that hath the Son hath the  
 life; and he that hath not the Son of God hath not the life.  
 13 These things I wrote to you, that ye might know that ye  
 have eternal life, even to you that believe on the name of the  
 14 Son of God. And the boldness that we have towards him is  
 this, that, if we ask any thing according to his will, he heareth  
 15 us; and if we know that he heareth us whatsoever we ask, we  
 know that we have the things asked for, which we have asked  
 16 from him. If any see his brother sinning a sin not unto death,  
 he shall ask and shall give him life, even to them that sin  
 not unto death. There is sin unto death; not as to that do  
 17 I tell him to make request. All unrighteousness is sin; and  
 there is sin not unto death.  
 18 We know that every one that hath been begotten of God sinneth  
 not; but he that was begotten of God<sup>4</sup> keepeth him,<sup>5</sup> and the  
 19 evil one toucheth him not. We know that we are of God, and  
 20 the whole world lieth in the power of<sup>6</sup> the evil one. But we  
 know that the Son of God hath come, and hath given us  
 understanding, that we may know him that is true, and we  
 are in him that is true, in his Son Jesus Christ. This is the  
 21 true God, and life eternal. Little children, guard yourselves  
 from idols.

<sup>1</sup> Quoniam Christus est veritas (Vulgate). <sup>2</sup> The A.V. gives verses 7, 8, as follows, 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, and the water,' etc.; but this addition is unsupported by any good authority. <sup>3</sup> Some renderings insert 'God' here; in the text 'give' = 'gain'; God giving it through him; cf. S. James v. 20. <sup>4</sup> i.e. Jesus Christ. <sup>5</sup> Some MSS., 'himself'; in which case the nominative will coincide in meaning with the preceding one. <sup>6</sup> Last three words not in the Greek.

## THE SECOND LETTER OF

# JOHN

[A.D. 95]

- 1 The elder unto an elect lady<sup>1</sup> and her children, whom I love  
in truth (and not I only, but even all they that know the truth),  
2 for the sake of the truth, which abideth in us, and it will be with  
3 us for ever. Grace, mercy, peace will be with us, from God  
the Father, and from Jesus Christ, the Son of the Father, in  
truth and love.
- 4 I rejoiced greatly that I have found some of thy children walking  
in truth, even as we received commandment from the Father.  
5 And now I pray thee, lady<sup>2</sup> (not as writing to thee a new com-  
mandment, but that which we had from the beginning), that  
6 we love one another. And this is love, that we should walk  
according to his commandments. This is the commandment,  
even as ye heard from the beginning, that in it<sup>3</sup> ye should walk.
- 7 For many deceivers have gone forth into the world, they that  
acknowledge not Jesus Christ coming in flesh. This is the  
8 deceiver and the antichrist. Take heed to yourselves, that  
ye lose not the things that we<sup>4</sup> wrought, but may receive a full  
9 reward. Every one that goeth forward, and abideth not in  
the teaching of Christ, hath not God; he that abideth in the  
10 teaching, he hath both the Father and the Son. If any one  
cometh unto you, and bringeth not this teaching, receive him  
11 not into your house, and give him no greeting; for he<sup>5</sup> that  
giveth him greeting hath fellowship with his evil works.
- 12 Many things as I have to write to you, I would not write  
them with paper and ink; but I hope to be present with you,  
13 and to speak face to face, that our<sup>6</sup> joy may be fulfilled. The  
children of thy elect sister greet thee.

<sup>1</sup> The Greek word is feminine of that translated 'sir,' or 'lord,' but some take it as a proper name, and render, 'to the chosen Kyria.' <sup>2</sup> i. e. in love.

<sup>3</sup> Some MSS., 'ye.' <sup>4</sup> Some MSS., 'your.'



## THE THIRD LETTER OF

# JOHN

[A.D. 95]

- 1 The elder unto Gaius, the beloved, whom I love in truth.  
2 Beloved, I pray that in all things thou mayest prosper and be  
3 in health, even as thy soul prospereth. For I greatly rejoiced  
when brethren came and bore witness to thy truth, even as thou  
4 walkest in truth. No greater joy<sup>2</sup> have I than these things,  
that I may hear of my children walking in the truth.  
5 Beloved, thou doest a deed of faith in whatsoever thou  
workest for them that are brethren and strangers withal;  
6 who before the church bore witness to thy love; whom thou  
7 wilt do well to send on their way worthily of God; for on behalf  
of the Name they went forth, taking nothing from the Gentiles.  
8 We therefore ought to welcome such, that we may become fellow-  
workers with the truth.  
9 I wrote somewhat to the church; but Diotrephes, who loveth  
10 to have the first place among them, receiveth us not. Wherefore,  
if I come, I will bring to remembrance his works which he doeth,  
prating against us with evil words; and not content therewith  
he himself receiveth not the brethren, and them that would  
do so he hinders, and casts them out of the church.  
11 Beloved, imitate not that which is evil, but that which is  
good. He that doeth good is of God; he that doeth evil hath  
12 not seen God. Demetrius hath had the witness of all men  
and of the truth itself; yea, we also bear witness, and thou  
knowest that our witness is true.  
13 Many things I had to write to thee, yet I do not wish to write  
14 to thee with ink and pen; but I hope to see thee shortly, and we  
will speak face to face. Peace be to thee. The Friends<sup>2</sup> greet  
thee. Greet The Friends<sup>2</sup> by name.

---

<sup>1</sup> Some MSS., 'grace.'    <sup>2</sup> See Acts xxvii. 3.

## THE LETTER OF

# JUDAS

(A.D. 60)

- 1 Judas,<sup>1</sup> bondman of Jesus Christ, and also brother of James, to the called, who in God the Father have been loved<sup>2</sup> and for  
2 Jesus Christ have been kept; Mercy unto you, and peace, and love, be multiplied.
- 3 Beloved, while I was giving all diligence to write to you about our common salvation, I found it necessary to write to you, exhorting you to contend earnestly for the faith which was  
4 delivered once for all to the saints. For there crept in privily certain men, they that of old have been portrayed for this sentence, ungodly men, perverting the grace of our God unto wantonness, and denying our only Master and Lord, Jesus Christ.
- 5 But I wish to remind you, knowing as ye do all things once for all, that the Lord,<sup>3</sup> having brought a people safely out of the land of Egypt, the next time<sup>4</sup> destroyed them that believed  
6 not. And angels that kept not their own principality, but forsook their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement of the great day;  
7 even as Sodom and Gomorrah and the neighbouring cities, having in like manner with these men given themselves up to fornication, and gone away after strange flesh, stand out as an example, undergoing punishment of eternal fire.
- 8 Yet in like manner these men also in their dreamings defile  
9 the flesh, set at naught dominion, rail at dignities. But Michael the archangel when, contending with the devil, he was disputing about the body of Moses, durst not bring against him a  
10 charge of railing,<sup>5</sup> but said, 'The Lord rebuke thee!' But these men, whatsoever things they know not, they rail at; but whatsoever things they, like the animals without reason, understand  
11 naturally, in these things they destroy themselves. Alas for them! for they went in the way of Cain, and ran riotously in the error of Balaam for reward, and perished in the contention of Korah.<sup>6</sup>
- 12 These are they that are rocks in your love-feasts, while they

<sup>1</sup> Or Jude (spelt in Greek as the name of the traitor apostle). <sup>2</sup> Some MSS., 'sanctified.' <sup>3</sup> Some MSS., 'that Jesus.' <sup>4</sup> Of their needing help; see Numbers xiv. 22, 25. <sup>5</sup> Or a railing accusation. <sup>6</sup> The writer speaks prophetically of the fate coming on the men mentioned in verse 4, as if it had already come.

banquet with you, shepherding themselves without fear; clouds without water, carried past by winds; trees in the fall, without  
 12 fruit, twice dead, rooted out; wild waves of the sea, foaming up  
 their own shames; wandering stars, for whom the blackness of  
 14 darkness hath been reserved for ever. But there prophesied  
 to these men also Enoch, seventh from Adam, saying, 'Behold!  
 15 the Lord came with tens of thousands of his holy ones, to execute  
 judgement against all, and to convict all the ungodly of all their  
 deeds of ungodliness, which they in ungodly manner did, and  
 of all the hard things that ungodly sinners spoke against him.'  
 16 These are murmurers, complainers, walking according to  
 their own lusts (and their mouths speak high-flown words),  
 17 admiring persons for the sake of profit. But as for you, be-  
 loved, remember the words that have been spoken beforehand  
 18 by the apostles of our Lord Jesus Christ; that they said to you,  
 'At the end of the time there will be scoffers, walking according  
 to their own lusts of ungodly ways.'  
 19 These are they that make divisions, sensual, having no spirit.<sup>1</sup>  
 20 But as for you, beloved, building up yourselves by your most  
 21 holy faith, praying in the Holy Spirit, keep yourselves in the  
 love of God, waiting for the mercy of our Lord Jesus Christ, unto  
 22 life eternal. And to some be merciful, though they contend;<sup>2</sup>  
 23 save them,<sup>3</sup> snatching them out of the fire; to others be merciful  
 with fear, hating even the garment spotted by the flesh.  
 24 Now unto him that is able to guard you from stumbling, and  
 to set you before the presence of his glory, without blemish,  
 25 in exceeding joy, to the only God our Saviour, through Jesus  
 Christ our Lord, belong <sup>4</sup> glory, majesty, dominion, and authority,  
 before all time, and now, and for ever; <sup>5</sup> Amen.

<sup>1</sup> Or having not the (Holy) Spirit.

<sup>2</sup> The Greek text of verses 22, 23,

is uncertain; some MSS. read, 'and some refute while they contend.' <sup>3</sup> Some

MSS., 'others save' (ye). <sup>4</sup> *Es* (A.V.) is not appropriate to past time.

<sup>5</sup> *Lit.* for all the ages.

# THE REVELATION

## OF JOHN

[A.D. 93]

- 1 A revelation of Jesus Christ, which God gave him, to show to his bondmen the things that must shortly come to pass; and he sent and signified them through his angel to his bondman, John; 2 who testified the word of God and the testimony of Jesus Christ, 3 whatsoever things he saw. Blessed is the reader, and blessed are the hearers of the words of the prophecy, and keepers of the things that have been written therein; for the time is at hand.
- 4 John to the seven churches that are in the province of Asia:— Grace to you and peace, from 'he that is, and that was, and that cometh';<sup>2</sup> and from the seven spirits that are before his throne; 5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him that 6 loveth us and loosed us from our sins in his blood (and he made of us a kingdom, priests unto his God and Father), to him be 7 the glory and the dominion for evermore; Amen. Behold, he cometh with the clouds; and there shall see him every eye, and such as pierced him; and all the tribes of the earth shall wail over him; even so, Amen.
- 8 I am the Alpha and the Omega,<sup>5</sup> saith the Lord God, he that is, and that was, and that cometh, the Almighty.<sup>6</sup>
- 9 I, John, your brother and partaker with you in the tribulation and kingdom and steadfastness in Jesus, found myself in the island that is called Patmos, because of the word of God and the testimony of Jesus. I found myself in the spirit on the Lord's day, 10 and I heard behind me a loud voice, as of a trumpet, saying, 'What thou seest, write it in a book, and send to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and 12 unto Laodicea.' And I turned to see what voice was speaking with me. And having turned I saw seven golden lamp-stands; 13 and in the midst of the lamp-stands one like unto a son of man, clothed with a garment down to the feet, and girt about at the 14 breasts with a golden girdle. But his head and his hair were

<sup>2</sup> See note to Acts ii. 9.    <sup>3</sup> This phrase, in Greek and in English, is grammatically an indeclinable noun.    <sup>4</sup> Some MSS., 'washed.'    <sup>5</sup> Lit. to the ages of the ages (and elsewhere).    <sup>6</sup> The names of the first and last letters of the Greek alphabet (symbol of infinitude); see xxi. 6; xxii. 13.    <sup>7</sup> Or Ruler of all (and elsewhere).

white, like white wool, like snow; and his eyes like a flame of fire; and his feet like unto burnished brass, as if it had been made to glow in a furnace; and his voice was like the voice of many waters. And he had in his right hand seven stars; and out of his mouth proceeded a sword, sharp, two-edged; and his countenance was as the sun shineth in its strength. And when I saw him, I fell at his feet as dead; and he laid his right hand upon me, saying,

Fear not; I am the first and the last, and the living one; and I died, and, behold, I am living for evermore, and I have the keys of death and of Hades.<sup>1</sup> Write therefore the things that thou sawest, and the things that are, and the things that will come to pass hereafter. As for the mystery of the seven stars that thou sawest upon my right hand, and the seven golden lamp-stands; the seven stars are angels<sup>2</sup> of the seven churches, and the seven lamp-stands are seven churches.

2 To the angel of the church in Ephesus write:—

These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lamp-stands; I know thy works and thy labour and stedfastness, and that thou canst not endure evil men, and didst try them that call themselves apostles (and they are not), and didst find them false; and thou hast stedfastness, and didst endure for my name's sake, and hast not grown weary. Yet I have against thee, that thou didst let go thy love, the first love. Remember therefore whence thou hast fallen, and repent, and do the first works; else I am coming to thee, and will move thy lamp-stand out of its place, unless thou repent. Yet this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh I will give to eat from the tree of life, which is in the paradise<sup>3</sup> of God.

8 And to the angel of the church in Smyrna write:—

These things saith the first and the last, who died and came to life; I know thy tribulation and thy poverty (yet thou art rich), and the reviling thou hast from them that say they are Jews (and they are not, but are a synagogue of Satan). Fear not the things that thou art about to suffer. Behold, the devil is about to cast some of you into prison, that ye may be tried; and ye will have a ten days' tribulation. Show thyself faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt by the second death.

12 And to the angel of the church in Pergamum write:—

These things saith he that hath the sword, the two-edged, the sharp; I know where thou dwellest, even where Satan's throne is; and thou holdest my name, and didst not disown thy faith in me, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth.

<sup>1</sup> The unseen spirit-world.

<sup>2</sup> See Introduction, page 6.

<sup>3</sup> Same word

as in Greek of Genesis ii. 8 (in English rendered there, 'garden').

14 Yet I have against thee a few things; that thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, that they might eat  
 15 things sacrificed to idols and commit fornication. So thou hast also some that hold the teaching of the Nicolaitans in like manner.  
 16 Repent therefore; else I am coming to thee quickly, and will  
 17 make war against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh I will give of the hidden manna, and I will give him a white pebble,<sup>1</sup> and on the pebble a new name written, which no one knoweth except him that receiveth it.

18 And to the angel of the church in Thyatira write:—

These things saith the Son of God, he that hath his eyes like a  
 19 flame of fire, and his feet are like unto burnished brass; I know thy works, and thy love and faith and ministry and stedfastness,  
 20 and thy last works greater than the first. Yet I have against thee, that thou lettest alone the woman<sup>2</sup> Jezebel, who, calling herself a prophetess, both teacheth and seduceth my bondmen  
 21 to commit fornication, and to eat things sacrificed to idols. And I gave her time that she might repent, and she willeth not  
 22 to repent of her fornication. Behold, I lay her on to a bed,<sup>3</sup> and them that commit adultery with her into great tribulation, unless  
 23 they repent of her deeds. And her children I will kill with pestilence;<sup>4</sup> and all the churches shall know that I am he that searcheth desires and hearts; and I will give unto you, unto  
 24 each, according to your works. But to you I say, to the rest in Thyatira, as many as have not this teaching, such as know not the deep things of Satan (as they call them); I cast upon you  
 25 no other burden. Howbeit, that which ye have, hold it till I come. And he that overcometh, and he that keepeth my works unto  
 26 the end, to him I will give authority over the nations (and he shall shepherd them with a rod of iron, as the vessels of the potter  
 27 are broken to pieces), as I also have received from my Father;<sup>5</sup>  
 28, 29 and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

3 And to the angel of the church in Sardis write:—

These things saith he that hath the seven spirits of God and the seven stars; I know thy works, that thou hast a name that  
 2 thou livest, and thou art dead. Show thyself watchful, and strengthen the things that remain, which were ready to die; for  
 3 I have found no works of thine<sup>6</sup> fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep it and repent. Therefore if thou wilt not watch, I will come as a thief cometh, and thou shalt not know at what hour I will  
 4 come upon thee. Yet thou hast a few persons<sup>7</sup> in Sardis that have not defiled their garments; and they shall walk with me  
 5 in white, because they are worthy. He that overcometh shall

<sup>1</sup> Stone (A.V.), calculus (Vulgate); see Acts xxvi. 10.

<sup>2</sup> thy wife. <sup>3</sup> Or couch. <sup>4</sup> Lit. death (as vi. 8).

<sup>5</sup> Some MSS., 'not found thy works.' <sup>6</sup> Lit. names.

<sup>7</sup> Some MSS.,

<sup>8</sup> Psalm ii. 7, 8, 9.

be arrayed thus in white garments; and I will not blot his name out of the book of life; and I will acknowledge his name  
6 before my Father and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write:—

These things saith the holy one, the true, he that hath the key of David, he that openeth and no one shall shut, and shutteth  
8 and no one openeth; I know thy works (behold, I have given before thee a door set open, which no one can shut), that thou hast a little power, and didst keep my word, and didst not disown  
9 my name. Behold, I give of the synagogue of Satan—of them that say they are Jews, and are not, but lie—behold I will make them come and worship before thy feet and know that I loved  
10 thee. Because thou didst keep the word of my stedfastness, I also will keep thee from the hour of trial, the hour that is to come upon the whole world, to try them that dwell upon the  
11 earth. I come quickly; hold that which thou hast, that no one receive thy crown. He that overcometh, I will make him a  
12 pillar in the sanctuary of my God, and never more shall he go forth outside; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my own new  
13 name. He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write:—

These things saith the Amen, the witness faithful and true, the beginning<sup>1</sup> of the creation of God; I know thy works, that thou art neither cold nor hot; would that thou wert cold or hot!  
15 So, because thou art lukewarm, and neither hot nor cold, I am about to vomit thee out of my mouth. Because thou sayest,  
16 'I am rich, and have gained riches, and have need of nothing'; and knowest not that thou art the wretched and miserable and  
17 poor and naked and blind one; I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest array thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint  
18 thine eyes, that thou mayest see. As for me, as many as I love, I reprove and chasten; be zealous, therefore, and repent.  
19 Behold, I stand at the door and knock; if any one hearken to my voice and open the door, I will come in unto him, and will  
20 sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an  
21 ear, let him hear what the Spirit saith to the churches.

4 After these things I looked, and behold! a door standing open in the heaven; and the first voice that I heard was as it were of a trumpet speaking with me, some one saying, Come up hither, and I will show thee the things that must come to

<sup>1</sup> Or origin.

2 pass hereafter. Straightway I found myself in the spirit; and, behold, a throne was standing in heaven, and upon the throne  
 3 One was sitting; and he that sat was to look upon like unto a jasper-stone and a sardius; and there was a rainbow round  
 4 about the throne, like unto an emerald to look upon. And round about the throne I saw four and twenty thrones, and upon the thrones four and twenty elders, sitting, arrayed in  
 5 white garments, and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there are seven torches<sup>1</sup> of fire, burning before the throne;  
 6 which are the seven spirits of God. And before the throne there is as it were a sea of glass, like unto crystal; and in the midst of the throne<sup>2</sup> and round the throne are four living beings  
 7 full of eyes before and behind. And the first living being is like unto a lion, and the second like unto a calf, and the third hath a face as of a man, and the fourth is like unto a flying eagle.  
 8 And the four living beings, one by one of them having six wings apiece, around and within are full of eyes; and they rest not, day and night, saying,

Holy, holy, holy, Lord God, the Almighty, who was, and who is, and who cometh.

9 And whenever the living beings shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth  
 10 for evermore, the four and twenty elders will fall down before him that sitteth upon the throne, and will worship him that liveth for evermore, and will cast their crowns before the throne, saying,

11 Worthy art thou, our Lord and our God, to receive the glory and the honour and the power; because thou didst create all things, and at thy will they were, and were created.

5 And I saw upon the right hand of him that sitteth upon the throne a book written within and on the back, sealed down  
 2 with seven seals. And I saw an angel, a strong one, proclaiming in a loud voice, Who is worthy to open the book, and to loose  
 3 the seals thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.  
 4 And I wept much, because no one was found worthy to open the book, or to look thereon. And one of the elders saith to me, Weep not; behold, the Lion, the Lion that is of the tribe of Judah, the root of David, hath overcome to open the book and  
 5 the seven seals thereof. And I saw in the midst of the throne and of the four living beings, and in the midst of the elders, a Lamb standing, as if it had been slain, having seven horns, and seven eyes, which are the seven<sup>3</sup> spirits of God, sent forth  
 7 into all the earth. And he came, and he hath taken<sup>4</sup> it out of  
 8 the right hand of him that sitteth upon the throne. And when he had taken the book, the four living beings and the four and twenty elders fell down before the Lamb, having each a harp,

<sup>1</sup> Lamps (A.V.).    <sup>2</sup> Perhaps conceived of as semicircular.    <sup>3</sup> Some MSS. omit 'seven.'    <sup>4</sup> See note on xix. 3.



and golden bowls full of incense, which are the prayers of the  
9 saints. And they sing a new song, saying,

Worthy art thou to take the book, and to open the seals thereof;  
because thou wast slain, and didst purchase for God by thy  
blood out of every tribe and tongue and people and nation;  
10 and thou madest them for our God a kingdom and priests;  
and they shall reign<sup>1</sup> over the earth.

11 And I looked, and I heard a voice of many angels round about  
the throne and the living beings and the elders (and the number  
of them was ten thousand times ten thousand, and thousands  
12 of thousands), saying with a loud voice,

Worthy is the Lamb that hath been slain, to receive the power,  
and riches, and wisdom, and strength, and honour, and glory,  
and blessing.

18 And every creature that is in the heaven, and on the earth,  
and under the earth, and on the sea, and all things that are in  
them, I heard saying,

To him that sitteth upon the throne, and to the Lamb, be the  
blessing, and the honour, and the glory, and the dominion, for  
evermore.

14 And the four living beings said, Amen; and the elders fell  
down and worshipped.

6 And I looked when the Lamb opened one of the seven seals,  
and I heard one of the four living beings saying, as with a voice  
2 of thunder, Come. And I looked, and behold! a white horse,  
and he that sitteth thereon, having a bow; and there was given  
him a crown; and he went forth conquering and to conquer.

8 And when he opened the second seal, I heard the second living  
4 being saying, Come. And there went out another horse, red;  
and to him that sitteth thereon it was given to take peace out  
of the earth, and that they should slay one another; and there  
was given him a great sword.

8 And when he opened the third seal, I heard the third living  
being saying, Come. And I looked, and behold! a black horse;  
0 and he that sitteth thereon, having a balance in his hand. And  
I heard as it were a voice, in the midst of the four living beings,  
saying, 'A quart of wheat for a shilling,<sup>2</sup> and three quarts of  
barley for a shilling; and the oil and the wine hurt thou not.'

7 And when he opened the fourth seal, I heard a voice (it was  
8 of the fourth living being), saying, Come. And I looked, and  
behold! a pale-green horse, and he that sitteth upon it, his  
name is Death; and Hades followed with him. And there  
was given to them authority over the fourth part of the earth,  
to kill with sword, and with hunger, and with pestilence,<sup>3</sup> and  
by the wild beasts of the earth.

9 And when he opened the fifth seal, I saw beneath the altar  
the souls of them that had been slain because of the word of  
10 God and because of the testimony that they held. And they

<sup>1</sup> Some MSS., 'they reign.'  
of wheat weighs two pounds.

<sup>2</sup> Or a denarius (Latin price); a quart

<sup>3</sup> Lit. death (as in li. 23).

cried with a loud voice, saying, How long, Master, the holy and true, dost thou refrain from judging and from taking vengeance  
 11 for our blood out of them that dwell on the earth? And there was given to them, to each a white robe; and it was said to them that they were to rest yet a little time, until the number of their fellow-bondmen also, and of their brethren that would be killed even as they had been, should be fulfilled.<sup>1</sup>

12 And I looked when he opened the sixth seal, and there came a great earthquake; and the sun became black as sackcloth  
 13 of hair, and the whole moon became like blood; and the stars of the heaven fell unto the earth, as a fig tree sheddeth its unripe  
 14 figs when it is shaken by a great wind. And the heaven was parted, like a scroll when it is rolled up; and every mountain  
 15 and island were moved out of their places. And the kings of the earth, and the nobles, and the commandants, and the rich, and the strong, and every one, bond and free, hid themselves in  
 16 the caverns and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath  
 17 of the Lamb.—For there came the day, the great day, of their wrath; and who is able to stand?

7 After this, I saw four angels standing at the four corners of the earth, holding fast the four winds of the earth, that no wind should blow over the earth, or over the sea, or upon any  
 2 tree. And I saw another angel ascending from the sunrising, having a seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and  
 3 the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed the bondmen of our God upon their foreheads.

4 And I heard the number of them that have been sealed, a hundred and forty-four thousand, sealed out of every tribe of the children of Israel;

5 Of the tribe of Judah twelve thousand sealed;

Of the tribe of Reuben twelve thousand;

Of the tribe of Gad twelve thousand;

6 Of the tribe of Asher twelve thousand;

Of the tribe of Naphtali twelve thousand;

Of the tribe of Manasseh twelve thousand;

7 Of the tribe of Simeon twelve thousand;

Of the tribe of Levi twelve thousand;

Of the tribe of Issachar twelve thousand;

8 Of the tribe of Zebulun twelve thousand;

Of the tribe of Joseph twelve thousand;

Of the tribe of Benjamin twelve thousand sealed.

9 After these things I looked, and behold! a great multitude, which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and

<sup>1</sup> Some MSS., 'until their fellow-bondmen, and their . . . should have fulfilled their course.'

before the Lamb, arrayed in white robes, and palm branches are  
 10 in their hands; and they cry with a loud voice, saying,

Salvation belongeth unto our God who sitteth upon the throne,  
 and unto the Lamb.

11 And all the angels were standing round about the throne and  
 the elders and the four living beings; and they fell on their  
 12 faces before the throne, and worshipped God, saying,

Amen; All blessing and glory and wisdom and thanksgiving  
 and honour and power and strength belong unto our God for  
 evermore; Amen.

13 And one of the elders answered, saying to me, These that  
 are arrayed in the white robes, who are they, and whence came  
 14 they? And I have said<sup>1</sup> to him, My Lord, thou knowest. And  
 he said to me, These are they that come out of the great  
 tribulation, and they washed their robes and made them white  
 15 in the blood of the Lamb. Therefore they are before the throne  
 of God, and serve him day and night in his sanctuary; and he  
 that sitteth upon the throne will spread his tabernacle over  
 16 them. They shall hunger no more, nor thirst any more; nor  
 17 shall the sun strike them, nor any heat; because the Lamb  
 that is in the midst of the throne will shepherd them, and will  
 guide them unto fountains of waters of life; and God will wipe  
 away every tear from their eyes.

8 And when he opened the seventh seal, there came silence  
 2 in heaven, as it were for half an hour. And I saw the seven  
 angels that stand before God, and there were given to them  
 seven trumpets.

3 And another angel came, and took his stand at the altar,  
 having a golden censer; and there was given to him much  
 incense, that he might give it to the prayers of all the saints  
 4 upon the altar, the golden altar that is before the throne. And  
 with<sup>2</sup> the prayers of the saints there went up before God out  
 5 of the angel's hand the smoke of the incense. And the angel  
 hath taken<sup>3</sup> the censer; and he filled it from the fire of the altar,  
 and cast it upon the earth; and there came thunders, and voices,  
 6 and lightnings, and an earthquake.

And the seven angels that have the seven trumpets prepared  
 themselves to sound.

7 And the first sounded, and there came hail and fire, mixed in  
 blood, and they were cast upon the earth; and the third part of  
 the earth was burnt up, and the third part of the trees was burnt  
 up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain  
 burning with fire was cast into the sea; and the third part of  
 9 the sea became blood; and there died the third part of the  
 creatures that were in the sea, those that had life; and the third  
 part of the ships was destroyed.

10 And the third angel sounded, and there fell out of the heaven

<sup>1</sup> The speed of the reply is denoted by the tense (Vaughan); see note to  
 xix. 3.      <sup>2</sup> Or for.      <sup>3</sup> See note to xix. 3.

- a great star, burning like a torch, and it fell upon the third part  
 11 of the rivers, and upon the fountains of the waters; and the  
 name of the star is called Wormwood. And the third part of  
 the waters became wormwood; and many of mankind died of  
 the waters, because they were made bitter.
- 12 And the fourth angel sounded, and the third part of the sun  
 was smitten, and the third part of the moon, and the third part  
 of the stars; that the third part of them might be darkened,  
 and the day for the third part of it might not shine, and the  
 night likewise.
- 13 And I looked, and I heard an eagle,<sup>1</sup> flying in mid heaven,  
 saying with a loud voice, Alas, alas, alas, for the inhabitants  
 of the earth, by reason of the rest of the trumpet-voices of the  
 three angels that are about to sound.
- 9 And the fifth angel sounded, and I saw a star that had fallen  
 out of the heaven upon the earth; and there was given him the  
 2 key of the pit of the abyss. And he opened the pit of the abyss;  
 and there came up smoke out of the pit, like smoke of a great  
 furnace; and the sun and the air were darkened by reason of  
 8 the smoke of the pit. And out of the smoke there came forth  
 locusts upon the earth; and there was given to them power, as  
 4 the scorpions of the earth have power. And it was told them that  
 they should not hurt the grass of the earth, nor any green thing,  
 nor any tree, but only men, such as have not the seal of God upon  
 5 their foreheads. And it was given them that they should not  
 kill them, but that they should be tormented five months; and  
 their torment is like the torment of a scorpion when it hath struck  
 6 a man. And in those days men will seek death, and will not  
 find it; and they will long to die, and death fleeth from them.
- 7 And in likeness the locusts were like unto horses made ready  
 for battle, and there were on their heads as it were crowns like  
 8 unto gold, and their faces were like faces of men. And they had  
 hair like hair of women, and their teeth were like teeth of lions.
- 9 And they had breastplates like breastplates of iron, and the sound  
 of their wings was like the sound of chariots, of many horses  
 10 running to battle. And they have tails like unto those of scor-  
 pions, and stings; and in their tails is their power to hurt man-  
 11 kind five months. They have over them a king, the angel of the  
 abyss; his name in Hebrew is Abaddon,<sup>2</sup> and in the Greek he  
 has for name, Apollyon.<sup>3</sup>
- 12 The first woe is past; behold, there come yet two woes  
 hereafter.
- 13 And the sixth angel sounded, and I heard a voice out of the  
 four horns of the altar, the golden altar that is before God, some  
 14 one saying to the sixth angel, him that hath the trumpet, Loose  
 the four angels that have been bound at the river, the great  
 15 Euphrates. And the four angels were loosed, they that had  
 been prepared for the hour and day and month and year, that  
 16 they might kill the third part of mankind. And the number of

<sup>1</sup> Some MSS., 'angel.'<sup>2</sup> i.e. Destroyer.

the armies of the horsemen was twice ten thousand times ten thousand; I heard the number of them. And this is how I saw the horses in the vision, and them that sat upon them;—wearing breastplates of fire and jacinth and brimstone; and the heads of the horses are like heads of lions, and out of their mouths proceedeth fire and smoke and brimstone. By these three plagues were killed the third part of mankind, by the fire and the smoke and the brimstone that proceedeth out of their mouths. For the power of the horses is in their mouths and in their tails; for their tails are like unto serpents, and have heads; and with them they hurt. And the rest of mankind, they that were not killed by these plagues, did not even repent of the works of their hands, so as not to worship the demons and the idols of gold and of silver and of brass and of stone and of wood, which cannot see or hear or walk; and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10 And I saw another angel, a strong one, coming down out of the heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was like the sun, and his feet were like pillars of fire; and he had in his hand a little book set open. 2 And he set his right foot upon the sea, but the left upon the 3 land; and he cried with a loud voice, even as a lion roareth. And when he had cried, the seven thunders spoke out their own 4 voices. And when the seven thunders had spoken, I was about to write; and I heard a voice out of the heaven, saying, Seal the things that the seven thunders spoke, and write them not. 5 And the angel that I saw standing on the sea and on the land lifted up his right hand to the heaven, and swore by 6 him that liveth for evermore, who created the heaven and the things that are therein, and the earth and the things that are 7 therein, that there shall be delay: no longer; but that in the days of the voice of the seventh angel, whenever he is about to sound, then was finished the mystery of God, as he declared the good tidings to his own bondmen the prophets. 8 And the voice that I heard out of the heaven, I heard it speaking with me again, and saying, Go, take the book that is set open in the hand of the angel that standeth upon the sea 9 and upon the land. And I went away to the angel, telling him to give me the little book. And he saith to me, Take and devour it, and it will make thy belly bitter, but in thy mouth it will 10 be sweet as honey. And I took the little book out of the angel's hand, and devoured it; and it was in my mouth sweet as honey; and when I had eaten it, my belly was made bitter. 11 And they say to me, Thou must prophesy again concerning many peoples and nations and tongues and kings.

11 And there was given me a reed like unto a rod, some one saying, Rise, and measure the sanctuary of God, and the altar, 2 and them that worship therein. And the court that is outside

<sup>1</sup> Or time (meaning not affected); cf. our word 'temporizing.'

the sanctuary, cast it forth outside, and measure it not ; because it was given to the Gentiles,<sup>1</sup> and they will tread down the holy city for forty-two months. And I will give unto my two witnesses, and they shall prophesy for one thousand two hundred and sixty days, arrayed in sackcloth.—These are the two olive trees and the two lamp-stands that stand before the Lord of the earth. And if any one desireth to hurt them, fire proceedeth out of their mouths and devoureth their enemies ; and if any one shall desire to hurt them, he must in this manner be killed. These have the authority to shut the heaven, that it rain not in the days of their prophesying ; and they have authority over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And whenever they have finished their testimony, the wild beast that cometh up out of the abyss will make war against them, and will overcome them, and will kill them. And their dead bodies lie on the street of the city, the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified. And men from among the peoples and tribes and tongues and nations look upon their corpses three days and a half, and allow not their dead bodies to be put into tombs. And they that dwell on the earth rejoice over them, and make merry ; and they will send gifts one to another ; because these two prophets tormented them that dwell on the earth. And after the three days and a half a breath of life from God entered into them, and they stood up upon their feet ; and great fear fell upon those that beheld them. And they heard a loud voice out of the heaven, saying to them, Come up hither. And they went up into the heaven in the cloud ; and their enemies beheld them. And in that hour there came a great earthquake, and the tenth part of the city fell ; and there were killed in the earthquake seven thousand persons ; and the rest were affrighted, and gave glory to the God of heaven.

14 The second woe is past ; behold, the third woe cometh quickly.  
15 And the seventh angel sounded, and there came loud voices in the heaven, some that say,

The kingdom of this world hath become the kingdom of our Lord and of his Christ ; and he shall reign for evermore.

16 And the four and twenty elders, who sit before God on their thrones, fell on their faces, and worshipped God, saying,

We give thanks to thee, Lord God, the Almighty, who art, and who wast ; because thou hast taken thy great power, and didst begin thy reign. And the nations were angered, and there came thine anger, and the season for the dead to be judged, and for giving the reward to thy bondmen, the prophets, and to the saints, and to them that fear thy name, the small and the great ; and for destroying them that destroy the earth.

19 And there was opened the sanctuary of God, the one that is

<sup>1</sup> Or nations.

in heaven; and there was seen in his sanctuary the ark of his covenant; and there came lightnings, and voices, and thunders, and an earthquake, and great hail.

12 And a great sign was seen in the heaven; a woman arrayed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars, and she was with child; and she crieth out, travailling in birth, and in agony to bring forth.

3 And there was seen another sign in the heaven; and behold! a dragon, red, great, having seven heads and ten horns, and upon his heads seven diadems; and his tail draggeth the third part of the stars of the heaven, and it cast them to the earth. And the dragon standeth before the woman that is about to bring forth, that, whenever she hath brought forth, he may devour her child. And she brought forth a son, a man child, who is to shepherd all the nations with a rod of iron; and her child was caught away unto God, and unto his throne. And the woman fled into the wilderness, where she hath a place prepared by God, that there they may nourish her a thousand two hundred and sixty days.

7 And there broke out war in heaven, Michael and his angels making war against the dragon; and the dragon made war and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the ancient serpent, he that is called the devil and Satan, who deceiveth the whole world; he was cast down unto the earth, and with him his angels were cast down. And I heard a loud voice in the heaven saying,

There came even now the salvation and the power and the kingdom of our God, and the authority of his Christ; because the accuser of our brethren was cast down, he that accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life, even unto death. Therefore, make merry, O heavens, and ye that tabernacle in them. Alas for the earth and for the sea! because the devil hath gone down to you, in great wrath, knowing that short is the season he hath.

13 And when the dragon saw that he was cast down to the earth, he persecuted the woman, her that had brought forth the man child. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness, unto her place, where she is nourished for a season and seasons and half a season, away from the face of the serpent. And out of his mouth the serpent cast after the woman water like a river, that he might cause her to be borne away by the river. And the earth helped the woman, and the earth opened her mouth and drank down the river that the dragon cast out of his mouth. 17 And the dragon was angered at the woman, and went away to make war against the rest of her seed, that keep the command-

ments of God and hold the testimony of Jesus. And he came to a stand<sup>1</sup> upon the sand of the sea.

13 And I saw<sup>1</sup> a wild beast coming up out of the sea, having ten horns and seven heads, and upon its horns ten diadems, and  
2 upon its heads names of blasphemy. And the wild beast that I saw was like unto a leopard, and its feet were like those of a bear, and its mouth was like a lion's mouth. And the dragon  
3 gave it his power, and his throne, and great authority. And I saw one of its heads as if it had been smitten unto death; and its death-wound was cured. And the whole earth went wondering  
4 after the beast; and they worshipped the dragon, because he had given the authority to the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able  
5 to make war against it? And there was given to it a mouth speaking great things and blasphemies; and there was given to  
6 it authority to continue forty-two months. And it opened its mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, even them that tabernacle in the heaven.  
7 And it was given to it to make war against the saints and to overcome them; and there was given to it authority over every  
8 tribe and people and tongue and nation. And all that dwell upon the earth will worship him, every one whose name hath not been written, from the foundation of the world,<sup>2</sup> in the book  
9 of life of the Lamb that had been slain. If any one hath an ear, let him hear. If any one is for captivity, into captivity he goeth; if any one shall kill with the sword, with the sword he must be killed. Here is the steadfastness, here also the faith, of the saints.

11 And I saw another wild beast coming up out of the earth; and it had two horns like unto those of a lamb, and it spoke as a dragon. And it exerciseth all the authority of the first beast in its sight. And it causeth the earth and them that dwell therein to worship the first beast, whose death-wound was cured.  
12 And it doeth great signs, so as even to make fire come down out of the heaven upon the earth in the sight of mankind. And them that dwell upon the earth it deceiveth by reason of the signs which it was given to it to do in the sight of the beast; telling them that dwell upon the earth to make an image to the  
13 beast, him that hath the wound by the sword and lived. And it was given to it to give breath to the image of the beast, that the image of the beast should both speak and cause that as many as should not worship the image of the beast should be killed.  
14 And for all, the small and the great, the rich and the poor, the free and the bond, it causeth that there should be given them a  
15 mark upon their right hands, or on to their foreheads; and that no one should be able to buy or to sell, except him that hath the mark, the name of the beast or the number of its name.  
16 Here is wisdom. He that hath understanding, let him cal-

<sup>1</sup> Some MSS., 'And I took my stand . . . and saw.'

<sup>2</sup> Or put this clause at the end of verse; but cf. xvii. 8.



culate the number of the beast ; for it is a man's number. And its number is Six hundred and sixty-six.<sup>1</sup>

14 And I looked, and behold ! the Lamb standing on the mount Zion, and with him a hundred and forty-four thousand, having his name, and the name of his Father, written on their foreheads.

2 And I heard a voice out of the heaven, like a voice of many waters, and like a voice of loud thunder ; and the voice that I

3 heard was as of harpers harping with their harps ; and they sing a new song before the throne, and before the four living beings and the elders ; and no one could learn the song except the

4 hundred and forty-four thousand, them that have been purchased out of the earth. These are they that were not defiled with women ; for they are virgins. These are they that follow the

5 Lamb whithersoever he goeth. These were purchased from among men, as firstfruits unto God and unto the Lamb. And in their mouths there was found no lie ; they are without blemish.

6 And I saw another angel flying in mid heaven, having an eternal gospel, to be its gospeller over them that sit on the earth, and over every nation and tribe and tongue and people ; saying

7 with a loud voice, Fear God, and give him glory, because the hour of his judgement hath come ; and worship him that made the heaven and the earth and sea and fountains of waters.

8 And another angel, a second, followed, saying, She fell, she fell, Babylon the great ! she that of the wine of the wrath of her fornication gave all the nations to drink.

9 And another angel, a third, followed them, saying with a loud voice, If any one worshippeth the wild beast and its image,

10 and receiveth a mark on his forehead or on to his hand, he shall also drink of the wine of the wrath of God, which is mingled unmixed in the cup of his anger, and he shall be tormented in

11 fire and brimstone in the presence of holy angels and in the presence of the Lamb.—And the smoke of their torment goeth up for evermore ;<sup>2</sup> and they rest not day and night, they that

12 worship the beast and its image, and any one that receiveth the mark of its name. Here is the stedfastness of the saints, who keep the commandments of God, and the faith of Jesus.

13 And I heard a voice out of the heaven, saying, Write, Blessed are the dead that die in the Lord henceforth ! yea, saith the Spirit, that they may rest from their labours ; for their works follow with them.

14 And I looked, and behold ! a white cloud, and upon the cloud one sitting, like unto a son of man, having on his head a crown of gold, and in his hand a sharp sickle. And another angel

15 came forth out of the sanctuary, crying with a loud voice to him that sitteth upon the cloud, Send out thy sickle, and reap ;—for the hour to reap came ; for the harvest of the earth

16 was dried. And he that sitteth upon the cloud cast his sickle upon the earth, and the earth was reaped.

17 And another angel came forth out of the sanctuary that is in

<sup>1</sup> Some MSS., ' 616.'

<sup>2</sup> Lit. to ages of ages.

18 heaven, he also having a sharp sickle. And another angel came forth out of the altar, he that hath authority over the fire; and he called with a loud voice to him that had the sharp sickle, saying, Send out thy sickle, the sharp one, and gather the clusters of the vine of the earth;—for her grapes were fully ripe. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress of the wrath of God, the great winepress. And the winepress was trodden outside the city; and there came forth blood out of the winepress even to the horses' bits, as far as a thousand and six hundred furlongs.

15 And I saw another sign in the heaven, great and marvellous, seven angels having seven plagues, the last; because in them was finished the wrath of God.

2 And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast and from its image and from the number of its name, standing at the sea, the sea of glass, having harps of God. And they sing the song of Moses the bondman of God, and the song of the Lamb, saying,

Great and marvellous are thy works, Lord God, the Almighty; righteous and true are thy ways, thou king of the nations.<sup>1</sup>  
 4 Who will not fear, O Lord, and glorify thy name? for thou only art holy; all the nations will come and worship before thee; for thy righteous acts were made manifest.

5 And after these things I looked, and the sanctuary of the tabernacle of the testimony was opened in heaven; and there came forth out of the sanctuary the seven angels that had the seven plagues; clothed they were in pure shining linen,<sup>2</sup> and girt about their breasts with golden girdles. And one of the four living beings gave to the seven angels seven golden bowls full of the wrath of God, who liveth for evermore. And the sanctuary was filled with smoke from the glory of God and from his power; and no one could enter into the sanctuary, till the seven plagues of the seven angels should be finished.

16 And I heard a loud voice out of the sanctuary, saying to the seven angels, Go your ways, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went away, and poured out his bowl into the earth; and there came a sore, evil and painful, upon the men that had the mark of the wild beast and upon them that worshipped its image.<sup>3</sup>

3 And the second poured out his bowl into the sea; and there came blood as of a dead man, and every living soul died, the things that were in the sea.

4 And the third poured out his bowl into the rivers and the fountains of the waters; and there came blood. And I heard the angel of the waters say, Righteous art thou, who art and who wast, the Holy One, because thou didst adjudge these

<sup>1</sup> See viii. 5.    <sup>2</sup> Some MSS., 'ages.'    <sup>3</sup> Some MSS. read, 'clothed in stone' (i.e. lithon, instead of linon). The R.V. adopts this, but intrudes the word 'precious,' for which there is no authority. See xix. 8.    <sup>4</sup> See xiv. 11.

- 6 things; because blood of saints and of prophets they poured out, and blood thou hast given them to drink; they are worthy.
- 7 And I heard the altar say, Even so, Lord God, the Almighty, true and righteous are thy judgements.
- 8 And the fourth poured out his bowl upon the sun; and it  
9 was given unto it,<sup>1</sup> to scorch mankind with fire. And mankind were scorched with great heat, and they blasphemed the name of God, who hath the authority over these plagues; and they repented not, to give him glory.
- 10 And the fifth poured out his bowl upon the throne of the wild beast; and its kingdom became darkened; and they  
11 gnawed their tongues by reason of the pain, and blasphemed the God of heaven by reason of their pains and by reason of their sores; and they repented not of their works.
- 12 And the sixth poured out his bowl upon the river, the great Euphrates; and the water thereof was dried up, that the way of the kings that come from the sunrising might be made ready.
- 13 And I saw out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs; for they are spirits of  
14 demons, working signs; and they go forth unto the kings of the whole world,<sup>2</sup> to gather them together to the war of the Day, the great day of God the Almighty (Behold, I come as a thief cometh; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame); and they gathered them together into the place that is called in Hebrew, Harnagedon.<sup>3</sup>
- 17 And the seventh poured out his bowl upon the air; and there came forth a loud voice out of the sanctuary, from the throne, saying, It hath come to pass. And there came lightnings and voices and thunders; and there came a great earthquake, such that there came not, since a man came upon the earth, so mighty  
19 an earthquake, so great. And the great city came into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of  
20 the wrath of his anger. And every island fled, and mountains were not found. And great hail, as of talents in weight, cometh down out of the heaven upon men; and men blasphemed God by reason of the plague of the hail; because great is the plague thereof, exceedingly.
- 17 And there came one of the seven angels that had the seven bowls, and he spoke with me, saying, Come hither, I will show thee the sentence upon the great harlot, who sitteth upon many  
2 waters; with whom the kings of the earth committed fornication, and they that inhabit the earth were made drunk with the wine  
3 of her fornication. And he carried me away in spirit<sup>4</sup> into a wilderness; and I saw a woman sitting upon a wild beast of scarlet colour; covered it was with names of blasphemy, and

<sup>1</sup> Or him.    <sup>2</sup> *Lit.* inhabited (earth).    <sup>3</sup> *i. e.* Hill of Megiddo (probably); see Judges v. 19.    <sup>4</sup> Or in the Spirit.

4 it had seven heads and ten horns. And the woman was arrayed in purple and scarlet, and gilded with gold and precious stones and pearls, having in her hand a golden cup full of abominations, and the unclean things of her fornication, and upon her forehead a name written, a mystery, 'Babylon the great, the mother of the harlots and of the abominations of the earth.' And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And when I saw her, I wondered with a great wonder. And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the wild beast that carrieth her, which hath the seven heads and the ten horns. The wild beast that thou sawest was, and is not, and is about to come up out of the abyss, and is on its way to destruction. And they that dwell on the earth, whose names have not been written on the book of life from the foundation of the world, will wonder when they behold the beast, that it was, and is not, and will come. (Here is the mind that hath wisdom.) The seven heads are seven mountains, whereon the woman sitteth; and they<sup>1</sup> are seven kings; the five have fallen, one is, the other hath not yet come; and when he cometh, he must continue a little while. And the wild beast that was, and is not, is moreover himself eighth, and is one of<sup>2</sup> the seven, and is on his way to destruction. And the ten horns that thou sawest are ten kings, kings that have received no kingdom as yet; but they receive authority as kings for one hour, with the wild beast. These have one mind, and their power and authority they give to the beast. These will make war against the Lamb; and the Lamb will overcome them, because he is Lord of lords and King of kings; and those that are with him, called and chosen and faithful, will overcome.<sup>3</sup>—And he saith to me, The waters that thou sawest, where the harlot sitteth, peoples and multitudes they are, and nations and tongues. And the ten horns that thou sawest and the wild beast, these will hate the harlot, and will make her desolate and naked and will eat her flesh, and will burn her up in fire. For God put into their hearts to carry out his mind, and to come to one mind, and to give their kingdom to the wild beast, until the words of God shall be accomplished. And the woman that thou sawest is the city, the great city, which hath kingship over the kings of the earth.

18 After these things I saw another angel coming down out of heaven, having great authority; and the earth was lit up from his glory. And he cried with a strong voice, saying, She fell, she fell, Babylon the great, and became a habitation of demons, and a prison of every unclean spirit, and a prison of every unclean and hateful bird; because from the wine of the wrath of her fornication all the nations have drunk;<sup>4</sup> and the kings of the

<sup>1</sup> Or there.    <sup>2</sup> Or is out of (comes from and succeeds); but see Acts xxi. 8.

<sup>3</sup> Last two words not expressed in original.    <sup>4</sup> Some MSS., 'by the wine . . . have fallen' (the Greek verbs are very alike).

earth committed fornication with her, and out of the power of her wantonness the merchants of the earth grew rich.

4 And I heard another voice out of the heaven, saying, Come forth, my people, out of her, that ye may have no fellowship  
5 with her sins, and that ye receive not of her plagues; because  
6 her sins clave together, even unto the heaven, and God remem-  
7 bered her crimes. Render to her as she also rendered, and  
8 double the double according to her works; in the cup that she  
9 mingled mingle to her double. As much as she glorified herself  
10 and lived wantonly, so much torment and mourning give to her.  
11 Because in her heart she saith, I sit a queen, and am no widow,  
12 and shall not see mourning; therefore in one day shall come  
13 her plagues, death and mourning and famine, and she shall be  
14 burnt up in fire; because strong is the Lord God who judged  
15 her. And there will weep and wail over her the kings of the  
16 earth, who with her committed fornication and lived wantonly,  
17 when they see the smoke of her burning, standing afar off for  
18 the fear of her torment, saying, Alas! alas! the great city,  
19 Babylon, the strong city! because in one hour came thy judge-  
20 ment. And the merchants of the earth weep and mourn over  
21 her; because no one any longer buyeth their cargo, cargo of  
22 gold and silver and precious stones and pearls and fine lincn  
23 and purple and silk and scarlet; and all thyine wood and every  
24 vessel of ivory; and every vessel made of most precious wood  
25 and of brass and of iron and of marble; and cinnamon, and  
26 spicc, and incense, and ointment, and frankincense, and wine,  
27 and oil, and fine flour, and wheat, and cattle, and sheep; and  
28 cargo of horses and of carriages and of slaves; and lives of men.  
29 And the ripe fruit of the desire of thy soul went from thee, and  
30 all the dainty and the bright things perished from thee; and  
31 men will find them nevermore. The merchants of these things,  
32 who grew rich from her, will stand afar off for the fear of her  
33 torment, weeping and mourning, saying, Alas! alas! the great  
34 city, she that was arrayed in fine lincn and purple and scarlet,  
35 and gilded in gold and precious stones and pearl! because in  
36 one hour riches so great was laid waste.—And every shipmaster,<sup>1</sup>  
37 and every one that saileth to a place, and seamen, and as many  
38 as make their living by the sea, stood afar off, and cried out as  
39 they saw the smoke of her burning, saying, What city is like  
40 unto the great city! And they cast dust on their heads, and  
41 cried out, weeping and mourning, saying, Alas! alas! the great  
42 city, wherein all that had their ships on the sea grew rich out of  
43 her costliness! because in one hour she was laid waste.—Make  
44 merry over her, O heaven, and ye the saints and the apostles  
45 and the prophets; because God in your case hath wrung judge-  
46 ment out of her.<sup>2</sup>

21 And an angel, a strong one, took up a stone, as it were a great millstone, and cast it into the sea, saying, Thus with a rush

<sup>1</sup> Or pilot. <sup>2</sup> God hath avenged you on her (A.V.); *lit.* judged your judgement out of her.

will Babylon, the great city, be cast down, and will not be found  
 22 any more. And sound of harpers and musicians and flute-  
 players and trumpeters will not be heard in thee any more; and  
 any craftsman, of any craft, will not be found in thee any more;  
 23 and sound of mill will not be heard in thee any more; and light  
 of lamp will not shine in thee any more; and voice of bridegroom  
 and of bride will not be heard in thee any more; for thy merchants  
 were the nobles of the earth; for by thy sorcery all the nations  
 24 were deceived. And in her was found blood of prophets and of  
 saints and of all that have been slain upon the earth.

19 After these things I heard as it were a loud voice of a great  
 multitude in heaven, who say,

Hallelujah! the salvation and the glory and the power belong  
 2 to our God; for true and righteous are his judgements; for he  
 judged the great harlot, her that corrupted the earth with her  
 fornication, and he avenged the blood of his bondmen out of  
 her hand.

3 And a second time they have said,<sup>1</sup> Hallelujah! And her  
 4 smoke goeth up for evermore. And the four and twenty elders  
 and the four living beings fell down and worshipped God who  
 5 sitteth upon the throne; and they say, Amen, Hallelujah!  
 And a voice from the throne came forth, saying,

Give praise to our God, all ye his bondmen, ye that fear him,  
 the small and the great.

6 And I heard as it were a voice of a great multitude, and as  
 it were a voice of many waters, and as it were a voice of mighty  
 thunders, saying,

Hallelujah! because the Lord our God, the Almighty, hath  
 7 begun his reign. Let us rejoice and exult, and we will give  
 the glory to him; because there hath come the marriage of the  
 8 Lamb, and his wife hath made herself ready. And it was given  
 to her that she should array herself in fine linen, shining, pure;  
 for the fine linen is the righteous deeds of the saints.

9 And he<sup>2</sup> saith to me, Write, Blessed are they that have been  
 invited to the marriage-supper of the Lamb. And he saith to  
 10 me, These are the true words of God. And I fell down before his  
 feet to worship him. And he saith to me, See thou do it not;  
 I am a fellow-bondman with thee and with thy brethren that  
 hold the testimony of Jesus; worship God; for the testimony  
 of Jesus is the spirit of prophecy.

11 And I saw the heaven standing open; and behold! a white  
 horse, and he that sitteth thereon called<sup>3</sup> Faithful and True;  
 12 and in righteousness he judgeth, and maketh war. But his  
 eyes are a flame of fire, and on his head are many diadems;  
 and he hath a name written, which no one knoweth except  
 13 himself. And he hath been arrayed in a cloak dipped in<sup>4</sup> blood;  
 14 and his name hath been called, The Word of God. And the

<sup>1</sup> It is as if he listens for the sound, and announces it instantly to those  
 waiting below (Vaughan); a similar explanation in some similar places.  
<sup>2</sup> See xvii. 1. <sup>3</sup> Some MSS. omit 'called.' <sup>4</sup> Some MSS., 'sprinkled with.'

armies that are in heaven, clothed in fine linen, white, pure,  
 15 were following him upon white horses. And out of his mouth  
 proceedeth a sharp sword, that with it he might smite the nations;  
 and he will shepherd them with a rod of iron; and he treadeth  
 the wine-press of the wine of the wrath of the anger of God the  
 16 Almighty. And he hath on his cloak and on his thigh a name  
 written, KING OF KINGS AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with  
 a loud voice, saying to all the birds that fly in mid heaven,  
 Come, gather yourselves together to the supper, the great supper  
 18 of God; that ye may eat flesh of kings, and flesh of commandants,  
 and flesh of strong men, and flesh of horses, and of them that  
 sit on them, and flesh of all, both free and bond, and small and  
 great.

19 And I saw the wild beast, and the kings of the earth, and  
 their armies, gathered together to make the war<sup>2</sup> against him,  
 20 that sitteth upon the horse, and against his army. And the wild  
 beast was seized, and with it the false prophet that in its presence  
 wrought the signs wherewith he deceived them that received the  
 mark of the beast and them that worshipped its image. Alive  
 they were cast, the two, into the lake of fire, the lake that burneth  
 21 with brimstone. And the rest were killed with the sword of  
 him that sitteth upon the horse, the sword that went forth out  
 of his mouth; and all the birds were filled with their flesh.

22 And I saw an angel coming down out of heaven, having  
 2 the key of the abyss, and on his hand a great chain. And he  
 laid hold on the dragon, the ancient serpent, who is the devil  
 6 and Satan, and bound him for a thousand years, and cast him  
 into the abyss, and locked and sealed it above him, that he  
 should deceive the nations no more till the thousand years should  
 be finished; after this he must be let loose a little while.

4 And I saw thrones, and they<sup>3</sup> sat upon them, and judgement  
 was given unto them. And I saw the souls of them that had  
 been beheaded because of the testimony of Jesus and because  
 of the word of God, and such as worshipped not the wild beast,  
 nor yet its image, and received not the mark upon their foreheads  
 and upon their hands; and they came to life and reigned with  
 5 the Christ a thousand years. The rest of the dead came not to life  
 until the thousand years were finished. This is the first resur-  
 6 rection. Blessed and holy is he that hath a portion in the first  
 resurrection; over these the second death hath no authority;  
 but they will be priests of God and of Christ, and will reign with  
 him the<sup>3</sup> thousand years.

7 And when the thousand years are finished, Satan will be let loose  
 8 out of his prison, and will go forth to deceive the nations which  
 are in the four corners of the earth, Gog and Magog, to gather  
 them together to the war; the number of whom is as the sand

<sup>1</sup> See xvii. 14.

<sup>2</sup> Who these are must be gathered from the context;  
 the persons appointed to do so, probably Christ and his assessors.

<sup>3</sup> Some

MSS., 'a.'

9 of the sea. And they went up over the breadth of the earth, and encompassed the camp of the saints, and the city, the beloved; and there came down fire out of the heaven, and devoured  
10 them. And the devil, who deceiveth them, was cast into the lake of fire and brimstone, where are also the wild beast and the false prophet; and they will be tormented day and night for evermore.

11 And I saw a throne, great, white, and him that sitteth thereon, from whose face the earth and the heaven fled away; and there  
12 was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things that had been  
13 written in the books, according to their works. And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them; and they were judged, each,  
14 according to their works. And death and Hades were cast into the lake of fire. This is the second death, the lake of fire. And  
15 if any was not found written in the book of life, he was cast into the lake of fire.

21 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away; and there is the sea no more.  
2 And the city, the holy city, new Jerusalem, I saw it descending out of heaven from God, made ready as a bride adorned for  
3 her husband. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and he will  
4 tabernacle with them; and they shall be his people, and God himself will be with them; and will wipe away every tear from  
5 their eyes; and there shall be death no more; neither shall there any more be mourning, nor crying, nor pain; because  
6 the first things have passed away.—And he that sitteth upon the throne said, Behold, I make all things new. And he saith,  
7 Write; because these words are faithful and true. And he said to me, They have come to pass! I am the Alpha and the Omega, the beginning and the end. To him that thirsteth I will give  
8 of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall  
9 be my son. But for the cowardly, and unbelieving, and polluted, and murderers, and fornicators, and sorcerers, and idolaters, and  
10 all the false, their portion is in the lake that burneth with fire and brimstone; which is the second death.

9 And there came one of the seven angels that had the seven bowls, who were laden with the seven plagues, the last; and he spoke with me, saying, Come hither, I will show thee the bride,  
10 the wife of the Lamb. And he carried me away in spirit on to a mountain, great and high, and showed me the city, the holy city, Jerusalem, coming down out of heaven from God, having  
11 the glory of God. Its light-giver is like unto a stone most precious,

<sup>1</sup> i.e. Jerusalem (Psalm lxxvii. 2).

<sup>2</sup> Some MSS. add, 'and be their God.'

<sup>3</sup> Some MSS. omit 'because.'

<sup>4</sup> Or in the Spirit.



12 as it were a jasper stone, shining as crystal. It hath a wall  
great and high; it hath twelve gateways, and at the gateways  
13 twelve angels, and names written thereon, which are the names  
of the twelve tribes of the children of Israel. On the east are  
three gateways, and on the north three gateways, and on the  
14 south three gateways, and on the west three gateways. And  
the wall of the city hath twelve foundations, and on them twelve  
names of the twelve apostles of the Lamb.

15 And he that spoke with me had a measure, a golden reed,  
that he might measure the city, and the gateways thereof, and  
16 the wall thereof. And the city lieth four-cornered; <sup>1</sup> and its  
length is as great as the breadth; and he measured the city  
with the reed, to twelve thousand furlongs; the length and the  
17 breadth and the height of it are equal. And he measured its  
wall of a hundred and forty-four cubits, man's measure, that is,  
18 angel's measure. And that which was built into the wall thereof  
was jasper; and the city was pure gold, gold like unto pure glass.  
19 The foundations of the wall of the city have been adorned with  
every precious stone—the first foundation, jasper; the second,  
20 sapphire; the third, chalcedony; the fourth, emerald; the  
fifth, sardonyx; the sixth, sardius; the seventh, chrysolite;  
the eighth, beryl; the ninth, topaz; the tenth, chrysoprase;  
21 the eleventh, jacinth; the twelfth, amethyst. And the twelve  
gateways were twelve pearls; each, one by one, of the gateways  
was of one pearl; and the street of the city was pure gold, as  
22 it were transparent glass. And I saw no sanctuary therein;  
for the Lord God the Almighty, and the Lamb, are the sanctuary  
23 thereof. And the city hath no need of the sun, neither of the  
moon, that they should shine on it; for the glory of God lit it  
24 up, and the lamp thereof is the Lamb. And the nations shall  
walk through <sup>2</sup> the light thereof; and the kings of the earth  
25 bring their glory into it. And its gateways shall not be shut  
26 at all by day (for there shall be no night there); and they shall  
27 bring the glory and the honour of the nations into it. And  
there shall in no wise enter into it any thing unclean, neither  
he that doeth an abomination and a lie; but only they that  
have been written in the Lamb's book of life.

22 • And he showed me a river of water of life, bright as crystal,  
2 proceeding out of the throne of God and of the Lamb. Between <sup>3</sup>  
the street of the city and the river, on this side and on that,  
is a tree of life, bearing twelve fruits, according to each month  
yielding its fruit; and the leaves of the tree are for healing of  
3 the nations. And there shall be no more any accursed thing.  
And the throne of God and of the Lamb shall be in it; and his  
4 bondmen shall serve him. And they shall see his face; and  
5 his name shall be on their foreheads. And there shall be night  
no more; and they have no need of light of lamp, and light of

<sup>1</sup> That these angles are right angles is gathered from verse 13. <sup>2</sup> Or by  
(means of). <sup>3</sup> *Lat.* In the mid-space of. The river, lined with trees, runs in  
the middle of the street.

sun; because the Lord God will shed light upon them. And they shall reign for evermore.

6 And he said to me, These words are faithful and true; and the Lord, the God of the spirits of the prophets, sent his angel to show to his bondmen the things that must come to pass  
7 shortly. (And, behold, I come quickly.<sup>1</sup> Blessed is he that keepeth the words of the prophecy of this book.)

8 And I, John, am the hearer and seer of these things. And when I heard and saw, I fell down to worship at the feet of the  
9 angel that showed me these things. And he saith to me, See thou do it not; I am a fellow-bondman with thee, and with thy brethren the prophets, and with them that keep the words  
10 of this book; worship God. And he saith to me, Seal not the words of the prophecy of this book; for the season is at hand.  
11 He that doeth unrighteously, let him do unrighteously still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy,  
12 let him be made holy still. (Behold, I come quickly; and my reward is with me, to render to each according as his work is.  
13 I am the Alpha and the Omega, the first and the last, the beginning and the end.) Blessed are they that wash their robes,<sup>2</sup>  
14 that theirs may be the authority over the tree of life, and that by the gateways they may enter the city. Outside are the  
15 dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one loving and doing a lie.

16 I, Jesus, sent my angel to testify to you these things concerning the churches. I am the root and the offspring of David, the bright, the morning star.

17 And the Spirit and the bride say, Come! And he that heareth, let him say, Come! And he that thirsteth, let him come; he that willeth, let him receive water of life freely.

18 I testify to every one that heareth the words of the prophecy of this book, If any shall add unto them, God will add unto him the plagues that have been written in this  
19 book; and if any shall take away from the words of the book of this prophecy, God will take away his portion from the tree of life, and out of the holy city, the things that have been written in this book.

20 He that testifieth these things, saith, Yea, I come quickly.— Amen; Come, Lord Jesus.

21 The grace of the Lord Jesus be with all.

<sup>1</sup> The words in this, and in the next parenthesis, may be taken as the words of our Saviour. <sup>2</sup> Some MSS., 'they that do his commandments.'  
<sup>3</sup> Some MSS., 'with the saints'; and some add, 'Amen.'

## APPENDIXES

### I.

THE Epistle to Philemon may be compared with the following letter addressed to a friend by the younger Pliny on a similar occasion ('Ep.' ix. 21).

Your freedman, with whom you had told me you were vexed, came to me, and throwing himself down before me clung to my feet, as if they had been yours. He was profuse in his tears and his entreaties; he was profuse also in his silence. In short, he convinced me of his penitence. I believe that he is indeed a reformed character, because he feels that he has done wrong. You are angry, I know; and you have reason to be angry, this also I know; but mercy wins the highest praise just when there is the most righteous cause for anger. You loved the man, and, I hope, will continue to love him; meanwhile it is enough that you should allow yourself to yield to his prayers. You may be angry again, if he deserves it; and in this you will be the more readily pardoned if you yield now. Concede something to his youth, something to his tears, something to your own indulgent disposition. Do not torture him, lest you torture yourself at the same time. For it is torture to you, when one of your gentle temper is angry. I am afraid lest I should appear not to ask, but to compel, if I should add my prayers to his. Yet I will add them the more fully and unreservedly, because I scolded the man himself with sharpness and severity; for I threatened him straitly that I would never ask you again. This I said to him, for it was necessary to alarm him; but I do not use the same language to you. For perchance I shall ask again, and shall be successful again; only let my request be such, as it becomes me to prefer and you to grant. Farewell.  
(Translation by Bp. Lightfoot.)

### II.

#### NOTE ON 2 S. PETER III. 10.

Books in the time of our Lord, and for some centuries before and after, were written mainly upon papyrus (whence our word 'paper'), a material of about the consistency of strong paper. The pith of the papyrus plant was made up into sheets glued together so as to form rolls, which might run to 80 feet or so. It was therefore not possible to gather all the Christian writings into a single volume.

When all copies of books were produced by hand, the uniformity of text, which is secured by printing, was unattainable. Omissions, mistakes, variations, naturally crept into copies. This accounts for the variations of text which are recorded in our notes.

The autographs of all the New Testament writers perished long ago. Ordinary wear and tear of books much handled, and damp (fatal to papyrus), would limit the life of MSS. to a century or two at the most. In the fourth century vellum superseded papyrus for the best copies of

books, and to this century the two earliest extant copies of the New Testament belong.

So jealously and carefully guarded was the text of the New Testament; we have so many copies, besides versions into the languages of the time; that there are very few passages in which we have reason for thinking that the text is corrupt.

One of these passages is 2 S. Peter iii. 10. Here the earliest Greek MSS. give a reading which is translated, 'the earth and the works that are therein will be discovered (found).' This can scarcely be accepted as yielding a right sense. Two rather later MSS. give for the verb 'will be burnt up'; another gives 'will vanish away' (equivalent to 'will not be found'). The Vulgate omits the sentence. An Egyptian translation (known as the Sahidic) gives 'will not be found'; a phrase common in Apocalyptic writings (e.g. Daniel xi. 19; Rev. xvi. 20; xviii. 21). The negative particle may have been accidentally omitted by an early copyist; and the Sahidic version may well represent what the author actually wrote; with it we get the best sense. The 'burnt up,' 'vanish away,' seem to be mere corrections made by copyists. The error (as it almost certainly is) was older than any of the existing Greek MSS. It is more probable that the 'not' was accidentally omitted than that it was inserted without authority in the copy from which the Egyptian version was translated. It may be added that of this epistle, which for some time was not received into the Canon, probably very few copies existed in early days.

## III.

## THE INCARNATION.

No reader will object to have Lord Lytton's splendid passage upon the naturalness of the Christian doctrine of the Incarnation of the Son of God ('Last Days of Pompeii,' book iii. chap. 8).

The doubts which spring up to the mind of later reasoners, in the immensity of the sacrifice of God to man, were not such as to occur to an early heathen. He had been accustomed to believe that the gods had lived upon earth, and taken upon themselves the form of men, had shared in human passions, in human labours, and in human misfortunes. What was the travail of his own Alcmena's son, whose altars now smoked with the incense of countless cities, but a toil for the human race? Had not the great Dorian Apollo expiated a mystic sin by descending to the grave? Those who were the deities of heaven had been lawgivers or benefactors upon earth, and gratitude had led to worship. It seemed, therefore, to the heathen a doctrine neither new nor strange, that Christ had been sent from heaven, that an immortal had indured mortality, and tasted the bitterness of death. And the end for which he thus toiled, and thus suffered—how far more glorious did it seem to Apæcides than that for which the deities of old had visited the nether world, and passed through the gates of death. Was it not worthy of a god, to descend to these dim valleys, in order to clear up the clouds gathered over the dark mount beyond—to satisfy the doubts of sages—to convert speculation into certainty—by example to point out the rules of life—by revelation to solve the enigma of the grave—and to prove that the soul did not yearn in vain when it dreamed of immortality?

<sup>1</sup> The Greek of which is (in English letters) 'eu euriasetai' (another tense of which forms our word Eureka!).

## IV.

## NOTE ON THE WORD 'MIRACLE.'

In the original language three words are used in naming our Lord's works of raising the dead, healing the sick, calming the storm, feeding the multitudes. These three words are rendered in the A.V. 'sign,' 'mighty work,' 'wonder.' The first two were sometimes rendered 'miracle' in an arbitrary way. In the R.V. the use of 'miracle' is greatly limited. A term which has led to so much futile controversy may be altogether dispensed with without loss, indeed with some gain of clear vision (see Trench, 'N.T. Synonyms,' page 848).

The common idea of a miracle is of something quite unnatural, improbable to the verge of being incredible, straining faith to breaking-point. But why should we look upon our Lord's works in any such light? Any division we may think we make between 'natural' and 'supernatural' is imaginary; and much of the controversy about 'miracles' is little else but fighting shadows. The naturalness of the Incarnation is shown in Appendix III. We see, too, in Acts xiv. 11 how simply and easily men fell in with the idea that God should come to earth, and take human form, to instruct and help His creatures. And this granted, it would be strange indeed if, when He came, He did not put forth powers greater than those of ordinary men. Accept the Incarnation; the rest follows easily. That doctrine is full of mystery, passing understanding, but is not above or beyond nature, unless we set to this term limits purely arbitrary and fanciful. Our Lord's works were 'wonders,' but not 'miracles' in the sense of being improbable or incredible as coming from Him, He being what the Creeds represent Him to be. To accept the Creeds, and then to reject the 'signs' and 'mighty works,' is surely to forget that the greater includes the less.

## V.

## NOTE ON HEBREWS IX.

In this chapter there is a choice of difficulties.

A Greek word (*ta hagia*) at end of verse 2 is appropriately and naturally rendered 'the Holy Place,' being the outer and larger part of the building described as Tabernacle in Exodus xxvi. (note verse 38) and as Temple in 1 Kings vi. The same word occurs in verses 8, 12, 24, 25, in viii. 2, x. 19, and xiii. 11, where the same rendering cannot be reconciled with the actions described.

The A.V., seeing, but not firmly grasping, the difficulty, gives in ix. 8 'the holiest of all,' in x. 19 'the holiest,' in viii. 2 and xiii. 11 'the sanctuary,' elsewhere 'the (a) holy place.' The R.V., more consistent, has 'sanctuary' in viii. 2, elsewhere 'the (a) holy place.'

Lünemann in his excellent commentary pronounces without hesitation for the meaning 'Holy of Holies,' as does also the Grimm-Thayer Lexicon. H. Craik in an Amended Translation (1847) says in verse 12 the writer obviously refers to the 'holiest'; and on verse 25 'the reference is to the solemn entrance of the high priest into the Holiest of all.' Westcott on ix. 8 says, 'It is evident that this phrase "the holy place" must include "the Holy of Holies," the symbolic Presence of God, even if it does not mean this exclusively.'

The alternatives are therefore (a) to render rigidly with R.V., completely

marring the sense (see Exodus xxx. 10, and Levit. xvi. 11-14) and going contrary to O.T. history, and (b) to take the course indicated above. If the chapter is to be read with understanding, it should not be difficult to make our choice.

## VI.

## THE GIFT OF TONGUES.

This supernatural gift is mentioned in the following places : S. Mark xvi. 17 ; Acts ii. 4-13 ; x. 44, 46 ; xix. 6 ; 1 Cor. xii. and xiv.

There is much difficulty in comprehending from the scriptural notices its nature. The 'tongue' does not mean the organ of speech, nor (except perhaps in Acts ii.) a language, but an utterance ; and 'kinds of tongues' (1 Cor. xii. 10) are kinds of utterance, prompted by different feelings and emotions, echoes of divine communications. To translate 'speak with tongues' (1 Cor. xiv. 5) gives no good sense ; we all speak in that way.

The gift was not a knowledge of foreign languages. There is no evidence that the early Christians claimed or needed such a gift. There is no hint of its existence, except in the possible instance mentioned in Acts ii. ; and on that occasion the foreigners present were Jewish proselytes to whom either Greek or Aramaic (Hebrew) would have been intelligible. There is nothing to show that S. Paul, for example, ever used any other language.

The gift was the result of a sudden influx of supernatural inspiration, which came upon the new believer immediately after his baptism, and recurred at uncertain intervals.

We gather that under its influence the exercise of the understanding was suspended, while the spirit was rapt into a state of ecstasy (cf. 2. Cor. xii. 1-4, 'unspeakable words') by immediate communication of the Spirit of God. In this trance the receiver was constrained by an irresistible power to pour forth his feelings in words which were not his own, and the meaning of which was usually unknown to him. S. Paul desired that those possessing this gift should not exercise it publicly unless some one present possessed another gift ('the interpretation of tongues') by which the ecstatic utterances might be made available for general edification.

The narrative of Acts ii. 4-13 is obscure to us, because it speaks of phenomena that have long since passed away ; the nature and utility of which we are not in a position to estimate. What we are given to understand is that the utterances there recorded ('all' in verse 2 need not be limited to the Apostles, nor even to the 120 brethren) conveyed to the minds of their hearers intelligible ideas of the wonderful works of God, there being in this particular case no need of an 'interpreter.' But how the transfer of thought actually took place is not made clear. Does the narrative necessarily imply that some fifteen languages were actually spoken ? or, with greater economy of miraculous element, simply that 'Galileans' were heard speaking in manner intelligible to the hearers, whether these knew Greek or knew Aramaic ? It seems impossible to give a decided answer ; though the former alternative is certainly that which more naturally presents itself to the mind at first sight.